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# MISSIONARY HERALD,

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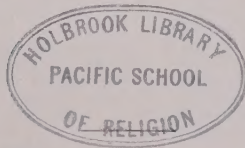
THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1861.



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*American Board of Commissioners for Foreign Missions.*

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

DURING the past year, intelligence has been received of the death of only two of the more than three hundred and seventy missionary laborers of the Board—Mrs. Wood, of Satara, and Mr. Thompson, of the Nestorian mission; the latter, after a residence of only a few weeks in the field to which he had gone, with high purposes and animating hopes.

Twelve males and fourteen females have left their native land for the first time, to connect themselves with the missions; two clergymen, with their wives, who were formerly missionaries, but whose connection with the Board had ceased, have again, with recovered health, given themselves to the work and gone abroad; and four males and five females, who were in the United States, have returned to their fields. In most of the missions the work has been carried forward with ordinary prosperity and encouragement. The terrible events which have transpired in Syria have not interrupted promising efforts to so great an extent as might have been expected, and it may be hoped, will be overruled, in the end, for the furtherance of the gospel there; while, thus far, other portions of the Turkish empire have not been seriously disturbed. What may be the present circumstances of brethren at Shanghai, in connection with the movements of “insurgents,” cannot be known; but it does not appear that they are likely to be seriously endangered, and the success of the insurgents in all that region, and the whole empire, would probably open wider and more promising doors than have ever yet been opened before them. India, a few years since so disturbed, presents now, perhaps, a more hopeful aspect to the church of Christ than ever before.

More than 1,000 persons have been added to the mission churches within the year, by profession of their faith in Christ, some new houses of worship have been built, and native pastors have been newly ordained. There is, in some fields, visible progress towards a self-sustaining Christianity, though this progress may be slow. There are now connected with the missions, 25

native pastors, 91 others reported as native preachers, and 104 native catechists who are also, virtually, preachers of the gospel. Eleven seminaries and thirteen boarding-schools are educating young men to be more effective preachers, teachers and helpers, and young women to be fitting companions for them; while near 350 common schools, with about 10,000 pupils, are bringing forward those who may be fit subjects for the advantages of these higher institutions.

Looking back upon the first half century of the Board's history, which has now closed—while humbled and penitent as we consider how little the many Christians co-operating with the Board have been found ready to do in this work, though the providence and the grace of God have ministered so much encouragement, in all the field and in all the years which we review—it cannot but excite emotions of deep gratitude and call forth fervent praise, as we remember that this Board has been enabled to send out, in all, from the United States, more than twelve hundred male and female laborers, and has established some twenty-six missions, which are still exerting their influence for good, though not now all connected with the Board; that “in these missions, churches to the number of one hundred and sixty-two have been gathered, with a present membership of more than twenty thousand, and with a membership from the beginning of not less than fifty-five thousand, averaging more than a thousand for every year;” that “as many as one hundred and seventy-five thousand must have been in the mission schools since the commencement of the enterprise, while some thousands of these have enjoyed the advantages of the seminaries and boarding-schools;” and that the number of pages issued by mission presses from the beginning, cannot fall much short of one thousand and five hundred millions, mostly in languages which had previously contained little or nothing of a truly Christian literature, several of which, indeed, were first reduced to a written form by the missionaries.

And now, fields “white already to harvest” are before us; the signs of the times, and the “more sure word of prophecy,” encourage us to expect “greater things than these” in the not distant future; and, in the language of a resolution adopted by the Board at its late annual meeting, “The honor of our ascended Lord imperatively requires that we ‘go forward,’ seeing that he has opened the world so widely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length, when this nineteenth century is waning to its close, his people should go forth, and proclaim the acceptable year of the Lord in all the world.”

## AFRICA.

### GABOON.

BARAKA. — William Walker, Albert Bushnell, Ira M. Preston, Jacob Best, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell, Mrs. Jane E. Preston, Mrs. Gertrude Best; Miss Jane A. Van Allen, *Teacher*.—One native helper.

NENGENGE. — Monis L. St. John, M. D., Walter H. Clark, *Missionaries*; Mrs. Sarah Ann St. John.—One native helper.

*In this country.*—Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Mary E. Jack.

Messrs. St. John and Clark, with Mrs. St. John, reached Baraka on the 27th of January. Mr. and Mrs. Walker sailed on the 1st of August on their return to the Gaboon. During the first part of the year, the missionaries suffered from



sickness, but during the latter part they have been generally well. Those newly arrived have enjoyed good health.

The hopes of the missionaries are still directed towards the interior. The church now consists of fifteen members. One new member was added at each of the six communion seasons in 1859. In the boys' school there have been about thirty scholars. In some cases the improvement has been very good, but trade draws away the young men before they have advanced far in their studies. The girls' boarding school, taught by Miss Van Allen, has averaged twelve pupils. Their progress has been encouraging. With reference to the future prosecution of their work, the missionaries deeply feel the need of more native agency. Recent attempts to enlist young men in the meetings for prayer and exhortation, have been attended with encouraging success. The French "emigrant trade" seems likely to come to an end soon in the region of the Gaboon, and in some other respects also, the prospects of the mission may be considered as somewhat improved.

#### ZULUS.

MAPUMULO. — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI. — Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

ESIDUMBINI. — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI. — Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA. — William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ITAFAMASI. — Vacant.

TABLE MOUNTAIN. — Jacob L. Döhne, *Missionary*; Mrs. Caroline Döhne.

AMAZIMTOTE. — Silas McKinney, *Missionary*; Mrs. Fanny M. McKinney. — Two native helpers.

IFUMI. — William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA. — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAPA. — Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTUALUMI. — Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS. — Iloco, *Inungwani*, *Imbubulu*, *Umakuta*, *Umnini*, *Umonoti*.

Station not known. — Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

*On the way to the mission.* — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

*In this country.* — Daniel Lindley, David Rood, *Missionaries*; Mrs. Lucy A. Lindley, Mrs. Alvira V. Rood.

Mr. and Mrs. Robbins reached this field in December, 1859; Mr. and Mrs. Bridgman sailed in October last, to join the mission; and Mr. and Mrs. Rood, with the approval of the Prudential Committee, are now on a visit to the United States. In their annual report, recently received, the missionaries say: "We see every year, new indications of progress. During the past year, two new chapels have been erected, one at Ahmahlongwa and the other at Ifumi, both brick buildings, substantial and commodious. The station people are every year improving. They are gaining in intelligence; they wear more and better articles of clothing, and are assuming more and more the appearance of civilized men and women. Light is extending, and the truth is gradually working its way, like leaven, among the Zulus of Natal. A new church has been organized at Mapumulo; another, it is expected, will soon be formed at Ahmahlongwa. Additions have been made to some of the older churches,—two at Umsunduzi, two at Inanda, nine at Umvoti, three at Ifumi, and seven at Umtwalumi."

#### EUROPE.

##### GREECE.

ATHENS. — Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Another persecution, in the form of legal prosecution, has been impending over Dr. King, at Athens, the past year, so that he has been unable to visit his native land, as proposed a year ago, without a misapprehension of his motives. Meanwhile, continuing his various labors, he has been completing his preparations for making a very valuable addition to the religious literature of the Greek people.

During the year last reported, he distributed between eight and nine hundred copies of the Scriptures.

## EUROPEAN TURKEY AND WESTERN ASIA.

It has been already announced in the Herald, that the Northern Armenian mission has been divided into two, Eastern and Western, and that the Assyria mission has been connected with the former. The Western Armenian will hereafter be known as the "Mission to Western Turkey;" the Eastern Armenian and the Assyria missions, forming one, will be the "Mission to Eastern Turkey;" and the Southern Armenian will be the "Mission to Central Turkey." South of that is the Syria mission, and east of all is the Nestorian.

## WESTERN TURKEY.

CONSTANTINOPLE.—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffler, D. D., Elias Riggs, D. D., Edwin E. Bliss, I. F. Pettibone, George F. Herrick, George W. Dunmore, *Missionaries*; George Washburn, *Mission Treasurer*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schauffler, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Henrietta Washburn: Miss Maria A. West, and Miss Sarah E. West, *Teachers*.—One pastor, supported wholly by his people, two licensed preachers, six teachers, and sixteen other native helpers.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One preacher, one teacher, and two other helpers.

BAGHCEBUEK.—Justin W. Parsons, Joseph K. Greene, *Missionaries*; Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene.—One preacher, and one teacher.

TOCAT.—Henry J. Van Lennep, *Missionary*; Mrs. Emily F. Van Lennep.—One preacher, one teacher, and one other helper.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One preacher, one teacher, and one other helper.

CESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—One preacher, two teachers, and one other helper.

YOZGAT.—Jasper N. Ball, *Missionary*; Mrs. Caroline N. Ball.—One teacher, and one other helper.

MARSOVAN.—Julius Y. Leonard, *Missionary*; Mrs. Amelia A. Leonard.—One native preacher.

ADRIANOPLE.—Charles F. Morse, Oliver Crane, *Missionaries*; Mrs. Eliza D. Morse, Mrs. Marion D. Crane.—One preacher, and two helpers.

PHILIPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries*; Mrs. Susan Meriam, Mrs. Isabella G. Clarke.—One helper.

ESKI ZAGRA.—Theodore L. Byington, William F. Arms, *Missionaries*; Mrs. Margaret E. Byington, Mrs. Emily M. Arms.—One helper.

In this country.—Josiah Peabody, Fayette Jewett, M. D., William Clark, William Hutchison, *Missionaries*; Mrs. Susan Dunmore, Mrs. Mary L. Peabody, Mrs. Mary Ann Jewett, Mrs. Elizabeth W. Clark, and Mrs. Foresta G. Hutchison.

OUT-STATIONS.—CONSTANTINOPLE. *Broosa*, one

pastor, one teacher, and one helper. *Biliuk*, one preacher, and one teacher. *Yeni Shekir*, one preacher. *Rodosto*, one preacher, one teacher, and one helper.—SMYRNA. *Thyatira*, one preacher.—BAGHCEBUEK. *Nicomedia*, one preacher, and one teacher. *Ada-bazar*, one preacher, and one teacher. *Ovajuk*, one helper. *Koord-beleng*, one helper. *Tamluk*, one helper.—TOCAT. *Amasta*, one helper. *Zile*, one helper.—SIVAS. *Divrik*, one helper. *Sinjan*, *Gurun*, and *Zara*, vacant.—CESAREA. *Sungurlou*, one helper. *Everek*, one helper. *Germir*, one helper, and one teacher. *Monjasoon*, one helper. *Evkere*, one helper. *Nigdeh*, one helper.

Dr. Hamlin has resigned his connection with the Board, to take charge of a new Protestant college to be founded at Constantinople. Miss Tenny, formerly of Tocat, is now Mrs. Hamlin. Mr. and Mrs. Peabody, after an absence of nineteen years, are on a visit to their native land. Mr. Benjamin Parsons and wife have been compelled, by failure of Mrs. Parsons's health, to leave the field, and to take a release from their connection with the Board. Mr. and Mrs. Plumer have also been released, in consequence of the failure of her health. Miss Maria A. West has returned to Constantinople, and Messrs. Crane, Arms and Livingston, with their wives, have joined the mission. Mr. and Mrs. Crane were formerly in Turkey, from 1849 to 1854.

The branch of the mission among the Bulgarians of European Turkey, with three stations, is opening a most promising field for future labors, comparatively safe from the outbreaks of Turkish fanaticism, owing to the great predominance of numbers in the Christian population. The Bulgarians are struggling to be freed from their ecclesiastical thralldom to the Greek church. The welcome they give to Protestant aid is not from a sense of spiritual want, but from a desire for civil, intellectual and social elevation. They eagerly receive the Scriptures. The religious movement among the Moslems has had a marked development the past year. Doors of entrance to this people have been opening, more or less, in many places besides Constantinople, among which are, Philippopolis, Smyrna, Yozgat, Cesarea and Diarbekir. Six Moslem converts were baptized at the capital, one of them an

Imam of 70 years. The converts, however, are as yet mostly Armenians. There are 20 churches, with a membership numbering 518, of whom 83 were received the past year. Nearly 800 children are in the free schools; the seminary has 44 scholars, and the female boarding-school 24. Nearly 12,000,000 pages were printed in different languages during the year. Dr. Goodell is revising the Old Testament for the Armenians, who read the Turkish language with their national alphabet; and Dr. Schauffler is now devoting himself mainly to preparing this version of the Scriptures for Mohammedan readers. Other books are being prepared in Armenian and Armeno-Turkish.

#### CENTRAL TURKEY.

**AINTAB.**—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.—One native pastor, seven teachers, and seven other helpers.

**MARASH.**—George H. White, Alvan B. Goodale, M. D., *Missionaries*; Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor, and three teachers.

**ORFEE.**—George B. Nutting, *Missionary*; Mrs. Susan A. Nutting.—One teacher, and one other helper.

**ALEPPO.**—(Vacant).—One native preacher, and one teacher.

**ANTIOCH.**—Philander O. Powers, Homer B. Morgan, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

*Station not known.*—Zenas Goss.

*In this country.*—Andrew T. Pratt, M. D., George A. Perkins, *Missionaries*; Mrs. Sarah F. Pratt, Mrs. Sarah E. Perkins.

**OUT-STATIONS.**—*Birjik*, one teacher, and one other helper. *Orool*, one helper. *Ehmesh*, one helper. *Küts*, one preacher, one teacher, and one other helper. *Adana*, one native pastor. *Bitias*, one teacher, and one other helper. *Haji Habebli*, one helper. *Kepse*, one helper. *Kessab* and vicinity, five teachers, and five other helpers. *Abistan*, one helper. *Yarpuz*, one helper. *Adiaman*, one teacher, and one other helper. *Severek*, one teacher, and one other helper.

Mr. Beebe has been obliged, by the state of his health, to relinquish the missionary work, and has been released from his connection with the Board. Mr. and Mrs. Perkins and Mrs. Pratt are still detained by ill health, and Dr. Pratt is also on a visit of a few months to his native land. Rev. Alvan B. Goodale, M. D., and wife, and Rev. Zenas Goss, sailed in February to join this mission.

The progress of the work of grace has been signal in this field. Twelve churches, eight of them only six years old, contain almost 600 members, having received 107 the past year. The schools number 1,365 pupils. No mission has been more favored with native laborers of the Apostolic spirit. Private, unlearned church-members have done much to spread the knowledge of the gospel. The churches are being gradually supplied with native pastors, and there are "schools of the prophets" at Aintab and Marash. A girls' boarding-school is coming into existence at Aintab. The average Sabbath congregation at Aintab is 900, and the Sabbath school, composed of men, women and children, has risen to above 1,600. At Marash, where, only eight or nine years ago, native helpers were imprisoned, and Dr. Schneider was forbidden by the Pasha to preach, the congregations on special occasions have been from 1,400 to 1,600; and this in a stone church, built entirely by their own efforts. At Kessab, where a missionary has had a residence of only a few months the last season, there is a church of sixty-one members, and they, with aid from their fellow-townsmen, have completed a meeting-house that will hold one thousand persons, and this number has been counted within its walls. Home Missionary Societies have been formed at Aintab and Marash, called by a native name signifying "Soul-loving." Within the bounds of this mission, also, there is a movement among the Moslems.

#### EASTERN TURKEY.

**MOSUL.**—Henri B. Haskell, M. D., *Missionary Physician*; Mrs. Sarah J. Haskell.—Three native preachers, and one native helper.

**DIARBEKIR.**—Augustus Walker, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher, and two native helpers.

**MARDIN.**—One native preacher, and one native helper.

**BITLIS.**—George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher, and one native helper.

**ERZROOM.**—Tillman C. Trowbridge, *Missionary*.—One preacher, one teacher, and one other helper.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One preacher, four teachers, and one other helper.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum.—One preacher, two teachers, and one other helper.

*In this country.*—W. F. Williams, Dwight W. Marsh, *Missionaries*; Mrs. Lucy C. Lobdell.

OUT-STATIONS.—*Nahrwan*, one helper; *Mar Ahha*, one preacher, and one helper; *Shakh*, one preacher; *Hince*, one preacher, and one helper; *Cutterbul*, one preacher; *Chernook*, one helper; *Hasro*, one helper; *Kulleth*, one helper.

Connected with ERZROOM.—*Trezibond*, one pastor, one teacher, and one helper. *Khanous*, one pastor, and one teacher.—Connected with ARABKIR.—*Mashkir*, one preacher. *Maden*, one preacher. *Shapik*, one preacher. *Agn*, city, one helper. *Agn*, village, one helper. *Vank*, village, one helper. *Malatia*, one helper. *Erzingan*, two helpers. *Dsak*.—Connected with KHARPOOT.—*Pulu*, one helper, and one teacher. *Bismushen*, *Choonkoosh*, *Hoght*, *Hoeti*, one helper each; and *Hoolakegh*, *Habusi*, *Ichme*, *Shukhaji*, and *Sursuri*, one teacher each. *Mesereh*, vacant.

This mission, it will be seen, is constituted of what was the Assyria mission, with three stations formerly connected with the Northern Armenian mission. Mr. and Mrs. Burbank sailed in August, and are probably now at the station to which they were assigned.

Diarbekir is one of the most prospered of the missionary stations in the east. It has a church of seventy-three members, and Protestants are a recognized power among the people. In other districts there is an increased disposition to listen to gospel truth. Even Koords at times give interested attention, and Moslems allow the divine claims of the Messiah to be discussed in their presence. But the results of missionary labor are seen more in the general change of public sentiment and in the increase of knowledge, than in a large number of converts or even of nominal Protestants. Mardin is an important post, but the great heat at Mosul seems to render it improper to reside there during summer. The three stations heretofore connected with the Northern Armenian mission, Erzroom, Arabkir and Kharpoot, present an important and encouraging field. There are connected with these stations 22 out-stations; 8 churches, with 154 members; 24 free schools, with 628 pupils; and a training school for native pastors and

helpers at Kharpoot, with 19 pupils, which is doing a good work.

## SYRIA.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries*; George C. Hurter, *Printer*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. Elizabeth Hurter.—Three native teachers, and one helper.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

SUK EL GHURB.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Amelia C. Temple, Miss Adelaide L. Mason, *Teachers of the Female Boarding School*.—Six teachers in connection with this station and Abeih.

SIDON.—J. Edwards Ford, *Missionary*; Mrs. Mary E. Ford.—Three native preachers, and five teachers.

HASBEIYA.—One preacher, and two helpers.

DEIR EL KOMR.—Six teachers, and one other helper.

TRIPOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—Two teachers, and one other native helper.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.—One helper.

OUT-STATIONS.—*Aramun*, *Alma*, *Cana*, *Rasheiya*, *Ibl*, *Am Zehalty*, *Kheiyam*, *Gharzoos*, *Port of Tripoli*.

*In this country.*—William W. Eddy, William Bird, *Missionaries*; Mrs. Hannah M. Eddy, Mrs. Sarah F. Bird.

The mission in Syria has been interrupted by a civil war of unexampled barbarity, the appalling facts of which are too well known to need recapitulation here. One of the stations, Deir el Komr, has been nearly blotted from existence, and those portions of the mountain where the Protestant doctrines and influence most prevailed, in the regions of Hasbeiya and Rasheiya, have been desolated with fire and sword. Many thousands of homeless widows and fatherless children, who a few months ago were living comfortably in the villages of Lebanon, are now dependent on charity for shelter, clothing and food. But the missionaries and their families have hitherto remained unharmed, protected by the respect of the Druzes and by a kind Providence. The great achievement of the mission, the past year, has been the publication of the Arabic New Testament, in the version commenced by Dr. Smith and completed by Dr. Van Dyck. The schools and other operations were



much as heretofore, until some of them were broken up by the war. Messrs. Bird and Eddy, with their wives, are on a visit to the United States, in consequence of ill health. Mr. and Mrs. Benton, though not connected with the mission, still remain at B'hamdun. Miss Mason has joined the mission within the year.

#### NESTORIANS.

**OROOMIAH.**—George W. Coan, *Missionary*; Edward Breath, *Printer*; Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Mrs. Esther E. Thompson; Miss Mary S. Rice, Miss Aura J. Beach, *Teachers*.—Four native preachers.

**SEIR.**—Joseph G. Cochran, John H. Shedd, *Missionaries*; Mrs. Deborah P. Cochran, Mrs. Sarah J. Shedd; Miss Harriet Newell Crawford, *Teacher*.—Four native preachers, three of them being also teachers.

**GAWAR.**—Thomas L. Ambrose, *Missionary*; two native preachers.

*On the way to the mission.*—Samuel A. Rhea, (returning to his field,) Benjamin Labaree, Jr., Henry N. Cobb, *Missionaries*; Frank N. H. Young, M. D., *Missionary Physician*; Mrs. Sarah Jane Rhea, Mrs. Elizabeth W. Labaree, Mrs. Matilda E. Cobb.

*In this country.*—Justin Perkins, D. D., Austin H. Wright, M. D., *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Catharine M. Wright; Miss Fidelia Fisk, *Teacher*.

**OUT-STATIONS.**—*Ada*, one native preacher, one catechist, and four teachers. *Aliabad*, one native preacher, who is also a teacher. *Alkai*, one native preacher, who is also a teacher. *Alwaj*, one native preacher, who is also a teacher. *Armoat aghaj*, one native preacher, who is also a teacher. *Anhar*, one native preacher, and one teacher. *Ardeshai*, one native preacher, and four teachers. *Charbash*, one native preacher, and two teachers. *Cowsy*, one native preacher, and two teachers. *Degala*, one native preacher, and six teachers. *Dizza Tukka*, one native preacher, and two teachers. *Gavalan*, one native preacher, himself a teacher, and one other teacher. *Geog Tapa*, one native preacher, and nine teachers. *Kara aghaj*, one native preacher, who is also a teacher. *Karajaloo*, one native preacher, and two teachers. *Mar Sergis*, one native preacher, who is also a teacher. *Nazee*, one native preacher, who is also a teacher. *Ooliah*, *Salmas*, one native preacher, and one teacher. *Saralan*, one native preacher, and one teacher. *Saatloo*, one native preacher, who is also a teacher. *Sheerabad*, one native preacher, and two teachers. *Supergan*, one native preacher, and three teachers. *Tukka*, one native preacher, and one teacher. *Wizer awa*, one native preacher, and two teachers. *Yengaja*, one native preacher, and two teachers. *District of Sulduz*, two native preachers, one of whom is also a teacher. *District of Tergawer*, three native preachers, two of whom are teachers, and four other teachers. *District of Ishtazin*, one native preacher, who is also a teacher. *District of Tekhoma*, two native preachers, who are also teachers, and one other teacher. *Amadia*, two native preachers, who are also teachers. There are, also, three native preachers, who are superintendents of village schools.

Besides the persons mentioned as on their way to the mission, Rev. Amherst L. Thompson and wife, Miss Beach and Miss Crawford, were sent out during the year. It was thought that the time

had come for a more decisive movement among the Nestorians, and just at this juncture the requisite number of young ministers for such a work came forward with a desire to be sent to that field. This was the more observable, as several of the older laborers in the field were needing a furlough for recruiting their wasted energies. The Committee gladly sent them forth, and hope it is the last considerable reinforcement that will be needed for this field. Mr. Thompson, as noticed in the Herald for December, has already ceased from earthly labors.

Scattered over plain and mountains, there is a native force of forty-eight preachers. The male seminary has fifty pupils, and the female seminary thirty. Sixty-eight village schools contain fourteen hundred pupils; about five hundred of them females. The press, under the efficient care of Mr. Breath, sent forth 700,000 pages during the year. More than three hundred Nestorians are recognized by the mission as church members. And even in Persia, Moslems have been drawn to the gospel by the true light which shines among them through the mission. It is an interesting fact, that members of the mission have, the past year, participated in some services connected with the ordination of young men to the work of the ministry; feeling that they "could not do less than aid the bishop, good old Mar Elias, on the occasion, especially as the young men had received their training from them, and the bishop desired them to conduct the examination, and give the charge." Dr. and Mrs. Wright have found it necessary, on account of ill health, to come to the United States.

#### SOUTHERN ASIA.

##### MAHRATTAS.

**BOMBAY.**—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One native pastor, one native helper.

**AHMEDNUGGUR.**—Henry Ballantine, *Missionary*; Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar.—Two native pastors, three out-stations, and thirteen native helpers.



**SEROOR.**—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One native pastor, three out-stations, and six native helpers.

**RAHURI.**—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—Four out-stations, and five native helpers.

**KHOKAR.**—William P. Barker, *Missionary*; Mrs. Lucelia T. Barker.—Seven out-stations, and fourteen native helpers.

**WADALE.**—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One native preacher, ten out-stations, and eleven native helpers.

**KOLGAUM.**—Samuel C. Dean, *Missionary*; Mrs. Augusta E. Dean.—One out-station, and four native helpers.

**SATARA.**—William Wood, *Missionary*.—Two native helpers.

**MALCOLM PETH.**—Mrs. Mary L. Graves.

*In this country.*—Sendol B. Munger, Allen Hazen, *Missionaries*; Mrs. Martha B. Hazen.

The Bombay, Ahmednuggur and Satara missions have been reunited, and resume the old name of 'Mahratta Mission.' The mission has been called to mourn the sudden decease of Mrs. Wood. The native pastor Ramkrishnapunt has been removed from the second church in Ahmednuggur, and installed as pastor of the first church in Bombay. Vishnu Karmarkar has taken his place at Ahmednuggur. The church at Seroor has also received a native pastor, Sidoba, who had been preaching there four years as a licentiate. Mr. Ballantine is training a small theological class. The Ahmednuggur field has an admirable division of labors, and the churches and converts are chiefly here. The 13 churches in the mission received 69 converts during the year, and contain almost 400 members. There are 56 native helpers, besides four pastors and one licentiate. Important decisions have been made by government officers in regard to caste in schools, and the use of public water tanks by native Christians, which go far to establish the civil and social rights of converts.

#### CEYLON.

**BATTICOTTA.**—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—One licensed preacher, four catechists, four other helpers, and seven school teachers.

**TILLIPALLY.**—Three catechists, and five school teachers.

**PANDITERIPO.**—James Quick, *Missionary*; Mrs. Maria E. Quick.—Three catechists, and six school teachers.

**ODOOVILLE.**—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, two male and two female teachers for boarding-school, three other helpers, and five male and two female school teachers.

**MANEPPY.**—Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—Four catechists, two other helpers, and four school teachers.

**CHAVAGACHERRY.**—In charge of Mr. Hastings.—One native pastor, two catechists, two other helpers, and two school teachers.

**ODOOPITTY.**—In charge of Mr. Spaulding.—Three catechists, one other helper, and three school teachers.

*In this country.*—Benjamin C. Meigs, William W. Howland, Nathan Lord, M. D., *Missionaries*; Mrs. Sarah M. Meigs, Mrs. Susan R. Howland, Mrs. Laura W. Lord.

*On the way home.*—Milan H. Hitchcock, *Missionary*; Mrs. Lucy H. Hitchcock.

*On their way to the mission.*—Rev. Nathan Ward, M. D., Rev. John C. Smith, Rev. James A. Bates, *Missionaries*; Mrs. Ward, Mrs. Mary Smith, Mrs. Sarah A. Bates.

**OUT-STATIONS.**—*Karadive*, one native pastor, and two teachers. *Pungertive*, one catechist, and two teachers. *Usan*, one catechist, and two teachers. *Varany*, one catechist, and one teacher. *Aichuvaly*, one catechist, and one teacher. *Valany*, one native pastor, and three teachers. sustained by Jaffna Native Evangelical Society. *Narantany*, one catechist, and one teacher.

The persons mentioned as "on their way" sailed from Boston, October 30, to reinforce this mission. All except Mr. and Mrs. Bates have been previously connected with it. Dr. Green, now in this country, has been transferred to the Madura mission. Mr. and Mrs. Hitchcock, constrained by ill health to retire from the field, have sailed for the United States.

Three of the nine churches of the mission have native pastors, and these churches are among the most flourishing. Two of the native helpers are formally licensed preachers, and 25 are licensed informally. Forty-six were received into the churches the last year, and the membership is now 457. The 47 village schools have more than 1,700 pupils, but suffer from incompetent teachers. The training school contains 20 pupils, and the Oodoville female boarding school, 39. Both are prosperous. Two colporters have been employed, and 1,025 volumes sold. The mission has passed and is passing through trials, but is coming out of them like gold tried in the fire.

## MADRAS.

CHINTADREPETTAH.—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—Two catechists, and seven teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One ordained native preacher, and four teachers.

BLACKTOWN.—The printing establishment is within the walled city.

Rev. S. Winifred, formerly native pastor of a church in the Madura District, continues to act as pastor of the church at Royapuram. To the church at Chintadrepettah, under the immediate care of Mr. Winslow, nine have been added, making the whole number of members sixty. The Royapuram church contains fourteen members, of whom two were received during the last year.

Nine free schools contain 335 male and 75 female pupils. The grammar school has 197 pupils. The printing establishment, one of the best in India, has a very competent printer, and is doing good service. The printing in all languages, within the year, was 22,630,970 pages.

## MADURA.

MADURA.—John Rendall, *Missionary*; Mrs. Jane B. Rendall; Miss Sarah W. Ashley, *Teacher*.—One native pastor, nine catechists, six readers, seven schoolmasters, two schoolmistresses.

DINDIGUL.—In charge of Mr. White.—One native pastor, six catechists, six readers, five schoolmasters, five schoolmistresses.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Eight catechists, one reader, two schoolmasters, four schoolmistresses.

TIRUPUVANUM.—Edward Chester, *Missionary*; Mrs. Sophia Chester.—Four catechists, seven schoolmasters.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Three pastors, fourteen catechists, seventeen readers, ten schoolmasters, four schoolmistresses.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Five catechists, one reader, six schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—One native pastor, twelve catechists, six readers, ten schoolmasters, one schoolmistress.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Seven catechists, one reader, four schoolmasters, one schoolmistress.

PATIANUR.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, two readers, one schoolmaster, one schoolmistress.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers; all in the seminary.

SIVAGUNGA.—In charge of Mr. Capron.—Three catechists, one reader, one schoolmaster.

USALAMPATTI.—In charge of Mr. Herrick.—Three catechists.

Station not known.—George T. Washburn, *Missionary*; Mrs. Eliza E. Washburn.

In this country.—Clarendon F. Muzzy, Edward Webb, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Mary Ann Muzzy, Mrs. Nancy A. Webb.

Mr. and Mrs. Little, formerly of this mission, not able to return to their field, have been released from their connection with the Board. Mr. and Mrs. Washburn sailed from this country in January last, and reached Madura, May 1. Dr. Green, formerly of Ceylon, is to join this mission, if he shall be able to return to India.

The mission has an excellent working apparatus. Each of the missionaries has his distinct province, and there are six native pastors, 115 native helpers, 53 schoolmasters, and, what is remarkable, 18 schoolmistresses, who were educated in the female boarding school. The climate of the Madura District is regarded as healthful. In twelve years there has been no death of an adult in the mission families. The seminary contains 49 pupils, the girls' boarding-school, 54, and the free schools, 1,075. The 28 churches received 78 new members, and number 1,012 in all. The Christian congregations number more than 6,000 persons. The cases of discipline in the churches have been few, the general condition of the churches is healthy and hopeful, and the statistics of the year indicate progress in all departments of labor.

## EASTERN ASIA.

## CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Two native helpers.

Mr. and Mrs. Vrooman arrived at Canton on the 3d of January. The work of preaching has been carried forward by two able assistants; one at Dr. Ball's chapel, in the south-east suburb, and the other at Mr. Bonney's, near the centre of the old city. At Dr. Ball's chapel, a

religious service of some kind has been held nearly every day in the week, and Mr. Bonney has held a preaching service four days in the week, conducted by himself and his assistant. Mr. Vrooman's chapel, in the western suburb, was opened April 28, and services are held in it three or four times a week, with good attendance.

Books have been distributed at the close of chapel services, and in other ways in the city, and some excursions have been made for their distribution in the vicinity of Canton. There are two schools, one for boys, with about thirty pupils, and one for girls, with fifteen.

#### FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, Caleb C. Baldwin, Simeon F. Woodin, *Missionaries*; Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell, Mrs. Harriet F. Baldwin, Mrs. Sarah L. Woodin.—Three native catechists, one teacher, and one other helper.

Mr. and Mrs. Baldwin, returning to their former field, and Mr. and Mrs. Woodin, new laborers, arrived at Fuh-chau on the 7th of February last. "The grand business of the mission," it is said, "has been the public preaching of the gospel in Chinese, in the streets, in chapels, and in the church. The church has been opened nearly every day of each week, besides the three public services each Sabbath. The audiences have been large, and usually quite orderly and attentive." Thus "the mission has gone on regularly and laboriously; but, as in past years, there has been no manifestation of striking results."

Two native females have been received to the church, and one member has died, making the present number ten.

#### SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman.

*In this country.*—Mrs. Sarah F. R. Blodget.

Mrs. Blodget has found it necessary, on account of ill health, to come to her native land. Shanghai has been more or less disturbed during most of the year, by proceedings of the English and

French, and recently by the progress of insurgents, and their attack upon the city. The labors of the missionaries have been much as usual. There have been regular services on the Sabbath at two places. The distribution of Bibles and tracts has been mostly among men from the north part of China, who came to Shanghai on junks. The boarding-school, of twenty pupils, under the care of Mrs. Bridgman, and two day schools, of twelve pupils each, have been continued very successfully. A day school for boys has also been in successful operation at the south gate, with twenty pupils, and the missionaries are enabled to say: "God has blessed our labors [during the year] to the hopeful conversion and addition to the church of eleven members."

#### NORTH PACIFIC OCEAN.

##### SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Emerson, and Forbes, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, Parker, Rowell, Dole, Shipman, and Johnson, only in *part*. The relation of the brethren here to the Board is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

##### HAWAII.

NORTH KONA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

SOUTH KONA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

##### MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

KAANAPALI, (out-station).—J. H. Moku, *Native Pastor*.

LAHAINALUNA.—(Seminary belonging to and supported by the Government.) Rev. John F. Pogue, Rev. Claudius B. Andrews; Mrs. Maria K. Pogue, Mrs. Anna Andrews, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

HONUAULA, (out-station).—S. W. Nueku, *Native Pastor*.

HANA.—Vacant.

## MOLOKAI.

KALUAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

## OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU, (Oahu College).—Mr. William Dewitt Alexander, *Professor*; Miss Maria C. Ogden.

EWA.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson, (now in this country.)

WAIANAE, (out-station).—S. Waimalu, *Native Pastor*.

HANULA, (out-station).—M. Kuaea, *Native Pastor*.

## KAUAI.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

As the people of the Sandwich Islands are coming up from the lowest barbarism, and the influence of the most debased foreign corruption, which thoroughly pervaded the social mass, it is slow work—if it will ever be possible—to make the institutions of the gospel wholly self-sustaining among them. But they are themselves doing much towards this result. The national revenue considerably exceeds \$300,000. More than \$30,000 are raised for the schools, which contain nearly 10,000 pupils. There are also quite a number of select schools, from the "Oahu College" downwards. Towards the endowment of this college, the Hawaiian Government has given land valued at \$10,000; and the foreign residents on the Islands hope to found one of the professorships. The 23 churches contain 14,413 members in regular standing, and report the number received the past year at 573. The contributions by the native Christians for various objects, were near twenty thousand dollars. The receipts of the Hawaiian Missionary Society were \$3,309, of which \$1,981 were expended for the Marquesas mission.

## MICRONESIA.

RONKITI, (Ponape).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

SHALONG POINT, (Ponape).—Ephraim P. Roberts, *Missionary*; Mrs. Myra H. Roberts.

KUSAIE, (Strong's Island).—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON, (one of the Balik Islands).—Luther H. Gulick, M. D., Edward T. Doane, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Sarah W. W. Doane.

APAIANG, (one of the Kingsmill Islands).—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—Two Hawaiian helpers.

In this country.—Rev. George Pierson, M. D., *Missionary*; Mrs. Nancy A. Pierson.

Dr. and Mrs. Pierson have been constrained by ill health to retire from the mission, to California. The mission occupies four positions in the great Archipelago. With the effective aid of the "Morning Star" it is getting under prosperous way, but there are many difficulties to be surmounted. The influence of such a mission upon the seafaring world in those remote regions is considerable, and all salutary. The missionaries continue to feel safe among the savage people for whom they labor; two houses of worship have been reported as opened within the year, one on Ebon and one on Apaiang; and Mr. Snow, on Kusaie, has been permitted to receive a few to fellowship in the Christian church; but he has been tried by the unchristian conduct of two members, of whom he had hoped better things, and who subsequently appeared truly penitent.

## NORTH AMERICAN INDIANS.

## CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native helper.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney.—One native helper.

FAIRFIELD.—Miss Sarah Dean, *Teacher*.

PARK HILL.—Charles C. Torrey, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester, Mrs. Adelaide Torrey; Miss S. Elizabeth Kenney, *Teacher*.

The mission of the Board among the Cherokeees has been discontinued, for reasons stated by the Prudential Committee, as follows: "The Committee regard the appropriate work of the Board



among that people as having been so far accomplished, and the further successful prosecution of its labors as, at the same time, so far impeded by the intervention of other denominations, better situated for operating there than ourselves, as to render it proper and expedient for the Board to withdraw, and expend the funds hitherto devoted to this field in other more needy portions of the unevangelized world, where it can now work to better advantage." This does not at once terminate the personal relations of the members of the mission to the Board.

#### DAKOTAS.

**YELLOW MEDICINE.**—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

**HAZLEWOOD.**—Stephen R. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs, Mrs. Mary B. Cunningham; Mrs. Anna B. Ackley, *Teacher*.

**LOWER AGENCY.**—John P. Williamson, *Missionary*.

The attendance upon the means of grace among the Dakotas has been lessened somewhat. A murder committed in Dr. Williamson's neighborhood, last winter, drove away a part of his hearers, some of them church members; and the "retaliation," in May, drove away a part of Mr. Riggs's hearers, some of whom were also church members. In both cases, the innocent were obliged to flee with the guilty. Five persons have made a profession of their faith in the gospel, so that the present number of Dakota communicants is fifty. The educational interests of these Indians are advancing. The boarding-school has had eighteen pupils; and there are four day schools in operation, one of which only is in charge of the mission, the other three being supported by the United States Government.

#### OJIBWAS.

**ODANAH.**—Leonard H. Wheeler, *Missionary*; David B. Spencer, *Steward of the Boarding School*; D. Ireneus Miner, *Teacher*; Mrs. Harriet W. Wheeler, Mrs. D. B. Spencer, Mrs. Lydia I. Miner; Miss Rhoda W. Spicer, *Teacher*; Henry Blatchford, *Native Preacher*.

Notwithstanding the continued ill health of Mr. Wheeler, the ordinary

services have been sustained at Odanah, and the Sabbath school was never so large or interesting, at any previous time, as it is now. The members of the churches—of whom twenty-two are Ojibwas—are supposed to be advancing in knowledge, as also in stability of character. The boarding-school was opened last October, the first institution of the kind among the north-western Ojibwas. It has fifteen pupils, with the prospect of an increase as fast as it shall be safe to add to the number. It seems to have secured the confidence of the people. A favorable report is made of the day school. While the progress of the Indians is not rapid, a gratifying change has taken place within a few years. "The people certainly dress better," Mr. Wheeler says, "live better, possess more of the comforts of life, are more settled in their habits, more industrious, more enterprising, than they were in former days."

#### SENECAS.

**UPPER CATTARAUGUS.**—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

**LOWER CATTARAUGUS.**—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Mary L. Gleason.—One native helper.

**UPPER ALLEGHANY.**—Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce.—One native helper.

**OUT-STATION.**—Old Town, James Pierce, *Native Preacher*.

The schools which the Board once sustained among the Senecas are still receiving the considerate supervision of the State of New York. The success of the Cattaraugus Indians in their industrial pursuits is highly encouraging. "For several years," Mr. Wright says, "there has been constant improvement in this respect; but the period under review exhibits more decided progress than any other since the first introduction of the plough." An Iroquois Agricultural Society, recently organized, held its annual fair in October; and the premium list embraced nearly all the items usually found in the lists of the county agricultural societies of the white people, besides a variety of articles ex-



clusively Indian. The exhibition was regarded as highly creditable to our red brethren.

The second week in January, 1860, was devoted to special religious services on both Reservations. The results appear to have been an increase of spiritual life among the converted Indians, while a few others, it is hoped, experienced a saving change. Fourteen have been admitted to the Cattaraugus church, and five have been received into Christian fellowship on the Alleghany Reservation.

#### TUSCARORAS.

Mr. Rockwood has received a release from his connection with the Board, and the Committee have felt constrained to inquire whether these Indians can be regarded, any longer, as constituting a part of the foreign field. It is almost sixty years since they became the objects of missionary solicitude. At least one-third of their number belong to the visible church of Christ. Eight years ago, it was said of them: "No one can look at their fields of grain, their orchards, their houses and barns, their roads, their public buildings, without discovering the signs and proofs of manliness and thrift." It is the testimony of Mr. Rockwood that they have the ability to sustain the preaching of the gospel, for the most part; and some of our home missionary organizations would doubtless be ready to meet any reasonable deficiency. They have done, however, almost nothing to lessen the expense

which the Board is annually incurring in their behalf, and it is scarcely to be expected that they will be more helpful hereafter. In view of all the circumstances, it is believed that the foreign missionary work, in this field, should be closed at an early day. One of the Secretaries has recently visited Tuscarora, for the purpose of facilitating such an arrangement as will secure a continuance of the blessings of a Christian civilization.

#### SUMMARY.

<i>Missions.</i>			
Present number of Missions,	.	.	21
" " Stations,	.	.	116
" " Out-stations,	.	.	150

<i>Laborers Employed.</i>			
Ordained Missionaries (9 being Physicians),	.	.	166
Physicians not ordained,	.	.	5
Other Male Assistants,	.	.	10
Female Assistants,	.	.	195
Total laborers sent from this country,	.	—	366
Native Pastors,	.	.	25
Native Preachers,	.	.	91
Native Catechists, (virtually preachers,)	.	.	104
Native Helpers,	.	.	217
Native Teachers,	.	.	274
Whole number of Native Laborers,	.	—	711
Total laborers connected with the missions,	.	—	1,077

<i>The Press.</i>			
Printing Establishments,	.	.	4
Pages printed last year,	.	.	36,382,978
Pages printed from the beginning,	.	.	1,231,103,847

<i>The Churches.</i>			
Churches, (including all at the Sand. Isl.)	.	.	144
Church Members, (do. do.) so far as reported,*	.	.	18,918
Added during the year, (do. do.)	.	.	1,096

<i>Educational Department.</i>			
Seminaries,	.	.	11
Other Boarding Schools,	.	.	13
Free Schools, (omitting those at Sand. Isl.)	.	.	345
Pupils in Free Schools, (omitting those at S. I.)	.	.	9,744
Pupils in Seminaries,	.	.	530
" " Boarding Schools,	.	.	341
Whole No. in Seminaries and Schools,	.	—	10,615

\* The report from the Sandwich Islands is defective.

#### INTELLIGENCE FROM THE MISSIONS.

##### Sandwich Islands.

LETTER FROM MR. CLARK, SEPTEMBER 26, 1860.

##### Death of Mr. Armstrong.

MOST of this letter relates to an event which has been felt by very many at the Sandwich Islands, as indeed a sore affliction. For more than twenty-eight years,—fifteen

distinctively as a missionary of the American Board, and thirteen in connection with the Government of the Islands, (as Minister of Public Instruction, or with some other official title, but always in special connection with the cause of education,)—Mr. Armstrong's life and talents had been devoted to efforts for the highest good of the Hawaiian people. He has been suddenly removed, and not the churches only, but the people are bereaved. Mr. Clark writes:

I take my pen with a sad heart. Our dear brother Armstrong has gone from us forever. He will not return to us, but we shall go to him. Day before yesterday we committed his remains to their last resting-place. That heart, so warm, has ceased to beat; that hand, so active, is paralyzed; that tongue, so ready and so eloquent, is silent in death. How sudden, how unexpected the blow to us all; to the church and to this nation. We have hardly yet recovered from the shock, which comes upon many of us like a personal affliction. You know how I must feel the blow. For more than twelve years, we have labored hand in hand at this post. When I have been ready to faint under the accumulated labors and responsibilities of this great church, at the head of the nation, he has been present to stay up my hands, and fulfill my lack of service. He was ever ready, in every emergency, with his counsels, with his prayers, with his wakeful mind and active body. His untiring services for the good of this nation, in the various and important stations which he occupied, will long be remembered. He rests from his labors, and his works follow him.

#### *Fall and Injury.*

On the first day of the present month, he set out on horseback to visit another part of this Island, in his work as head of the school department. He had proceeded only two or three miles when, on raising his umbrella, his horse took fright, his saddle turned, and he fell, coming under the hoofs of the horse. He was alone, and lay for sometime helpless and nearly senseless, until he was discovered and brought back to his house. It was found, on examination, that some of his ribs were broken, but no other injury was discovered. He soon revived, and seemed to be doing well. Three weeks passed away, and he was beginning to sit up and move about the house a little, and we were expecting, in a few weeks, to see him

out, mingling again in our labors. This he was earnestly desirous to do, as the Spirit of God was with us in an unwonted manner.

You may judge of my surprise, when, on Sabbath morning last, the message came that he was dying! Before I could reach the house he was gone. He dropped away even before a physician could reach him. His wife at first supposed it was a fainting turn, such as he had before experienced; but he was only able to give his consent that the physician should be called, and passed away.

#### *Cause of Death.*

It was found, on post-mortem examination, that the injury from the fall was greater than had been supposed, but the immediate cause of his death was the rupture of an artery, occasioned, as was supposed, by moving his hands to his head. 'God's ways are not our ways, nor his thoughts our thoughts.' We should have named brother Armstrong as among the last to be spared from the conflict; but God knows better than we do who can be spared. He designs, perhaps, to teach us not to trust in "man, whose breath is in his nostrils."

The affliction falls heavily upon the family of our brother. It is heavy, also, upon the King and his Cabinet; it is heavy upon our churches, and especially upon the educational interests throughout the Islands. How can the breach be filled? But God will take care of his own cause.

I cannot now dwell upon the many and varied excellencies of our departed brother, nor upon his invaluable services to this nation. No death, out of my own family, ever came with such crushing weight. I can only say: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

The King penned the following very appropriate note of condolence to the

widow, the day after her husband's death.

My dear Madam:—I hope I shall not appear intrusive upon your first grief, if I hasten to tender you and your family my sincerest condolences, for the great bereavement you have sustained under a heavy dispensation of Providence.

Your husband, so suddenly removed, at the very time when all who knew him, or appreciated his usefulness, were hoping to see him return to his important avocations, was a valued friend of mine, and an efficient officer of the Government, and I am, to a very large extent, a sharer in your loss.

Believe me, Madam, when I assure you, that so suddenly did this blow reach me, that it is only by degrees that I appreciate the magnitude of the loss which you, and I, and the country, have sustained.

Yours very truly,

LIHOLIHO.

Palace, Sept. 24, 1860.

The King has also prepared, with his own hand, an excellent obituary notice for the native newspaper in Hawaiian. The following is a translation of the closing paragraph:

"Time will not allow us to protract this eulogy on the dead; but all who read this, and who were acquainted with the family of him who has gone from us, know well the affliction which has fallen upon us all, not only the family, but the people and the Sovereign, by the departure of this efficient, ready and kind helper. It is suitable that the whole nation should mingle their weeping with the tears of the widow and children of the deceased, for, in our prosperity, he rejoiced in our joy, and when trouble came upon us, he was afflicted in our affliction."

#### *Religious Interest.*

I mentioned, some weeks ago, that we were rejoicing in the outpouring of God's Spirit upon this city and Island. The work still goes on silently, but we hope with power from above. Meetings are well attended, and many are rejoicing in the hope of a better portion than this earth affords. Some hundreds are candidates for admission to the different churches on this Island;—some of them

from the Papists, some from the *hulas*, some from the Mormons, and some from the haunts of vice. God is showing us that he can save by many or by few. While we were looking for more help in the conflict here, God is removing that which we had, and taking the work into his own hands, and to him be all the glory. He will not leave the work to us, poor feeble worms. May his strength be made perfect in our weakness.

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#### *Mission to Western Turkey.*

##### *BAGHCHEJUK.*

LETTER FROM MR. GREENE, SEPTEMBER 7, 1860.

THE residence of the Baghchejuk missionaries is mostly at Nicomedia, to which place, when Mr. Greene wrote, Messrs. Parsons and Greene had recently returned, with their families, after spending the hottest portion of the summer at Baghchejuk. They found that the church at this latter place had lost much of its first love and devotedness, and that coldness and mutual distrust had sprung up among the brethren. Earnest efforts were made to restore harmony and to quicken the piety of these disciples, and before the celebration of the Lord's supper, in August, a special meeting of the church was called to afford opportunity for mutual confessions and reconciliation, the result of which was very happy. The native preacher who had labored for five years in Baghchejuk, having removed in June last to Biljik, one of the most prudent and enlightened of the members was chosen by the church, before the mission families left the place on their return to Nicomedia, to perform most of the duties which would devolve upon a pastor except preaching; the missionaries, as heretofore, supplying the pulpit on the Sabbath. Mr. Greene gives pleasant items of intelligence from some other places in that field.

#### *Ovajuk.*

In the town of Ovajuk, about eight miles from Nicomedia, a new impulse has been given to the Lord's work during the past summer. In May last, a new and more commodious house was obtained, to serve as a school-room and chapel. A native brother, from the

church in Nicomedia, forthwith opened a school, which has gradually increased in numbers until, at the present time, there are about twenty-five pupils. In almost every place, the school is one of the most important instrumentalities for spreading the truth. Families of the old Armenian community, who will neither attend the public preaching themselves, nor suffer their children to do so, will yet send their children to the school. And in the school, in a variety of forms, they learn the truths of the Word of God, for that Word is the chief textbook. The preaching at Ovajuk, on the Sabbath, has been, for the most part, supplied by missionaries. From an audience of four or five at the beginning, the number of listeners has been gradually increasing. Last Sabbath, it was my privilege to preach to between thirty and forty persons, the majority of whom were from the old community.

#### *Angora—Call for Effort.*

Reference is next made to a tour by the native helper at Koordbeleng, who had recently visited the large city of Angora, fourteen days' journey from Nicomedia.

The helper, in going, spent nearly a week at each of the cities of Nulla-Khan, and Istanos, and then nearly three weeks in Angora. The latter city contains a mixed population of Catholics, Armenians, Greeks, Jews and Turks. Here he sold every copy of the Word of God which he carried with him, and might have sold very many more if he had had them. His object was not merely to sell books, but also to preach the gospel, and for this delightful work he found abundant opportunity wherever he went. His was not such preaching as is heard in stately edifices of public worship, but a simple exposition of the truth as it is in Jesus—by the way-side, in coffee-shops, in the markets, and wherever opportunity offered. What most rejoices our hearts is, that this faithful native helper assures us that he is willing to return to Angora, there to

remain and labor for the perishing thousands of that great city. When he goes he will take with him several horse-loads of Bibles. We shall feel compelled to straiten our work in various parts of our large field, that we may be enabled to support this brother in Angora, where, as yet, no missionary labor has been performed. But why need we straiten the work in any part of the field? When God opens such a door for the entrance of his truth, is it not a call to his professed children to put forth more effort for his sake? And do we not constantly pray that the Lord may afford us just such opportunities for spreading his word as the present? Let not the friends of Jesus be weary in well-doing.

#### ~~~~~ *ESKI ZAGRA.*

LETTER FROM MR. BYINGTON, SEPTEMBER 13, 1860.

#### *Progress—Prospects.*

MR. BYINGTON gives, in this letter, a gratifying account of the prospects at his new station among the Bulgarians. He writes:

I am happy to notice a decided advance made in our work since I last wrote. Until within the past two months our services on the Sabbath could scarce be said to have had any attendants. About the 1st of July, several influential men, accompanied by the principal of one of the schools, commenced attending. One of them afterwards told me, that he came the first time not without suspicion as to our teachings, and resolved that if we taught error he would come no more. But after hearing two sermons, on the necessity of regeneration, and justification by faith alone, he thought that not only the men but the women had need to hear these truths. He therefore proposed to the others, that they should request us to have a special service for females. They thought the idea a good one, the request was made, an afternoon service for



females was appointed, and on the following Sabbath twenty-six were present, and gave good attention. On one Sabbath our congregation numbered fifty-two, and the average has been fifteen.

Although the attendance has been irregular, and probably not prompted by any very earnest desire to become acquainted with the truth, we feel that much has been accomplished. As many of our hearers have belonged to the more intelligent class, much has been done to correct misapprehensions and remove prejudices. The ice is also broken, and with the example of some of their leading men before them, no one need *fear* to come to our services. All that is needed is the disposition.

We know that by degrees we are gaining the confidence of the people. We have been told more than once, recently: "At first I thought you were persons to be shunned, but I think so no longer." With the head-priest and his family we enjoy very pleasant intercourse. The Lord has indeed blessed us, in thus giving us favor in the sight of the people. To be so cordially greeted wherever we go, by priests, by teachers and by people, does indeed fill our hearts with gratitude. May we not hope that the way is preparing for a speedy and abundant blessing?

#### *Native Helper—Bible in Schools.*

Our native helper, Carabad, is doing a good work in the surrounding villages. Everywhere he has been cordially received, has preached by invitation in two Bulgarian churches, and in one of them several times. He practices no deceit, and simply says that he belongs to the Apostolic church. He has been invited to preach in other places, and purposes, if practicable, to have four churches where he will preach once a month. It is well known here that he preaches, but no opposition seems to be felt. Some of our townsmen have told the villagers, when they were inquiring about us, to receive us kindly.

The priests seem very favorably disposed, and it is through them that admission into the churches is gained. I find many of them to be serious-minded and well acquainted with the Scriptures, and in conversation upon the great truths of the Bible, they seem inclined to hear all that we have to say.

The examination of one of the schools has just closed. It was to us a pleasant circumstance, that each of the twelve members of the most advanced class was presented by the Trustees with a handsome copy of the Bible Society's edition of the New Testament. They also wished two hundred and fifty tracts, for distribution among the smaller children, but a prevailing epidemic caused their examination to be suspended, and the presents were not distributed.

#### *Mission to Central Turkey.*

MARASH.

LETTER FROM DR. GOODALE, SEPTEMBER 18, 1860.

#### *Continued Quiet—The French Consul.*

IT will be specially gratifying to many friends of the missionaries, to notice that at so many stations in the interior of Turkey, they have been thus far preserved from such excitements and dangers as might have been expected, to some extent, in connection with disturbances in Syria. Notices of such continued quiet appeared in the Herald last month, from several stations, and the same is referred to in this communication.

Although blood has flowed freely in Syria, and our dear brethren and sisters there have been in imminent peril, we have been undisturbed. For a few days, when the massacre first began, the same element was very much heated here; but it soon cooled down and left us untouched. I think, on the whole, our work has been forwarded here, rather than retarded. It is wonderful to see how easily God can make the wrath of man to praise him. The Catholics here are more numerous than the Protestants



They have been made Catholics by promises of temporal advantage, as the French have a consul here; and he—any thing but a good man—makes them fair promises, and had taken some ten or twelve of the most wealthy men under French protection, thus freeing them from taxation and from liability to imprisonment. This very much displeased the Pasha here, and he remonstrated with the consul, but with no success, except to be assured that he intended to do about as he pleased. But Hourshad Pasha is a shrewd man, and not to be baffled in such a matter. He sent to the Sultan, and obtained a letter forbidding the consul to take any one under French protection. This led to a collision, which resulted in the defeat of the consul, and now Catholicism is at a discount here. The Pasha imprisoned one of their principal men because he would not pay his tax, and the consul could not get him out; thus convincing the people that Catholicism does not do what it promises.

### *The Pasha Friendly.*

The Pasha is very friendly to us. We have only to ask for a favor to obtain it; and he takes every opportunity to speak in the most favorable terms of the Protestant community, and that in the most public manner. He has once, at least, lauded the Protestants in the highest terms, in his mejlis; while he has upbraided the Armenians and Catholics, telling them that if they would give him as little trouble as the Protestants he would have little to disturb him.

We have difficulty, however, in sending the gospel into the villages around. Not long since, we sent a man to Belaren, a village about twelve hours from here. He had not been there many days when he was seized, in the evening, by the Armenians, and would doubtless have been killed had he not cried for help. Although they beat him severely, before their work was done Mussulmans came to his rescue. He soon came home, and

Mr. White, with another man, went back and obtained redress, leaving the helper there. He has since been able to labor without being disturbed.

### *A Working Church.*

Our church was never in a more flourishing condition than at the present time. There is not, probably, a more working church connected with the Board. They have a very interesting home missionary society, organized by their own suggestion, and have five most excellent men in their employ—three in villages, and two about starting out as colporters. We encourage them, and aid them a little occasionally, but almost the entire expense is borne by themselves. Mr. White is now absent, on a tour to Albistan, Yarpuz, &c., to look after the Protestant communities in those places; and also for his own health and that of Mrs. White, he being almost worn down with severe, unceasing labor. A missionary is very much needed, permanently, at Albistan. A large region there should have some one to watch over it. There are only two missionaries in this Pashalic—Mr. White and myself—though it covers an area larger than the State of Massachusetts, and as nearly as we can estimate, contains not less than 200,000 inhabitants, about half of them Armenians. We hope the day is not far distant, when the work will be almost entirely transferred to the hands of the native brethren; but a large amount of hard labor must be bestowed upon the field before that can be accomplished. *Men must be educated.*

### *Mission to Eastern Turkey.*

#### *ERZROOM.*

LETTERS FROM MR. TROWBRIDGE, AUG.  
15, AND OCT. 9, 1860.

By the action of the Northern Armenian mission, at its last annual meeting, Mr. Trowbridge was removed from Constantinople to Erzroom, which brings him, by the new arrangement, into the mission to Eastern

Turkey. He went immediately to his new post, and since his arrival there, "by the energy and liberality of one of the native brethren," he says, "with such aid as I have been able to give him, we have built a very neat and comfortable chapel, with a school-room adjoining." He writes:

There are encouraging signs in our work here. The Sabbath audiences are good, and close attention is given to the word preached. Since the abandonment of this place by the missionaries, three or four years ago, the people have felt no strong assurance that the work would be thoroughly commenced here again. The building of our chapel, and the fact that a missionary family is expected here this fall, has greatly encouraged the friends of the truth.

*Khanoos, Moosh, and Van.*

I have just returned from an interesting visit to Khanoos. I arrived there on Friday, August 3, and remained until the next Tuesday. On the Sabbath I preached at six o'clock, A. M., at eleven we celebrated the Lord's supper, and in the afternoon a native helper, who had accompanied me, preached in Armenian. Pastor Simon, who has lived at Khanoos for several years, has recently removed to Moosh, where he is now comfortably situated, and is prosecuting his work with good success. He writes that two men there have lately become open Protestants. The Armenian population of the city, and the one hundred Armenian villages on the plain of Moosh, furnish for him a large and most inviting field of labor. While at Khanoos I made arrangements for another native helper to spend the winter there, with his family, so that these two important centres will be supplied with efficient laborers. A man from Van was present at one of our services here, a short time since. He is an open Protestant, has been greatly abused in Van on account of his religious opinions, but avows his determination to stand fast by the truth, whatever may be the consequences. He lives in the city proper, has a family,

and in all respects made a most happy impression upon us. We sent him on his way to that stronghold of the Armenian church, with many prayers and words of encouragement.

*Influence of Truth Extending—Persecution.*

Thus the truth is spreading in all directions, and no power can resist or stay its progress. At the village of Cheverme, in the province of Khanoos, there are seventy-eight Protestant souls; at Hararnik, another village near Cheverme, eighteen; and here, at Erzroom, fifty-four; or one hundred and fifty in all. This may seem a small number, but I count only those who are avowed Protestants, and considered as belonging to the Protestant community. The number of enlightened persons is very large; but they are kept from avowing themselves Protestants by the fear that they will not be protected. The brethren of Khanoos are greatly persecuted. I myself saw several fields of wheat, barley, flax and grass, into which the Armenians have several times turned herds of cattle and sheep. The Protestants have complained to the Governor of the province, but he has turned them away with curses and abuse. They have also petitioned the Pasha here, for a redress of their grievances and for protection, but their petitions have not been noticed. The acting English consul, Mr. Edmund Calvert, has kindly and energetically exerted himself in behalf of these poor Protestants; but since the treaty at the conclusion of the late war was adopted, the influence of foreign consuls has diminished so much that the Turkish authorities pay but little regard to their wishes. There has been a great deal of excitement since the news arrived of the massacre of so many Christians in Syria. There is good reason to believe that meetings were held among the Turks to consult in regard to an attack upon the Christians here, but the Pasha took

immediate and efficient measures to prevent any disturbance.

### *Persecution at Khanoos Continued.*

In a subsequent letter, dated October 9, Mr. Trowbridge says:

The Protestants of Khanoos are still suffering violent persecution. One of them, a member of the church and a very inoffensive man, was attacked a few days ago, and nearly killed, by an Armenian. Kevork (the Protestant) was working quietly at his threshing-floor, when the Armenian rode up to him and attacked him with a sword. He struck him several heavy blows on the head, inflicting frightful wounds. Kevork defended himself as well as he could with a wooden pitchfork, which now stands by my side. It has many deep gashes in it, made by the sword. Kevork's brother came at once to Erzroom and entered a complaint before the Pasha, but the man who made the assault has not yet been arrested. He is now in Erzroom, and as he is the son of the wealthiest Armenian here, he has plenty of money with which to bribe the Turkish authorities and thus escape punishment. The acting English consul, Mr. Calvert, has taken up the case, and will do all he can to have the offender punished; but the power of wealth is so great I do not anticipate that anything will be accomplished. Last February, a large company of Armenians at Khanoos fell upon a few unarmed Protestants, with the avowed intention of driving them from the place. In the skirmish that followed one of the Armenians received a slight scratch on the forehead. The next day he was about his work, as several Turks voluntarily have testified, but in the course of a month he was taken sick and died. The Armenians immediately raised the cry that he had been murdered by the Protestants, whereupon three of them were arrested, brought to Erzroom, and thrown into a loathsome prison. A few days after, and before the trial came on,

one of their friends, wishing to comfort them, wrote them a letter of consolation, and gave them at the same time, perhaps injudiciously, some advice in regard to their conduct when brought to trial, the manner in which they should give their testimony, and so forth. This letter fell into the hands of the Turkish authorities, and immediately three other Protestants were arrested, thrown into prison, and heavy chains placed on them. The last three, for this slight fault, which was not a fault on their part, remained in prison nearly three months; the other three, notwithstanding all the efforts of the English consul for their release, are still in prison. I have just returned from visiting them. They are all young men, and as innocent of the crime with which they are charged as I am. Such is Turkish justice.

Notwithstanding all this bitter opposition, the good work is going forward. Our audiences at Erzroom regularly number from thirty to fifty, which is certainly not an insignificant fact, when we remember the determined efforts that have been made within the last three years to drive Protestantism out of this Pashalic.

Oct. 15. The young men are finally released, through the efficient efforts of the acting English consul.

### *KHARPOOT.*

LETTER FROM MR. WHEELER, SEPTEMBER 20, 1860.

THIS letter was written, mainly, to present a view of the wants of the mission, the call for more men at some of the stations, &c. But, referring to a recent visit to out-stations, Mr. Wheeler mentions some facts of interest respecting some of these places.

### *Encouragement at Choonkoosh.*

I spent a Sabbath at Choonkoosh, preaching to quiet and attentive audiences, of from forty to fifty-five persons. The work there is in a very encouraging state, and we much regret that the helper who has spent the past few months

there is unable to remain during the winter. The Catholics, headed by an educated vartabed, and aided by a French vice-consul, residing in Mezereh, are making vigorous efforts to bring the people of Choonkoosh over to the Pope; and, having succeeded by intrigue in removing a Governor, who refused to sustain their violent seizure of the Armenian church, they boast loudly of their power to protect all who receive and to punish all who oppose them. It is, however, a fact of no little interest, as showing the hold which truth has gained among the people, that these emissaries of the man of sin feel obliged to tell the people that it is well for them to purchase and read the Scriptures.

#### *Quiet—Rulers and People Friendly.*

It is a source of encouragement and gratitude to us that, during all the excitement and outrages in Syria, we have been kept in perfect safety, and have seen none of those exhibitions of Moslem fanaticism and hatred of which we hear, even in neighboring cities. The rulers as well as the people here appear to be friendly. I may have mentioned, that the military Pasha of this district publicly purchased a copy of the Bible, and that, during our annual meeting, he returned a call made upon him. The then resident civil Pasha, also, accepted a copy of the Scriptures, and his successor, though before his coming he was reported to be a bigoted Mussulman, immediately on his arrival publicly purchased a copy of the New Testament; and at a subsequent call of ours upon him, when we spoke of our mission to preach the gospel, he took the book from the table, in the presence of several Turks, saying that he was reading it. His son also visited our book stall, and bought a copy of the Bible.

#### *Palu and Other Places.*

Since last writing you, in July, I have visited Palu and made an ineffectual

attempt to secure a better place for worship. A good house, having chapel-room and rooms for a helper's family, was offered us for five years, for one hundred and twenty dollars, paid in advance; but not feeling justified in paying that sum, we still occupy the old and very unfit place. The purchase of a chapel in Mezereh gave the work a very decided impulse there, and the audience rose at once, from an average of fifteen or twenty to more than forty. This compelled the vartabed and chief men to grant a request of the people, that the gospel should be preached to them also, and for some weeks the Scriptures, in the modern tongue, have been read and expounded at the Sabbath noon-day services, by a priest who has been several times present at our chapel. The result has been a reduction of our audience to nearly the former number.

These extra noon-day services, for reading and expounding the Scriptures, are now held in four villages—Hulakegh, Mezereh, Haboosi and Husenik. In the last village a school has recently been opened, the teacher of which was formerly a constant attendant at our chapel, and insists upon using the Scriptures in the modern tongue. A few days since he called at my room, and took five copies of the large reference Bible, which he had persuaded parents of his pupils to purchase. At a recent visit to Haboosi I was invited to go to the church and preach, which I did; addressing some one hundred and twenty persons for an hour, on the 5th chapter of Second Corinthians, no man forbidding. In Hulakegh, also, our helpers have several times preached in the church, by invitation. The same has once been done in Husenik. I will only add, that amid all our discouragements, which are not few, our hearts are constantly made glad by proofs that the truth is making its way among the mass of the people, and that, when the heavenly rain shall descend, it will quicken into life a great amount of buried seed.



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## Syria Mission.—Turkey.

### SIDON.

#### LETTER FROM MR. FORD, OCTOBER 20, 1860.

STATEMENTS in regard to the suffering condition of the many thousands of refugees in Syria are often brought before the public, in various periodicals. This letter brings to view, in few words, not such facts alone, but efforts of the missionaries at such a time as this, opportunities which are afforded them for doing good, and the call which the writer feels to be pressing upon the church of Christ, to do far more than she is doing, not for the temporal good only, but more especially for the spiritual good of multitudes in that land.

#### *Death of a Protestant Leper.*

In speaking of Hasbeiya, in a letter dated September 7, I said that only one of the church members of that place was killed in the massacre. But there was another, whom I had lost sight of, who perished by the sword of the Druzes, and it is said that after being killed he was burned. Probably, the house in which he was killed being set on fire, his body was consumed in the flames. He was a *leper*, and that disease, though not of so loathsome a form as is found in some other climates, had crippled him to such an extent that it was very difficult for him to walk any distance. But notwithstanding his infirmity, he was seldom absent from the house of God; and when there he was among the most attentive and serious worshippers. He seemed to be a truly humble believer, and we may trust he has entered upon his rest, and obtained a joyful relief from the body of sin and death which was to him a dreary and loathsome prison, and would have become more and more so, had he been left to await the natural process of the disease.

#### *Destitution at Merj Ayun.*

I recently visited Merj Ayun, but did not go as far as Hasbeiya, as none of

our people, and indeed none of the people of the town are there, except Druzes and Jews. I found great destitution in the Merj. Hundreds, half naked and half starved, were crouching amid the ruins of their former homes, without a shelter above them, and scarcely a rag, or an old mat, between them and the ground. I was able to extend the charity of the Anglo-American Relief Committee to about fourteen hundred of the most destitute, and shall probably return next week to take further supplies of money and clothing. I found the people attentive to hear the word of God, and whenever an opportunity occurred for worship, at a slight notice quite a large number would assemble. True, most of them are like the multitudes in the time of our Savior, seeking the bread that perisheth, and crowding around the missionary from motives far from pure or spiritual. But such opportunities for turning their thoughts to the Bread of Life are often favorable, and may be the means of saving some.

#### *Refugees at Tyre—Openings for Usefulness.*

Yesterday I returned from a visit to Tyre, where over two thousand of the refugees from Hasbeiya and its vicinity are crowded into the miserable little town, almost outnumbering its inhabitants, and many of them suffering from disease, nakedness, and the damp and dirty hovels in which they are lodged. Active measures are being taken for their relief, and one of the physicians sent by the king of Greece is administering medicines to the body, while our faithful helper from Rasheiya-t-el-Fukhar is there to administer to their spiritual wants, as well as to direct the distribution of clothing to the naked, and nourishing food to the feeble and needy. This increased intercourse with the people, and the opening of new doors of access to them, ~~makes~~ me feel more than ever how very weak and inadequate is the missionary force now in this field,

and how feeble are the efforts put forth by our churches for this land, in proportion to the magnitude of the work to be done. It sometimes seems almost a mockery, and yet even such feeble means are those which God chooses to accomplish his great ends. This, however, does not palliate the sin of the church in withholding the men and means necessary to give vigor and efficiency, humanly speaking, to the enterprise which has for its object the salvation of a whole race of immortal souls.

### *Mahratta Mission.—India.*

#### *AHMEDNUGGUR.*

LETTER FROM MR. BALLANTINE, SEPTEMBER 24, 1860.

THREE topics are alluded to in this brief letter, two as of very pleasant interest, and one as occasioning regret.

#### *Additions to Churches—Generous Contributions.*

I am happy to say that we continue to have marks of the divine favor, both in additions to the church and in contributions to our mission funds. In the three northern fields, during the present month, twenty persons have been received to the church, and ten or twelve others have been examined and approved.

Last week I received a letter from a merchant in Bombay, containing a donation of 1,000 rupees to the mission. He writes: "This is a special contribution, which, please remember, does not affect my annual contribution." His annual gift for the past two years has been 600 rupees, (50 rupees a month, for the support of one of our native pastors.) We have two other gentlemen subscribing 50 rupees a month each, one of whom recently left this station for another, three hundred miles distant; but he continues his subscription. I think we are now prepared to have a Jubilee meeting next month, and to keep the Jubilee with

joy and thanksgiving, inasmuch as our treasury has received such timely offerings. O, may we know how to use all these offerings of liberal hearts aright, and to make the best use of our opportunities for spreading abroad the knowledge of the gospel.

#### *Native Baptists.*

I am sorry to say that we have now to speak of regular services commenced here by our native Baptist brethren. Gyanoba returned from Poona about two months ago, having received baptism by immersion, from Rev. Mr. Cassidy at that place. He has been living with his friends here, on mission premises, since that time. A few days ago Sudoba came up from Poona with his family. They hired a house near the mission house, and last week put up a notice to this effect—that religious services would be held there on the Sabbath, at 9 o'clock, A. M., and 4, P. M., (the same hours as our religious services,) and that a lecture would be given every Saturday. They are endeavoring to excite dissatisfaction with us in the minds of our converts, in every way possible. It is very unhappy that such things should occur.

### *Madras Mission.—India.*

LETTER FROM MR. WINSLOW, SEPTEMBER 13, 1860.

#### *Revivals in India.*

THIS communication relates not so much to operations at Madras as to cheering religious movements in other parts of India, and in connection with other missions. The readers of the Herald have been made more or less acquainted with the facts referred to, through various religious periodicals, but they will be interested in these statements by one with whose name and character they have been long familiar.

#### *North Tinnevely.*

There is much in the state of India to encourage the hope of more manifest

blessings than we have yet received. "A spirit of grace and of supplication" has been given in a measure not common here; and at Tinnevely, Sealkote, and among some hill tribes to the north of Nagpore, there are remarkable indications of the presence of God's Spirit with power. You have had accounts of the awakening in North Tinnevely, peculiar, in India, for uncommon bodily affections, such as took place in the revival in Ireland. It is still in progress, but more in the building up of the people of God in their most holy faith than in conversions from among the heathen. The secretary of the Church Missionary Committee wrote me the other day: "I do not think there is any cessation of the blessed operation of the Holy Spirit, but it is now manifest in remarkably edifying rather than in converting souls. About 200 seem to have been converted since May." This refers only to one district of North Tinnevely, where itinerancy has been so faithfully carried on for the last six years, and concerning the poor heathen inhabitants of which, the devoted Ragland said, before he died, that he was assured God was about to visit them. The work is in answer to prayer, and, in a remarkable degree, independent of man's instrumentality.

#### *Sealkote.*

You may have heard of the work at Sealkote, through the Presbyterian missionary there. It has become remarkable. About twelve of the officers of the army have been converted. Among these was a captain, who had all his life been an infidel, and for nineteen years is said to have entered a church but twice. The silent, consistent walk of a Christian relative, (I suppose his wife,) led him to think there must be a reality in the religion of the Bible, and on coming to the station he began to attend the services of the Presbyterian mission. \* \*

Once converted, this military officer devoted all his energies to the conversion

of others. In addition to the meetings already in existence, he established, for the men of his company, a meeting every night at his own house, and prayers and reading every morning, in the barracks. In these he is assisted by the missionaries and others, even the chaplain of the station taking his turn. Several of the men have been converted. An officer writing to a friend in Madras, on the 15th June, says: "Nineteen are coming to the Lord's table next Lord's day—eight to the Presbyterian church and eleven to the Episcopal."

#### *The Hill Tribes.*

Among the hill tribes at the north, about two thousand of the Koles are said to have been baptized by the German missionary, and in another district, north of Nagpore, eighty villages have become Christian. It is among the hill tribes, the Shanars, the Mahars, and the other aborigines of the country, not under the Brahminic yoke, but devil-worshippers, or with little worship of any kind, that we are to look for the earliest triumphs of the gospel in India. These are more like the Karens of Burmah. If not, like them, a people prepared, in a measure, for the reception of Christianity, they have no fortifications of caste, and philosophy, and sacred books, and temples, and observances of long antiquity, and a dominating priesthood, and time-indurated customs, to oppose the gospel. This is the case with Hindoos, and perhaps we may expect, if God does appear to work among them, that it will be in such a way as to astonish all. The more common process, as seen in the gradual enlightenment of less civilized heathen, may be departed from, and as one has said, in reference to the work in Tinnevely, the new wine put into old bottles may cause them to burst in a way to frighten many from their propriety. If the Lord but work it will be enough; let him work in his own way. We long to see the young men in our schools, who are full of the knowledge of the

Bible, fall down before the Lord Jesus, as did Saul of Tarsus.

### *Baptisms at Madras.*

Last Sabbath evening, the Free Church missionary baptized two young men, one a Mohammedan and one a Hindoo. The former was from Madura, the son of a Vakeel in the court there. He was formerly, and for some time, in the English school of the American mission at Madura, (now given up,) and was there brought to serious concern for his soul; which led his father to remove him from that to a government school, where he thought he would be safe from any Christian influence. After a time, however, he met with a tract in which the final judgment was brought to view, and all his former serious impressions were revived and deepened. He could not rest until he had fled to a place where he could be baptized. His elder brother said, a few days ago, in presence of a missionary, that if he had known what his brother was intending to do, he would have cut him in pieces rather than have allowed him to bring such a disgrace on his family. I mention this case as it encourages us to sow the seed, and is an instance, also, of seed sown in the school at Madura, which seemed to have accomplished little good, springing up after many years.

There is a remarkable movement in the Celebes, where the Netherlands missionaries have long labored with little success, said to be brought about, principally, through the children taught in the mission school.

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### *Madura Mission.—India.*

#### *MANDAHASALIE.*

LETTER FROM MR. TAYLOR, AUGUST 6,  
1860.

SEVERAL points of interest, in connection with the mission work, are spoken of in this letter. Mr. Taylor first refers to a visit with his family to the sanitarium, and to a some-

what severe illness, from which he had not fully recovered. He then mentions the

### *Death of a Helper.*

On our return, my first public duty, and the last before my own sickness, was to preach the funeral sermon of "Old Samuel," who had died here the day before. He was a native of Tinnevely, and in his youth an active priest in the common demon worship of the country. From the time of his conversion, his zeal for Christ was great. For the duties of a regular and stationed catechist, he was not well fitted. His eccentricities, his unique dramatic power, in exhibiting the absurdities of the common superstitions, and his manifest integrity and boldness, fitted him rather for evangelistic labor among the heathen. Before he died he had become well known in most of our field, and to some extent in the Tinnevely and Tanjore districts. There are few who have been so generally known, few who have preached to so many, or who will be remembered like him. Some would say and not without a show of reason, that he was deficient in common sense; but he knew how to gather and hold an interested audience in a heathen village; and while he made them laugh over their own follies, he would intermingle, all along through his discourse, the truth as it is in Jesus. Now, it must be said of him also, that "he died." Another, rather promising young helper at this station, died of cholera during our absence on the hills.

### *Native Pastors.*

Since my last stated letter, Christian has been ordained over the little church in East Caresacoolum. There are now three native ordained pastors in this station field, one here, one four miles west, and one five miles east. This is a great help. I can give my attention more to other parts of the station and to the heathen. It would be impossible for me to attend well to all the pastoral duties



in all the churches, but these duties, in the churches favored with pastors, now receive prompt attention. And what is better still, these pastors are gaining experience, others are encouraged to look forward to the same office, and the churches gradually learn to look more to native pastors and not so exclusively to the missionary. In all these things, may the Spirit of the Lord direct the hearts of the pastors and of the people.

The work at this station is in some respects in a transition state. Of the character of this transition, the above statement respecting the native pastors is one illustration. The tendency, I trust, is more to home evangelization, though thoughts of this kind have, as yet, far too little influence.

#### *Contribution for the Board.*

When I started for the hills, I left subscription papers in behalf of the American Board, with the helpers. Some previous instruction, and influence from other stations, particularly from the Tirumungalum helpers, had prepared them to give, and to present the cause to their congregations. In due time, there was subscribed, and paid, more than sixty-three rupees, (about thirty dollars,) by the native Christians alone. Of this sum, the helpers gave a little more than half, and the people of the congregations contributed the balance. No collection of the kind was ever before taken here. I had not expected so much, and was encouraged at such a yield of first fruit. Considering their means, some individuals, and congregations also, were liberal.

Mr. Taylor also states that more is done by the people for building and repairing their own churches than formerly, refers to some instances of this kind, and adds: "I mention these examples to show that ideas of duty, and of service in return for grace, are gaining some ground in the congregations. They are not mentioned to show great attainments in the grace of liberality. Though they do speak well of some, a few years hence these same facts may be quoted to show how little was formerly given."

#### *The Higher Castes Becoming Interested.*

For some years, nearly all under instruction in this field were of the lower castes, but the truth is advancing among the higher castes and middle classes, and from them, more and more are coming upon the Lord's side. In the vicinity of Canjampetty, a few have boldly taken their stand with us. Some of them are men of note, and their position is well known. In Puntalagoody, the number with us from the middle classes is increasing. In Kooroomtamerdy we have with us a few such, very earnest men. In Arpacotta, and in West Caresacoolum, we have a stronghold among them, and in the vicinity of this place, there has been progress in this respect. A short time since, when pastor Yasardian visited a large heathen village near by, he was told that he needed not to preach there any more, for a low caste Christian, whom they named, had, the day before, in a discussion with them, "shut all their mouths." At another time, in the same village, after preaching, he was invited by some of the principal men to come and preach to them again the next day. In another village, near by, several goldsmiths joined with us last year. When decided opposition arose, most of them retreated before it; two, however, withstood the current, and one of them nobly. Now again the tide returns, and with it come a larger number than before. The moonsiff—the person of highest authority in the village—comes with them this time. Opposition again rises, and higher now than before, but for the present there seems to be firmness to resist it. What the result will be, in this particular case, we cannot tell, but Christ is preached and commended more and more among the whole people. The way of the Lord is being cast up, and the day of Zion's enlargement draws near. Let those who love her pray for us, that the love of God may be shed abroad in all our souls, and that the Spirit may be poured out upon all classes.

## Recent Intelligence.

SHANGHAI.—An item of recent intelligence, in the last number of the Herald, mentioned the approach of the insurgents to Shanghai. On the 4th of September, Mr. Bridgman wrote as follows:

The storm that threatened Shanghai, and hung in the distance for some days, about the middle of last month, passed off without the slightest damage to person or property by the *insurgents*. The alarm, however, was truly terrible, and we and our neighbors were in a very uncomfortable situation; not that we feared the rebels, but vagabonds, native and foreign, that gathered thick around us. Separated from the city and foreign settlement by a broad creek, we were wholly without material protection, by day and by night. Most of the ladies and children found refuge on board American ships near by, in the river, while the gentlemen kept watch, ready to abandon our houses at short notice in case of an attack in force.

I was one of the very few who would not arm. I took my turn, however, on the night patrol, and was prepared, with Mr. Culbertson and Bishop Boone, to go out with a white flag and meet the insurgent chiefs, in case of their near approach, and only in such case.

Good and bad are strangely blended in this great movement, and in regard to many particulars we are still ignorant of what they really are. These people are, in some things, not unlike the camp of Israel in the desert—more like a mighty host than a Christian state. Some persons can see in them only unmixed evil, others go to the opposite extreme. But God's ways are not as our ways. He has gracious designs, and China will not be forever excluded from the blessed influence of his glorious gospel. I do hope and pray that our young men will not keep back because all is not bright and clear. If storms come, our Master will ride upon and direct them all.

Writing again September 18, and referring to the contest between European nations and China, he says:

The struggle is one of those, in the course of human events, called unavoidable; because such are men that they will rather die than yield up their old habits and old opinions. Long have the emperors of China sat in the place of God, and received honors and homage due to none but to Jehovah. In this the multitudes of China have acquiesced, and some foreign States as well. The allied ministers, it is presumed, have dissented. Strong principles are therefore at stake; and so the whole matter is to be settled by a trial of physical power. I have little doubt that the insurgent chief entertains—and if he does not, some of those about him do—quite the same opinions,—universal supremacy, universal homage, &c., &c. I rejoice that the crisis has come, because its coming shows an advance, and in the right direction.

We do need more men, and they ought to be now on the field. The existing disorders should not deter one man for a moment. Do,

do send them forth. Our daily, earnest prayer to the Lord of the harvest is, that he will send them.

I do not anticipate a recurrence of the past or similar difficulties here. Our labors go on with no very serious interruption, yet not wholly unharmed. These jars and joltings make us extra work, and sometimes set our work—our train—backward, or off the track.

MADURA.—Mr. Rendall writes, October 8:

The late meeting with our helpers was one of great interest. The catechists, in their reports, showed that they were encouraged in the work, and that good progress had been made during the year. They, for the most part, sustained themselves well in their examination. I was much pleased in noticing the interest manifested with reference to the Board. They were all much delighted with the prospect that it would be free from debt, and were urged to keep the subject in mind; and as they had taken up a contribution in this Jubilee year, in all their congregations, in behalf of the Board, it was suggested to them hereafter to send a yearly contribution. I think they will be pleased to do this. Since the meeting, Mr. Tracy has sent me 150 rupees for your treasury, given by two young men, formerly graduates of the seminary, now in Government employ in an adjacent Collectorate. The letter which came with the money was written in an excellent spirit, showing the gratitude of the young men for their education, and a hearty sympathy with the Board in its debt. Including this, I have received over 500 rupees this year from Christian natives. I think there is no doubt that the benevolence of our churches will be developed to a much greater degree this year than during any previous year in our history.

You will be interested to know that the revival in North Tinnevely continues, and that many of the missionaries are deeply interested in the movement. Mr. Meadows, one of the associates of the late Mr. Ragland, spent two days with me lately, and informed me that one of the main features in the work is, that the native church members are led to organize among themselves for the purpose of laboring directly for the heathen. May the Lord grant that this blessed work may soon extend to our district.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur, October 25, that the decision of the late Governor General, respecting the use of water from the public tanks by native Christians, has been fully confirmed by the Government at home; so that now, "the native Christians need not fear that they will be deprived of their rights by any action of unfriendly Governors in India." The native Baptist brethren, Sudoba and Gyanoba, had started on their return to Poona, and were not likely to resume their labors at Ahmednuggur.

The business meeting of the Mahratta mission was still in session when Mr. B. wrote. He says:

We had an interesting anniversary, commencing on the 11th inst., and continuing to

the 13th. In all, thirty-eight addresses were made, by native brethren and the missionaries present, during those three days. On the Sabbath (14th), in the afternoon, we had the communion of the Lord's supper, at which 450 or more native communicants sat down with us at the table of the Lord. Not all of them could get into the house. At the suggestion of the native Christians, a collection was taken up at the close of the services, as a Jubilee offering, to be appropriated to enlarging the chapel. The sum of 250 rupees was collected. "The people offered willingly." We are determined to enlarge the chapel at once. An English gentleman, resident here, gave 100 rupees for the same object.

Mr. Dean is to remove to Satara, and Mr. Bissell, of Seroor, to Ahmednuggur, "to take charge of the school for catechists and assist in teaching the class of native assistants preparing to be pastors." "This work," Mr. Ballantine says, "is growing so fast on our hands, that one man cannot possibly attend to it properly."

NESTORIANS.—Mr. Breath, writing from Oroomiah, October 2, refers to a community of Protestant Armenians in Russia as follows:

You have heard of an interesting Protestant Armenian community at Shirwan, on the Caspian, in Russia. We have received a letter from them recently, but it has not yet been translated. We gather, in brief, from the bearer of it—a Nestorian and a former pupil of our seminary—that the community numbers about fifty houses, to which additions are constantly being made; that they have outlived persecution, and are now recognized by the Government as a separate community, and enjoy a good degree of protection. There is a great deal of harmony and love among them. They ask for the sympathy and prayers of evangelical Christians here and in America, and for good books, but say they do not ask or need pecuniary aid. Five or six of their young men propose to come here in the fall, to avail themselves of the advantages of our seminary. We are talking of sending a pious and educated Nestorian among them, to obtain farther information and to strengthen the bonds between us. Their light was obtained from the evangelical Germans of Tiflis, and not from America, as we were at first informed.

SYRIA.—Mr. Hurter, writing from Beirut, October 26, mentions two facts of interest in connection with the bearing of present disturbances upon the prospects of Protestantism in Syria. He says:

Fuad Pasha has appointed six persons as members of council for each of the four districts of Druze Lebanon, and one of them [in each case] is a Protestant, thus establishing an important precedent for Syria.

At Ain Zehalta, previous to the war, half the population was Protestant, and the other half was tending to Protestantism. Now the whole village is Protestant, and the people worship in the same building where they for-

merly worshiped as Greek Catholics. They have removed the pictures from the church, and are intending to present them to the American missionaries.

WESTERN TURKEY.—Mr. and Mrs. Livingston arrived at Sivas, (to which place it was thought best that they should go, by the brethren at Constantinople,) on the 27th of September.

Mr. Ladd wrote from Smyrna, October 6, that a native preacher had removed to Aidin, at which place there continued to be inquiry, on the part of both Armenians and Greeks. It is still hoped that a church will be gathered there before very long. Mr. Ladd had recently visited Thyatira, where he found the church in an encouraging state. There are at least two persons who, it is hoped, will soon be admitted to church fellowship. The native preacher there, and his wife, appear to be exerting a good influence. Mr. Ladd says:

There is now no open persecution on the part of the Greeks, as formerly; yet persecution does appear in different ways, from time to time. A case has just occurred, and is not yet terminated, in which a son, some sixteen years of age, a Greek, is trying, by the assistance and instigation of the Greeks and by bribing Turkish officials, to take from his mother, a Protestant, her house, in which she resides with a daughter, who is also a Protestant, and her son-in-law. This son carried the case into the Turkish court at Thyatira; but the injustice of his cause could not be sufficiently concealed, even by the false testimony brought forward, to induce the court to turn the mother out of the house at once; yet while the case stood thus, she was obliged to make the journey to Smyrna, to endeavor to obtain justice through the aid of the Pasha here. Our native brethren have interested themselves in the matter, and we trust this ungrateful son will not be able to succeed in depriving his mother of her house. He has tried to persuade her to go back to the Greeks, and has acknowledged that this cruel conduct towards her was because she had become a Protestant. She is a member of the church in Thyatira. She bore the persecution with much patience, and although I saw her shed many tears, I heard her utter no hard words, either against her son or the Greeks.

A letter from Dr. Dwight, dated November 13, makes the sad announcement, that Mrs. Dwight, who had been ill for some weeks, had of late rapidly declined, and when he wrote was apparently at the point of death. "She may live," he says, "until morning, or even a day or two longer, but beyond that there is not a ray of hope."

ZULUS.—Mr. Ireland, of Ifumi, wrote, August 20: "You will rejoice with us that our new chapel was publicly dedicated on the 26th of July, when we had a congregation of more than 350 natives. Our Sabbath congrega-



tions since have nearly doubled, averaging about 140. Next Sabbath we expect to receive six individuals to our church, which will make the number of church members 37."

**SANDWICH ISLANDS.**—Mr. Lyman, of the Hilo boarding-school, wrote September 8:

We have, at present, sixty-five pupils in the school, to remain through the year unless there is occasion to dismiss for misconduct or for providential cause. The Papists were never before so active here as during the last few months. They seem to have full confidence of success. They are now putting up a good house, with two towers, for their worship in our village.

Our house of worship has been better filled for the last three weeks than at any previous time for a year. I trust the Lord is lifting up a standard against the floods of the enemy. Very many of this dying people are however still asleep, and nothing but the Spirit of the Lord can awaken them.

A letter from Mr. Smith, dated Honolulu, October 26, and just received, gives fuller and cheering intelligence respecting the work of grace on the Island of Oahu. He writes:

I hasten to give you a brief outline of a precious revival of religion, with which the native Protestants of Oahu have been blessed for several months past. The work commenced nearly a year ago, in the district of Kaneohe, at the station of Rev. B. W. Parker, and was confined to that station for several months. But about the first of May, the cloud of mercy moved down the north side of the Island to the district of Hanula, where Rev. M. Kuaea, a native preacher, is located. About a hundred were hopefully converted there in a few weeks.

At the close of our general meeting, the first of June, Messrs. Coan and Parker made a hasty tour of the Island, and on their return reported that the Spirit of the Lord was moving more or less upon the minds of the people at Kaneohe, Hanula and Waialua. But there was nothing encouraging at Waiānae and Ewa, on this side of the Island. About this time our meetings in Honolulu became more solemn and interesting. On the last Sabbath in June, Rev. M. Kuaea preached for me, and it was very obvious that he had received a fresh unction from on high. At my suggestion, he started on the 10th of July, to make a preaching tour of Oahu. He was accompanied by two or three of his own church deacons, by one from Mr. Parker's church, and one from mine; and I am happy to state that the blessing of God accompanied them during their tour of two weeks. The people came out well to their meetings, and in some places they were strongly urged to prolong their labors.

Their meetings in this city were very much blessed, and we began to feel that the Spirit of God was verily among us. From that time to the present, we have had a precious work of grace at all the Protestant stations on Oahu. More than a hundred backsliders have been reclaimed, three-fourths of whom were from the other Islands. Over two hundred have been received to the several churches, probably five hundred are now

propounded for admission on the first Sabbath in January, 1861, and more than five hundred others are indulging hope that they are the children of God.

This revival has made sweeping work among the *hula* folks, concerning whom so many hard things have been said and written. Many of the Mormons and Catholics now attend our meetings regularly. We are making an effort to get a class of four or five graduates from Lahainaluna, to study theology with Mr. Bishop. There is great demand for more laborers; and some of our graduates, and also some of our church lunas, or deacons, render much assistance in our weekly meetings, and are very efficient in visiting from house to house, and in making tours of the Island.

On the fourth of September last, I set off to make a tour of Oahu, accompanied by ten humble, devoted, praying church deacons, from different churches. The object in taking so many laymen with me was to visit, as much as possible, from house to house among the Catholics and Mormons, and others who are not inclined to attend public worship.

We were absent two weeks, and the Spirit of the Lord blessed our labors, wherever we went. We visited many families of the French papists, and in almost all cases were kindly received. They allowed my deacons to talk and pray with them; and many of them promised to renounce popery, and come to our Protestant meetings.

During the Sabbath we spent at Waialua, (Mr. Emerson's station,) fifty or more were brought under conviction, and called the next day to talk with me. Backsliders arose and confessed their sins, at almost every place of meeting all round the Island.

As brother Clark and myself do not feel able to preach three times each Sabbath, we hold union meetings every Sabbath evening. These meetings have been full to overflowing, and many very hardened sinners profess to have repented, and given their hearts to the Lord. Whaleships are now coming in rapidly, the town is full of sailors, and our young converts will be severely tried. The Lord in mercy watch over them. I regret to say, that the English churches in Honolulu do not share in the blessings of this great revival.

**DAKOTAS.**—Dr. Williamson writes, November 23:

I see it mentioned, in an account of the late meeting of the Board, that my audience, and I think Mr. Riggs's also, had diminished. This was, I suppose, a fair inference from what we had written, about so many of those who had been in the habit of attending having left the neighborhood after those murders last winter and spring; but it was not altogether correct. Previous to the time of the meeting of the Board, Mr. Riggs told me that for some time past his audience had been larger than usual. Mine was smaller for a short time after those left last winter, but since my return from the general assembly in June, I think it has been as large as in previous years. The population in this neighborhood, say within five miles, last summer was much less than half what it was three years ago; but instead of living, as formerly, in two villages, they are likely soon to be scattered over the prairie, living in brick



and frame houses; and though a change of residence does not change the heart, the change from tents to houses is a breach of their customs, and leaves them more free to listen to the gospel and to make other changes. During the past summer and autumn, the United States Government has caused to be erected for the Indians, on the prairie, within two miles of me, not less than one dozen brick houses, sixteen by twenty feet, one and a half stories high, for as many families, each on a distinct lot of forty acres, according to the United States Survey.

## Home Proceedings.

### PROPOSED JUBILEE VOLUME.

As there are many facts connected with the history of the American Board during the past fifty years, which it seems desirable to bring together in a form for preservation and easy reference, it is proposed to issue an octavo volume, neatly printed, as soon as the appropriate matter can be prepared, probably early in the spring.

The volume will include Dr. Hopkins's Historical Discourse and Mr. Keep's Address, delivered at the late annual meeting of the Board; the letter from Mr. Nott, one of the first missionaries, and that from Dr. Porter, of Farmington, etc.; and is expected to treat;—I. Of the origin of the Board; its constitution; its relations to ecclesiastical bodies; its founders, meetings, executive committee and officers; its places of business; its correspondence, library, cabinet, etc. And II. Of its *Missions*; embodying, under appropriate heads, the more important facts touching their history, relations and prospects; illustrating the experience and policy of the Board; and showing the field and work as it is at the close of the half century.

*Missionary House, December 8, 1860.*

## DONATIONS.

### RECEIVED IN NOVEMBER.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, 3d cong. ch. and so. m. c. 65, 69;	
J. B. Osgood, 20;	85 69
Lincoln co. Aux. So.	
Thomaston, Mr. Stetson, by Dr. Hamlin,	7 00
Pembiscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	70 00
Brewer, Cong. ch. and so.	69 42—130 42
	223 11
Eastport, Central cong. ch. and so.	
m. c. 20; D P. 2;	22 00
Gilead, Rev. E. Burt,	5 00
A friend,	61 00—88 00
	311 11

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
Fitzwilliam, Cong. ch. Dexter Whittemore to cons. WILLIAM LORD JENKINS	
an H. M.	100 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst,	26 00
Mason Village, Cong. ch. and so.	24 80—50 80
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, East cong. ch. and so.	42 82
Rockingham co. Conf. of chs. F. Grant, Tr.	
Deerfield, A friend, a thank-offering, 5 00	
Northwood, Cong. ch. and so. to cons. Rev. HENRY C. FAY an	
H. M.	50 00
Stratham, Cong. ch. m. c.	2 22—57 22
	250 84

#### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, South cong. ch. and so. m. c. 41, 14; 2d cong. ch. and so. m. c. 78, 42; S. T. C. 10;	129 56
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Cong. ch. m. c. 6; female miss. asso. 4;	10 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, Cong. ch. and so.	1 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so. m. c.	7 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. m. c.	51 75
Dummerston, do. 31, 84; m. c. 15, 57;	47 41
Peru, do. 3; Miss C. H. Haynow, 10;	13 00
West Townshend, do. 5; Rev. S. S. Arnold, 6;	10 00—122 16
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Springfield, A. Woolson,	20 00
	289 72
Cambridge, Mr. and Mrs. J. W. Turner, 10; T. P. C. 50c.; Mrs. C. L. F. 1;	11 50
	301 22
Legacies,—Underhill, Miss Malinda Eaton, by C. B. Swift, Tr.	200 00
Waterford, Abiel Cheney, by Jonathan Ross, Adm'r,	664 72—864 72
	1,165 94

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, Cong. ch. s. s. Jubilee offering,	62 37
Berkshire co. Aux. So. H. G. Davis, Tr.	
Stockbridge, Cong. ch. and so. 9; m. c. 61;	70 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 100;)	386 20
Brookfield Asso. W. Hyde, Tr.	
Brookfield, Coll.	69 21
Dana,	56
West Brookfield,	7 00—76 77
Essex co.	
Andover, South ch. and par. m. c.	22 25
Lawrence, Lawrence st. ch. a fem. mem. a birth-day offering,	12 00
Lynn, 1st cong. ch. and so. m. c.	20 00
Salem, Tabernacle ch. m. c.	40 93—95 18
Essex co. North Aux. So. J. Caldwell, Tr.	
Groveland, Cong. ch. and so. m. c.	17 54
Essex co. South Aux. So. C. M. Richardson, Tr.	10 00
Gloucester, J. Stevens,	
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock,	5 00
Enfield, Benev. so. (of wh. from Leonard Woods to cons. FRANK N. H. YOUNG, of Oromiah, an H. M. 100; friends to cons. Mrs. NANCY LEARNED, of New London, Ct., and Mrs. JERUSA BOYD, of West Winsted, Ct. H. M. 200;)	650 00
South Hadley Falls, Cong. ch. m. c. 14 00—669 00	
Middlesex co.	
Brighton, Evan. cong. ch. and so. m. c.	173 83
Carlisle, Mrs. L. N. Briggs,	5 00
East Cambridge, Evan. cong. ch. and so. m. c.	16 09

Medford, Cong. ch. and so.	10 00
Melrose, M. P.	1 00
North Cambridge, Holmes chapel coll.	15 00
West Cambridge, Ortho. cong. ch. (of wh. fr. Warren Frost, 100; prev. ack.) 632.12;	532 12—752 04
Middlesex co. North and vic. C. Lawrence, Tr.	13
Conf. of chs. A poor woman, Lancaster, 1st evan. ch. and so.	63 27
Littleton, Cong. ch.	25 00—88 40
Norfolk co.	
Milton, 1st cong. ch. and so. to cons. STILLMAN L. TUCKER an H. M.	100 00
West Roxbury, So. evan. ch. and so. m. c. 43.97; bal. of coll. 2;	45 97—145 97
Old Colony Aux. So. H. Coggeshall, Tr.	
South Dartmouth, Cong. ch. and so.	40 00
Palestine Miss. So. E. Alden, Tr.	
South Abington, Miss A. Keith, Pilgrim Asso.	10 00
Duxbury, J. Weston, Jr.	10 00
Taunton and vic.	
Fall River, Central ch. and cong. to cons. by dona. of Richard Borden, Mrs. RUTH HILL, Mrs. MARY ELIZABETH BORDEN, Miss LUCRETIA D. DRAN, Miss MARY S. JONES, and Miss SARAH K. JONES H. M.	1,181 45
Worcester co. Central Asso. W. R. Hooper, Tr.	250 00
Worcester co. North Aux. So. C. Sanderson, Tr.	
(Of wh. to cons. RUSSELL CAR- RUTH, of Phillipston, an H. M. 100);	348 04
Hubbardston, Amasa G. Davis,	30 00
Royalston, Cong. ch. and so.	130 31
Winchendon, 1st cong. ch. 59.56; m. c. 25.84;	85 40—593 75
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Grafton, Evan. cong. ch. and so. to cons. LEANDER STOCKWELL an H. M.	100 00
Upton, Cong. ch. and so. m. c.	14 09—114 09
	4,572 76
Chelsea, Winnisimmet ch. and so. m. c. 46.50; Broadway ch. and so. m. c. 18.24;	64 74
Two friends, 60; a friend, 100;	160 00—224 74
	4,797 50
Legacies.—Boston, Ira Greenwood, by Mrs. Greenwood,	75 27
Enfield, Sally Colton, by R. D. Woods, Ex'r,	15 00—90 27
	4,887 77

## CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.	
Black Rock, Cong. ch.	70 00
Bridgeport, 2d do.	150 00
Easton, Cong. ch.	80 00
Greenwich, 2d do. in part,	200 00
Southport, Cong. ch. (of wh. fr. Z. B. Wakeman to cons. JOSEPH WELLS an H. M. 100; Freder- ick Marquand to cons. ELBERT BRINCKERHOFF MONROE, of New York, an H. M. 100.)	289 63
264.63; m. c. 25;	10 00
Stanwich, Rev. H. G. Jessup,	72 99
Westport, Cong. ch. coll. and m. c.	110 00—982 62
Wilton, Cong. ch.	
Fairfield co. East Aux. So.	
Reading, Cong. ch. gent. asso.	32 74
Stratford, G. Loomis,	3 00—35 74
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Granby, Mrs. D. Skinner,	50
Hartford, South ch. 266.95; Cen- tre ch. m. c. 12.35;	279 30
Rocky Hill, 1st cong. ch.	69 31
Suffield, Unknown,	20 00
Unionville, Cong. ch.	4 87—373 98
Hartford co. South Aux. So. H. S. Ward, Tr.	
South Glastenbury, Coll.	43 50

Southington, Cong. ch. (of wh. fr. T. Higgins to cons. FRANK CHAPPELL JONES an H. M. 109);	316 02—359 59
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Roxbury, Cong. ch.	33 00
South Britain, 1st cong. ch.	46 00
Watertown, Cong. ch 63.76; John De Forest to cons. Rev. THOMAS DUTTON, of Ashfield, an H. M. 50;	113 76—183 76
Middlesex Asso. John Marvin, Tr.	
Deep River, Cong. ch. and so. gent. and la. asso. 50.02; m. c. 92.46; to cons. Mrs. ELIZABETH P. WICKS an H. M.	142 08
Middle Haddam, 1st cong. ch. and so.	6 00—148 08
New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, North ch. m. c. 8.50; Yale college ch. m. c. 9.56; Davenport chapel m. c. 4.23; Chapel st. ch. m. c. 12.35; Centre ch. m. c. 56.94; 3d ch. 66.32; South ch. m. c. 7.37; an. dona. 24.21; Gerard Hallock, 150; J. M. White, wh. with prev. dona. cons. Mrs. MARY E. B. WHITON an H. M. 30;	369 48
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Madison, La. cent so.	29 13
New Haven co. West Conso. A. Townsend, Tr.	
Derby, 1st cong. ch. wh. with prev. dona. cons. Rev. C. C. TIFFANY and Miss PERSIS SWIFT H. M.	131 54
Milford, 1st cong. ch.	322 88
Waterbury, 2d do. 93.76; Union m. c. 24.67;	118 43—572 85
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.	
Franklin, Mrs. N. Hastings,	5 00
Lebanon, Exeter par.	18 00
Ledyard, Coll.	32 25
Lisbon, Newent ch. and so.	5 68
Norwich, Broadway ch. m. c. 31.76; gent. asso. 10; 1st ch. and so. m. c. 28.49; coll. 75.63; 2d ch. and so. m. c. 27.79; 2d so. and Broadway union m. c. 35.93; Greenville ch. 15;	224 60
Stonington, 2d cong. ch. m. c.	20 00—305 53
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Mrs. M. K. Burnap,	20 00
Branford, Mrs. T. P. Gillett, 30; ack. in the Nov. Herald as fr. Brandon, Vt.	
Windham Co. Aux. So.	
Willimantic, Cong. ch. 48.90; m. c. (in part,) 19.10; wh. with prev. dona. cons. Miss LUCY A. PORTER an H. M.	68 00
Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond,	3,454 76
	22 50
	3,477 26

## RHODE ISLAND.

Little Compton, S. Bailey,	75
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## NEW YORK.

Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Jamestown, 1st pres. ch.	4 32
Kiantone, Cong. ch.	19 00—23 32
Geneva and vic. Aux. So. A. Merrell, Agent.	
Benton, 1st pres. ch.	40 00
Canoga, Pres. ch.	8 00
Geneva, D. L. Lum, 10; T. C. Maxwell & Bro's. to cons. Mrs. CAROLINE E. MAXWELL an H. M. 100; J. McKay, 3;	113 00
Milo, Hester Ayers,	13 00
Penn. Lan. C. C. Sheppard to cons. Rev. LAMBERT S. FINE an H. M. 50	60 00
Sacket's Harbor, Pres. ch.	17 43
	241 43
Ded. ex.	1 06—240 37
Greene co. Aux. So. J. Doane, Agent.	
Durham, Pres. ch. m. c.	35 00
Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	10 00
Rochester, 1st do.	222 72—232 72

## New York and Brooklyn Aux. So. A. Merwin, Tr.

Of wh. from Spring-st. pres. ch. youth's miss. so. for Rev. Wm. P. Barker, Ahmednuggur, 64,07; students of Union Theol. sem. m. c. 15; Broadway Tab. ch. 200; 3d pres. ch. Brooklyn, 225; Plymouth cong. ch. (in part) 350,19; J. B. Hutchinson, 75; HENRY A. DIKE, wh. with prev. dona. cons. himself an H. M. 59; Alfred C. Post to cons. Miss JULIA POST, Miss MARY L. POST, of New York city, and Mrs. FANNY S. POST, of Warrensburgh, N. Y., H. M. 300; Westminster pres. ch. to cons. BENJAMIN F. BASSETT an H. M. 100;	1,494 13
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, J. E. Johnson,	5 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Canton, 1st cong. ch.	6 00
	2,036 54

Albany, 4th pres. ch.	100 00
Angelica, Pres. ch. to cons. Rev. ELISHA W. STODDARD an H. M.	50 00
Champlain, P. Moore,	50 00
Chester, Pres. ch.	83 62
Cortlandville, Miss U. H. N.	1 74
Dansville, Mrs. E. Shepard,	15 00
Galway, Pres. ch. young la. miss. so.	13 25
Griffin's Mills, Cong. ch.	11 60
Haverstraw, A friend,	1 00
Head of Delaware, Pres. ch.	6 00
Hoosick Falls, Pres. ch. to cons. Rev. ABNER DE WITT and LYMAN WILDER H. M.	160 00
Jefferson, Pres. ch.	13 79
Lyons, Pres. ch. la. miss. so.	31 00
Northville, Ladies of the ch. 6;	
young people's miss. so. 10;	16 00
Palmyra, 1st pres. ch.	83 58
Phelps Village, 1st do.	13 12
Ramortown, Mrs. De Van Namic,	3 00
Red Creek, J. C. Smith,	8 09—660 19
	2,696 73

## NEW JERSEY.

Fairfield, 1st pres. ch.	20 43
Plainfield, Rev. W. Hunting,	60
Succasunna, Pres. ch.	20 00
Woodbridge, Mrs. M. H. Strale,	15 00—56 03

## PENNSYLVANIA.

By Samuel Work, Agent.	
Manayunk, 1st pres. ch.	5 00
Minersville, Welsh cong. ch.	12 75
Neshaming, Pres. ch.	6 00—23 75
Wattsburg, Pres. ch.	15 60
	38 75

Legacies.—Newville, Miss Ruth Irvine, by S. W. Sharp,	306 72
	345 47

## DELAWARE.

By Samuel Work, Agent.	
Wilmington, Hanover st. ch. m. c.	72 51

## OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c. 11,30;	
1st Ger. pres. ch. 4;	15 30
Columbus, A. Backus,	4 00
Lockland, Pres. ch. m. c.	8 15
Walnut Hills, Lane sem. ch.	6 11—33 56
Montgomery, 1st cong. ch.	5 00
	38 56

## MICHIGAN.

Hillsdale, Pres. ch. m. c.	10 00
Ionia, do. do.	2 27—12 27

## INDIANA.

By G. L. Weed, Tr.	
Indianapolis, 2d pres. ch. m. c. 39,01; 4th pres. ch. m. c. 4,50;	43 51

## ILLINOIS.

By Rev. C. Clark.	
Chicago, Mrs. Fiske,	5 00
Elk Grove, Cong. ch.	8 60
Knoxville, Pres. ch. m. c.	10 00
Weathersfield, Cong. ch.	8 00—31 00
Batavia, "Safe home,"	3 00
Brimfield, H. E. Rogers,	10 00
Chicago, J. D.	50
Galena, 2d pres. ch.	55 00
Macomb, Cong. ch.	7 86
Marion, Mrs. Patrick and daughter,	1 00
Marshall, Cong. ch.	5 00
Peru, Rev. C. F. Martin,	2 00
Rosemond, 1st cong. ch. bal. of Jubilee offering,	30 00—114 36
	145 36

## WISCONSIN.

Beloit, Miss Anah Dewey,	50 00
Berlin, 1st pres. ch. 16,35; m. c. 13,89; less ex. 24c.;	30 60
Caledonia, 1st pres. ch. m. c.	6 00
Fairplay and Jamestown, Pres. ch.	50 00
Ripon, S. Richmond,	5 00
River Falls, L. W. Stevens,	3 60
Menasha, Elisha D. Smith,	25 00—149 00

## IOWA.

Almoral, J. H. K.	2 50
Gilbert, E. Gilbert,	10 00
Mitchell, Cong. ch.	5 00
Vinton, Pres. ch.	7 00—24 50

## SOUTH CAROLINA.

Charleston, Circular ch. int. on legacy of Mrs. Simons,	174 13
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## GEORGIA.

Bryan co. Mrs. Clay, by Mr. Jarman,	20 00
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## TEXAS.

San Antonio,	2 50
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## ARIZONA TERRITORY.

Fort Breckinridge, I. V. D. Reeve,	10 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Amanzimtote, South Africa, m. c.	36 98
Arabkir, Turkey, S. R.'s family, 5,46; G. A. P. and M. H. P. 10; m. c. by the people, 9,52;	24 98
Dwight, Cherokee na. m. c.	5 40
Hazlewood, Min., Boarding sch. Jubilee offering,	10 00
Maden, Turkey, m. c.	1 54
Malatia, do. teacher John,	2 06
Mashkir, do. "Nozeg," (her silver necklace,) 1,06; m. c. 3,08;	4 14
Umvoti, South Africa, Ch. and cong. 46,70; m. c. 14,41; children of the mission, 6,67; Jubilee offering,	67 78
	152 88

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

NEW HAMPSHIRE, . . . .	13 60
MASSACHUSETTS, . . . .	41 99
CONNECTICUT, . . . .	32 00
NEW YORK, . . . .	6 30
PENNSYLVANIA, . . . .	53 18
OHIO, . . . .	33 00
ILLINOIS, . . . .	61 21
IN FOREIGN LANDS, . . . .	3 63
	244 91

Donations received in November,	12,997 82
Legacies,	1,284 21

\$14,282 03

23 TOTAL from August 1st to November 30th,	\$59,163 56
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THE  
MISSIONARY HERALD.

VOL. LVII.

FEBRUARY, 1861.

No. 2.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

IFUMI.

LETTER FROM MR. IRELAND, OCTOBER  
8, 1860.

MR. IRELAND mentions the dedication of the new chapel at Ifumi, on the 26th of July. There were about 350 natives present, and several missionaries and others from abroad. The occasion was very pleasant, and the Sabbath congregation had considerably increased since occupying the chapel. Five new members were received to the church by baptism on the first Sabbath in September. One member has been excluded recently. The letter speaks of

*A Pleasant Missionary Meeting.*

During the past week, our thoughts were continually taking us across the wide waste of waters which separates us from Boston, and now we almost fancy that we have just returned from the Jubilee meeting of the Board. Although the last reports were not very favorable, I have a strong conviction that the large debt has been nearly if not entirely removed, and that the Board will start forth upon its second half century with renewed faith and hope.

Perhaps these thoughts have been fostered, and this conviction deepened,

by the fact that last week we held a union missionary meeting at Amanzimtote, for these two stations, simultaneously with the meeting of the Board—commencing on Tuesday afternoon and closing Friday morning. More than half of the Ifumi people were present, and the meeting seems to have been unusually interesting and profitable to the natives and to ourselves. Doubtless one reason for this was the interest they have taken in contributing to the Jubilee fund. The amount already paid in for this object by the Amanzimtote people, is somewhat more than £25. The amount subscribed by the Ifumi people, most of which has now been received, is £19, and I hope it will yet be made up to £20. The morning I started for the meeting, one of my most efficient and valued members put £3 into my hand for this object, of which he said two pounds were for himself, ten shillings for his wife, and two shillings sixpence for each of his four children. When I call to mind that this small community, most of them quite poor, have within the past two years and a half contributed some £87 17s. 6d. toward our chapel, besides upwards of £26 of unpaid *subscriptions* for the same object, which I trust will shortly be



forthcoming, I am constrained to say, "What hath God wrought!"

### *Forming a Home Missionary Society.*

Another thing which greatly added to the interest of the meeting, and which doubtless enhances the pleasure with which it is looked back upon, was the organization of a native Home Missionary Society. This subject, which began to be agitated more than two years ago by the native Christians, and which it was thought best to leave for further development in the hands of its originators, seemed at length to come to a stand still. This was partly, it now appears, because they could not agree among themselves as to the amount to be given by each individual, and partly because there seemed to be no available native to be employed in the missionary work. Recently, however, a man has offered his services, who seems to have the confidence of those of our missionaries who are acquainted with him; and it was thought that others would be ready to engage in the work if there was a prospect of support.

Brother McKinney and myself, who were present at the meeting, endeavored to show them, that in attempting to fix a standard as to the amount to be contributed, they had assumed a wrong principle for a voluntary benevolent association, and had, doubtless on this account, so far failed in their object. We therefore proposed that they form themselves at once into a society for the purpose of aiding in the work of evangelizing their countrymen, by means of native helpers. This was on Thursday morning, and we then left the natives to talk the matter over among themselves. On Thursday afternoon the sacrament of the Lord's supper was celebrated, after which a subscription list was started, on the principle that each should give what he felt able and inclined to do, and that it was to be paid in at or before the time of their next annual meeting in June. The amount

subscribed at this meeting was £31 17s. Of which £13 12s. 6d. was by the Ifumi people, quite a number of whom were not at the meeting. These incipient movements for advancing the cause of our Redeemer, I feel are full of encouragement and promise, and call for devout thanksgiving to the Great Head of the church.

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### *Syria Mission.—Turkey.*

#### *TRIPOLI.*

LETTER FROM MR. LYONS, OCTOBER 31, 1860.

MR. LYONS mentions that he and his family had spent the summer, together with Mr. Wilson, who had removed from Homs, at Enfeh, a village on the sea-coast a few hours south of Tripoli. They had visited the city frequently, had sustained the Sabbath services without interruption, and had recently returned to their homes there, and saw no reason why they might not expect "a quiet and peaceful winter's work," though the number attending their services was small.

#### *Tripoli Undisturbed.*

Respecting the general state of things at that place he says:

Tripoli is almost the only town of importance in Syria that has remained undisturbed during the late war, which has desolated so large a portion of the land. In the early part of summer, especially after the arrival of the news of the massacre at Damascus, some degree of excitement prevailed here. A portion of the Mohammedans assumed a threatening attitude towards the Christians, and the latter were more or less harassed with apprehension and alarm. This however soon subsided, and neither in the city nor in the plain, nor on the mountains adjacent, did there occur any outbreak or violent demonstration. And now, with the exception of some decrease of trade, occasioned by stagnation in business at Beirut, Homs, and other places, which have been seriously affected by the war, and with which places Tripoli has commercial relations, every

thing moves on in its accustomed channel.

### *Visit to Baalbec and Vicinity.*

But our brother writes specially with reference to a visit which he had recently made to the villages in the vicinity of Baalbec, (accompanied by Antonius Yanni, American vice Consul at Tripoli,) in behalf of the Anglo-American Relief Committee, to extend charitable aid. The letter is long, and large portions of it must be omitted. They left Tripoli on Saturday, September 29, and ascended Mount Lebanon to the Maronite village of Ehden, where they passed the Sabbath. Monday they proceeded to El Ain, and Tuesday to Fake, or Fakeha, the Christian quarter of which they found entirely destroyed. "Seventy houses, including a large and costly church, were in ruins." Sufferers crowded around them, and they distributed alms, "to the amount of twenty-five cents to each individual."

### *The Sacking of El Ross.*

From Fakeha they passed to El Ross, a large Greek-Catholic village, where of two hundred houses, only twenty-eight,—"so small and miserable that the incendiaries seem to have regarded them as not worth burning,"—were left standing. Six hundred and forty persons were crowded together in these twenty-eight miserable tenements. In regard to the destruction of this place Mr. Lyons writes:

The sacking and burning of the town seems, as in the case of many other Christian towns, to have been an act of the basest perfidy on the part of the Moslems and Metawales. At first they promised not to harm the village on condition of receiving 3,000 piasters. This sum was paid. Again they came with a like demand, and the money was soon raised. A third time the demand was repeated, and a third 3,000 piasters was paid. Still a fourth time they came, but vastly increasing their demands, for now they asked for fifty thousand piasters, (\$2,000.) This was a large amount for the poor villagers to pay in addition to what had already been extorted from them. Still they made the attempt, and by strenuous effort, at noon of the day appointed for payment, they had collected

8,000 piastres. They begged for time to collect the remainder. "No," was the stern reply, "we must have the whole amount to day, or we will plunder your town." The Christians saw there was no longer any hope for them, and that night, under cover of the darkness, they fled to the neighboring mountains. A few who lingered behind were killed, and the whole village given up to pillage and burning. We were shown the place where a priest was shot down while attempting to escape. For several days his body was left a prey to the vultures and dogs, till at length three or four of the more courageous of the villagers, creeping forth in the night from their covert in the rocks, found the mangled corpse of their priest and covered it with a pile of stones. The Metawales, on discovering this, with a fiendish malice worthy of the most savage barbarians, dragged forth the body into the open air, that it might still remain exposed, a prey to ravenous beasts.

On Friday morning, having endeavored not only to administer some temporal relief, but also to speak seasonable words of Christian truth to the sufferers at El Ross, they took the road "over the high rolling land that skirts the north-east side of the great plain of Cælo-Syria," to Baalbec, where they arrived that afternoon. Mr. Lyons writes:

On our way we met two or three parties of Metawales with their animals, drawing timber to the Christian villages, for rebuilding the burned houses. They had been compelled to do this work by the new Turkish Governor, just appointed over the district. We, however, could not refrain from sharply rebuking them for the imposition they were practicing upon the Governor, and the insult upon injury which they were heaping on the unfortunate Christians; for the timber they were drawing was of the most miserable description, four-fifths of it being totally unfit for building purposes.

### *Baalbec—A Fraudulent Bishop.*

We spent two days in Baalbec, during which time we were met by the people

of the town, and also by the inhabitants of the surrounding villages, who came not only to receive charity, but also to pour into our ears the tale of their oppression and their wrongs. Not the least among their grievances was the fact that their bishop, who had received a donation of \$1,000 from the Turkish Government, to be distributed among the members of his flock, had retained nearly the whole amount in his own coffers. He had given something to his favorite priests and immediate friends, but as far as we could learn, after diligent inquiry, the great mass of the poor and needy received nothing. The day after our arrival the bishop called on us, whereupon we took occasion to express our gratification that the Government had made his people a donation, but added that we had been informed, that for some reason or other, there had been delay in the disbursement of the money. He said it had already been distributed. I answered that hundreds of Christians affirmed they had received nothing whatever. They are liars! he replied, with some emphasis. I thought this rather a grievous charge for a shepherd to bring against his flock, but the truth was, he was an hireling, whose own the sheep were not. He cared little either for the sheep or goats, (the latter were far the more numerous of the two,) and they cared as little for him.

#### *Orders Disregarded.*

Omar Pasha, "the present Mushir of Baalbec," seemed an intelligent, social man, who professed great zeal for justice, and called himself a 'Protestant' against oppression and wrong; but was really very much the dupe of those about him, or very indifferent to the right.

The Pasha had ordered the Metawales to rebuild the houses they had destroyed, and restore the property they had stolen; but when the Christians complain that this has not been done, their adversaries insist that the contrary is true, and convince the Pasha that his instructions are being fully carried out. Not wishing to

trouble himself to go in person to ascertain the true state of affairs, he is satisfied with the testimony of those who are immediately around him; and indeed some of these sheiks have been enabled, either by bribery or threats, to induce several leading men among the different Christian sects to testify in their favor, and even to commend the Metawales as being men of truth and integrity, and as having aided the Christians in their time of danger.

#### *Jubilant Welcome.*

From Baalbec they passed westward, on the plain, distributing aid to the Christian inhabitants of several villages, which had suffered more or less severely. The joy of the poor people in one village, on receiving such assistance, is thus described:

At Shefla, a large town of Greek Christians, on the western side of the plain, the destruction had been complete; not a single house had been spared. On approaching the village, a numerous throng came out to welcome us. Some of them, mounted on horses which they had saved in their flight to the mountains, galloped about as in great glee, all thought of their misfortune being swallowed up in their joy at our coming. Even the priests and deacons commenced singing the *terrundeh*, a jubilant chant which they use on occasion of the visits of their bishops and patriarchs; and all this because we had come to give them money to buy the bread which perisheth. It is melancholy to think how different would have been our reception had we come with the single purpose of preaching the gospel—of giving to them that bread which never perisheth, and of which, whosoever eateth shall never hunger.

#### *A Disheartened Community.*

Recrossing the plain to the eastern side, we visited the large villages of Tiyebe and Tulleya, both of which were entirely destroyed. The people were very much disheartened and downcast. A general stupor seemed to have seized

them all. They had always been poor, at their best estate, and now their little all having been swept from them, their flocks and herds scattered and their crops stolen, they sat down listlessly, amid the ruins of their roofless, shattered dwellings, overwhelmed with the weight of their misfortune, with no heart to labor, and no disposition to put forth any effort for improving their condition. They expressed many thanks for the charity sent them by the kind people of England and America, and we endeavored to encourage their sad hearts with words of comfort and cheer; exhorting them above all to lay up for themselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal.

#### *The Destruction of Zahleh.*

Having referred to "blackened spots of ground, where large quantities of wheat had been burned on the threshing-floors," which they passed as they went farther south, and to thirteen large villages in the neighborhood of Zahleh "entirely ruined," Mr. Lyons says :

Zahleh itself presents one of the saddest spectacles in all the wide field of desolation through which I had passed. Only a few months before, I had seen this then flourishing town in all its beauty, and glory, and pride. Now, nothing remained but a vast collection of roofless houses, with blackened, shattered walls, and shapeless heaps of stones and rubbish. Shops, magazines, costly dwellings, and elegant churches, all had shared in the common ruin. The Zahlehans, however, unlike their co-religionists farther north, are an enterprising people, and I found them already busily engaged in repairing their houses and making preparation for the coming winter; but many, many years must elapse before this once prosperous inland city shall regain its former wealth and influence.

#### *The District Visited.*

The district which we had now tra-

versed, called Belad Baalbec, extends from the source of the river Orontes on the north, to Zahleh on the south. It is about forty miles in length, and varies from four to ten miles in breadth. In this area, of some two hundred and forty square miles, there are fifty-two villages, with an aggregate population (exclusive of Zahleh) of 14,500 souls, nearly three-fourths of whom are nominal Christians, the remainder being Moslems and Metawales. All the Christian villages in the district, some thirty-six in number, had been plundered, and twenty-six burned, thus reducing the whole Christian population, about ten thousand souls, to beggary and want. The Christians of this part of Syria, unlike the Maronites of Mount Lebanon, had had no quarrel with their Metawale neighbors, and the attack made upon them seems to have been unprovoked, and instigated only by Moslem fanaticism and hate. The number killed was thirty-two. That it was not greater is owing to the fact that the villagers made no resistance, but fled to the mountains at the first approach of danger.

#### *Opportunities to Preach.*

During our journey, we had ample opportunity for teaching the great truths and consoling doctrines of the Protestant religion. Being regarded as benefactors, we were everywhere attentively listened to, and thus, in a way which we thought not of, Providence had opened wide the door for the preaching of the gospel to thousands of poor, ignorant people, who perhaps had never before heard the voice of the Christian missionary. May God in his infinite mercy send them the abundant consolations of his Holy Spirit, and lead them to the Rock that is higher than they.

#### *Distressing Prospects.*

Gloomy, in the extreme, is the prospect of this poor people for the coming winter. They are supplied from time to time with small quantities of grain, from



the government stores at Baalbec, but this barely suffices for their daily consumption. With no house to shelter them, and with a scanty supply of clothing, many, there is reason to fear, must perish during the cold winter rains now approaching. What makes the matter worse, the seed-time has now arrived, and as their flocks and herds have not been restored to them, they have no cattle with which to plough, neither have they seed to sow; and if things remain in this state a few days longer, until the rains come on, and the great wheat field of Cælo-Syria be left unsown, the famine and consequent suffering and misery that will follow in the year to come will be fearful to contemplate. The people need assistance, and they need it immediately. Probably no stronger appeal for sympathy and aid has ever been made to the Christian world, than that which now arises from thousands of poor, crushed hearts, in this afflicted land.

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LETTER FROM MR. JESSUP, NOVEMBER  
7, 1860.

MR. JESSUP had been expecting to go to Sidon, to assist Mr. Ford in that field for the winter, but the work at Beirut was found to be so pressing that his own decision and the vote of the mission were changed, and he remains in the latter place. The missionaries are greatly burdened with labors, demanded by every principle of humanity, for the relief of the fearful sufferings of multitudes around them; and letters from Syria must be expected, for the present, to have reference, as this has, mainly to such labors and such sufferings.

*Efforts for the Destitute.*

Mr. Ford is decidedly overworked in Sidon with *ten thousand* of the sufferers to provide for, besides attending to the distribution of clothing, bedding, &c. in both Sidon and Tyre. Mr. Thomson has gone to Sidon to-day, to see if the amount of work there cannot be considerably reduced, not only for Mr. Ford's sake, but for economy's sake, as the funds of the Relief Committee are in

danger of being exhausted before the winter is half through. We have been distributing to about 26,000 in all, *daily*, for some time past, but now we are reducing the number as rapidly as possible in order to be prepared for the distress of mid-winter. Mr. Lyons writes from Tripoli that he is willing to leave his family for a few weeks, and assist Mr. Ford until the great pressure of the work of relief has been removed. Mr. Wilson left Beirut on the 6th inst. in company with our native brother, A. Yanni, of Tripoli, for the purpose of distributing charity among the sufferers in the vicinity of Baalbec, who are in circumstances of the greatest wretchedness and misery. He expects to be absent ten days. Damascus bids fair to lose all its Christian population, and the tide which has been pouring in upon us, for weeks past, is only arrested now by the forcible measures which the Governor of Damascus has taken, in stationing guards to prevent the egress of Christians from the city. The English consul, Mr. Brant, has come to Beirut, and all the missionary brethren who were there have come away except Mr. Robson, who is expected here in three days.

*Sickness, Despair, and Demoralization.*

The country in general is quiet, and many of the people are returning to their villages. Some are rebuilding their houses, having received a small allowance of money from the Government. Last week I made a tour through the Metn district, east of Beirut, and witnessed scenes of misery such as I had never before seen. The number of the sick is very great and increasing, and there is danger that the population in many places will be well nigh exterminated. The destruction of property, by the war, was almost incredible. In the village where I spent the night, 15,000 mulberry trees were cut down by the Druzes, and it will require at least nine years to replace them. The people throughout the mountains seem reduced

to the borders of despair. With a few exceptions, there is neither energy, self-respect, nor harmony of action. The people are demoralized to an alarming extent. They were degraded enough before, but now their moral degradation is intensified by all the vices which grow out of a state of physical misery, and general disorder in the political affairs of the country. Here in Beirut, where thousands are gathered from every quarter of the land, and families are being crowded together by day and by night, the grossest immorality prevails. You will be prepared to believe that the opening of nearly fifty liquor shops in this place, under the auspices of the French army and its attendants, is not very favorable to the moral elevation of the people.

#### *Protestants—The Mission Work.*

The attention of the people is so much distracted by the exciting scenes around them, and their own physical distresses, that little attention is given to spiritual things. The Sabbath congregations are about as large as usual. Nearly all the Protestants of Hasbeiya are in Beirut, and we hope to devise some means for making them useful during the present winter, as there is no hope that any of them will be able to return to their houses before next spring. Their condition here is truly distressing. One of the men has the entire responsibility of caring for six widows, of his own relatives, whose husbands were killed in the massacre. Not a house has been built in Hasbeiya, and as none of the men have returned, no seed has been sown, and the next harvest will be a failure. It is difficult to conceive of circumstances more trying than theirs; and they need the prayers of their Christian friends in America, that they fall not into temptation in the hour of their deep distress.

The male seminary and girls' boarding school are not yet resumed, but some decision will be made with regard

to them (if possible) at the annual meeting, which is to be held on the 15th of January, 1861, instead of April. We hope to have some light by that time with regard to the future, but at present no one can say what will be the ultimate adjustment of the affairs of Syria.

Several enterprises are in operation in Beirut, for bringing the orphans of persons killed in the late war under Protestant influence. The German Protestant deaconesses have opened a school here for fifty orphans; Miss Watson, an English lady, proposes to take a number more; and Mrs. Bowen Thompson has just come from England to aid in instructing the widows and orphans who are left destitute. Our trust is still in the Lord, who has hitherto been so gracious to us all. We need your prayers.

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#### *Mission to Western Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, NOVEMBER 20, 1860.

#### *Death of Mrs. Dwight.*

THE following letter, with its sad intelligence, was received just after the Herald for January had gone to press. Mrs. Dwight has had five children. One was removed by death at an early age, and four survive her, all giving hopeful evidence that they are the children of God. Mr. Dwight writes:

Once more has it pleased the Lord to break up my household, by removing from me my second and dearly beloved wife. For twenty-one years we have traveled side by side in our earthly pilgrimage, and now we have been suddenly separated; she has been taken home to glory. But although, henceforth, for a season, we travel separately, our paths are not divergent. Blessed be God, I have an assured hope of being again permitted to walk by her side, "clothed in white," in that upper kingdom, where parting pangs are never felt and parting tears never shed.

Mrs. Dwight had been uncommonly healthy during almost the whole of her

missionary life, and up to last July appeared in firm health. From that time she has been gradually going down to the grave, and during the last week, very rapidly. Her disease was probably cancer in one or more of the internal organs, and, most likely, she would have dragged out a miserable existence for many months more had not dropsy supervened, which carried her off in a few days. She was called to her rest on Friday, the 16th of November, in the fiftieth year of her age.

Of her missionary life I will not now speak particularly. She was a woman of uncommon strength and clearness of mind, and of the highest cultivation. Her judgment was very superior, and her consecration to the missionary work hearty and entire. Her loss will be most deeply felt in this field, but by no one else as by me. I leaned upon her for counsel when perplexing questions came up in the course of our missionary work, and many a time did I get the credit of suggestions which originated with her. She was the author of a book called "Daily Meditations," for every day in the year. Written in English by herself, and translated into Armenian by one of our brethren here, it has gone through two editions, and is very generally acceptable to the people. She also translated into Armenian a book for children, called "Great Truths," which has been published, and is likely to be highly useful. You may perhaps remember that it was Mrs. Dwight who furnished you with the name of your *Journal of Missions*.

She was a humble Christian, ever carrying about with her a low opinion of herself. This, in connection with her early training, led her often to doubt whether she were truly a child of God. In her last days, however, although exceedingly weak, and racked with pain or lying in a stupor most of the time, she was able to express a confident hope, and even assurance, that she was going to be with Christ. We mourn, while

she is filled with ecstatic joy. We shall go to her, but she will never return to us. Pray for me, and pray for my dear, motherless children.

Her funeral was attended yesterday by a very large number of deeply sympathizing friends, of diverse nationalities, — English, American, German, Dutch, French, Armenian, Greek, Nestorian and Turkish.

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LETTER FROM MR. GOODELL, NOVEMBER 6, 1860.

### *The Progress of Religious Liberty.*

MANY who have noticed the different and somewhat contradictory statements which appear from time to time in various periodicals, respecting the present state of religious toleration in Turkey, the influence of the famed hattı humayoun, and the real intentions of the Turkish Government, will read this letter from Mr. Goodell with much interest. He has been long upon the ground, and in many respects may be said to have "had perfect understanding of all [these] things from the very first." He testifies of that which he has seen and known, and his testimony certainly presents a view of *progress* in some respects, for which there is much occasion to be grateful, fearful as is the condition, still, of the Turkish Empire.

When we first came to Turkey; and for many years after, we could not live in Constantinople proper, nor indeed (after the influence of our labors began to be felt) in any of its suburbs except Pera. Although other Franks had summer residences in different places, still this privilege was, through the influence of the Armenians, Greeks and Catholics, denied to us; and it was with great difficulty, and only after long and very strenuous efforts, that we obtained a foothold in Bebek. But the Turks now no longer listen to the representations, or rather misrepresentations, of our enemies, and we live without molestation wherever we choose, even in the very city itself. The change in this respect is certainly very great, and it would be ungrateful to deny it.

Formerly, our schools and our relig-

ious assemblies, although they were in our own private apartments, were liable at any time to be interrupted. Being unauthorized they were irregular, and as such they were without the pale of protection. But now, we can open schools and consecrate chapels wherever we please, and we can, in case of necessity, claim the protection of Government. Then, all who wished to have religious intercourse with us, or receive any kind of instruction from us, were obliged to come all the way to Pera, however great the distance, and to be received into our own apartments, however great the inconvenience to ourselves. Now, "the kingdom of God is come nigh unto them," and we can meet them in their own suburbs and in their own houses, and we can open both schools and chapels in their own villages. Has there been no advance in religious liberty?

It is said that the Grand Charter of religious toleration in Turkey exists only in name, and is virtually a dead letter. To this it is sufficient to reply, that before the *hatti humayoun*, there were more cases of persecution reported to us every week than there are now in a whole year. Then, much of our time and strength was taken up, and all our wisdom and influence were employed, in endeavoring to secure protection for those who were persecuted for righteousness' sake. Now, cases of persecution are only occasional, and our time and strength are employed in our appropriate missionary work.

#### *Pressure against Toleration.*

Again, it is said that the Turks are insincere in their professions of toleration, and that it is only under foreign pressure they are ever brought to act in favor of it. But it would be much more in accordance with truth to say, that so far as Protestantism is concerned, it is only under such pressure that they have ever been brought to act against it. There is, and there always has been, ten times (perhaps I should say a hundred

times) as much influence exerted upon the Turkish Government against liberty of conscience as has ever been exerted in favor of it. These Armenian and Greek and Catholic communities are themselves mighty and they exert a mighty influence; and they are always exerting it against each other, each endeavoring to enlist the Turk on his side. Now all these mighty communities united all their mighty energies to oppose Protestantism. To secure the sword of Mohammed in their cause, they spared neither bribes nor falsehoods; and furthermore, they were backed up by the influences of the Greek and Russian and nearly or quite all the Papal Governments, through their representatives—their ministers, consuls, dragomans, and numerous attachés at the Sublime Porte.

The influence, then, which was and which still is exerted upon the Turkish Government against religious liberty is more powerful than can well be expressed. But, blessed be God! there is now another influence, the pressure of which they begin to feel, and we most devoutly pray that they may feel it more and more. Whatever influence the representatives of England and of other Protestant Governments have exerted upon the Turkish Government in favor of Protestantism, has been mainly in opposition to other mighty influences of a most adverse character. Whoever has read the *Missionary Herald* for the last forty years must have seen, that in perhaps ninety-nine cases out of a hundred, our persecutions have come not from the Turks, but from these corrupt churches,—the Turks never of themselves showing a disposition to molest us, and being drawn in to side with our persecutors only when under this terrible outside pressure, to which we have alluded.

#### *Different Powers Uniting to Secure it.*

But it will be asked, Did not the other European powers unite with England in procuring the *hatti humayoun*? We answer, Yes; at any rate they assented



to it; some of them perhaps not really expecting it would ever go into effect, or at any rate be of universal application; for in point of fact, it is more or less opposed to the very principles and practices of their Governments at home. And by the persecuting churches here, that part of its provisions which relates to liberty of conscience is regarded as any thing rather than a blessing, for it is really an infringement of their liberty to "bite and devour one another." Liberty of worship in their own churches, and according to their own forms, they already had to perfection, and "they needed no more," as an intelligent Greek gentleman once said to me. "What," said he, in speaking of this document, in reference to liberty of conscience, "What is the use of this hattı humayoun? We had before just as much liberty as we wanted." And so they had; but blessed be God! this hattı sherif prevents them from abridging the liberty of others. Thus the carrying out of the principle involved in this feature of it strikes terror into all these wicked churches; and it is this which has awakened the wrath of a near neighbor of ours [Russia] almost to frenzy—she calling it "*Persecution*."

#### *Value of the Hattı Humayoun.*

But to the Protestant communities here, and to all who will live godly in Christ Jesus, this hattı humayoun is a boon of priceless value. Heretofore its principal use was to secure us from the molestation of these corrupt churches, but we have now begun to test its importance with reference to the Mohammedans themselves. Only a few years since, the headless bodies of apostates from the Mohammedan faith might be seen 'lying in the streets of the great city; and for three days and a half their bodies were not suffered to be put into graves;' and, unless flight from the country was possible, nothing better than this was ever expected. But now, such apostates may be seen, at all hours

of the day, walking these same streets without any apparent danger, urging the claims of Christianity even in the very courts of the royal mosques, and teaching and preaching in the chapel, and in the private circle, and sometimes even in the palaces of the great, that Jesus Christ is Lord, to the glory of God the Father. And all this wonderful security is, under God, owing entirely to the hattı humayoun.

#### *Its Principles are Sometimes Violated.*

But it is said that the Turkish Government is sometimes guilty of violating some of the great principles of that document. And who that knows any thing of human nature, or of the history of our race, ever supposed they would not be guilty of it? To suppose the contrary, would be to suppose the Turk advanced very much farther towards perfection than any other nation on the face of the earth. For even in America, with all the manifold privileges enjoyed and the moral influences felt there, how often are some of the great principles of our glorious constitution violated, and that too, sometimes, (if we may believe the secular or the religious press,) with the connivance of those high in authority! But is not our constitution, after all, an exceedingly good one? And is it not a great blessing to the country? That the hattı humayoun has by no means accomplished all that could be desired, I am free to confess; but that it has accomplished far more than I ever expected it would, I do not hesitate to declare. I never, for a moment, supposed it would prevent all oppression and wrong, and introduce at once all the justice and security of the millennium; nor did I ever suppose, for a moment, that this weak, selfish, wicked, tyrannical Government was so much in advance of all the Christian governments of earth that it would not connive at violations of the solemn pledge it had publicly given. But though I never expected every thing from it, I certainly

did expect much from it ; and it has certainly exceeded my expectations.

### *Reasons for Differing Views.*

Let me now hazard a remark, which may serve in some measure to explain the reason of the different views entertained and expressed on this subject. Those who have lived long in Constantinople speak of the great improvement made in the streets and buildings. But those who have only heard of these improvements express great disappointment on visiting the capital for the first time, and can hardly believe that any improvement has been made. Now the fact is, these persons are wholly incapable of judging. They should have seen the streets and buildings twenty-five or thirty years ago, in order to form a correct opinion. And, just so, those who have come to this country within the last ten or twelve years are wholly incapable of speaking of the benefits of the hatti humayoun. I say ten or twelve years, because in the time of the Crimean war, and even two or three years before, the influence of Russia had well nigh ceased, while that of Protestant England was to such a degree in the ascendant that we were already enjoying, as it were by anticipation, what was so soon confirmed by charter.

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### BAGHCHEJUK.

LETTER FROM MR. GREEN, NOVEMBER  
19, 1860.

### *A Call for Prayer.*

The missionary always desires, if it be possible, to send home encouraging news, such as will cheer the hearts of the friends of missions and stimulate their zeal. Yet it is not right that our friends at home should be deceived by one-sided or too flattering representations. It is well, as it is necessary, that they should sometimes look upon the difficulties that attend missionary labors. Their sympathies may thus be the more

enlisted, and the fervency of their prayers increased, in behalf of laborers in the Lord's vineyard. O, how often does the missionary sigh, not only for more material aid, but also for the more fervent and frequent intercessions of the people of God in behalf of his work !

It will be remembered, that in the field of the Baghchejuk station there are three organized churches, one in the city of Nicomedia, one in Baghchejuk, and one in Adabazar. Together, they have now more than one hundred members. Neither of these churches has a native pastor, though two of them have native preachers. In the spring, it was hoped and expected that the two native preachers would soon be ordained as pastors over their respective churches, but, in both cases, various circumstances combine to prevent or delay their ordination.

In respect to membership and apparent piety in these churches, but little change has taken place for the last two years. Few have been the additions, either to the churches or to the Protestant communities, while some who were formerly with us have gone back. The minds of many members of the old Armenian community are enlightened by the truth, yet they choose not to enroll themselves among the friends of Jesus and of a pure gospel. At this time, especially, both within the churches and among the multitudes without, there is a lamentable spiritual drowsiness and indifference. About the usual number gather at the services of the Sabbath, but the prayer-meeting is thinly attended. And greatly do our hearts mourn because of the lack of Christian fervor, unanimity, brotherly love and mutual forbearance on the part of professed Christians.

It may be mentioned, as one of the causes of the present spiritual declension, that in all this region there is now great worldly distress. There is a general feeling of distrust and insecurity ; robberies frequently occur ; labor has no encouragement, and business is at a stand.

Very many of the people are deeply involved in debt, while few have the means to satisfy the demands of their creditors. Even of our Protestant brethren, some fear to leave their places of concealment to attend the services of the sanctuary, lest they may be arrested for debt and thrown into prison. With many there is great distress for want of even the necessities of life. *Bread* is, with them, the all-absorbing object of pursuit. And, alas! affliction is a sore trial of many a Christian's fidelity. As worldly distress approaches, instead of drawing near to God, many are they who remove far from him. While we deeply pity and sympathize with our brethren, our hearts mourn over this distressing influence of poverty.

Who, among the thousands of Christians in America, will be moved to pity and to prayer in behalf of these feeble brethren? They are beset by enemies and environed by difficulties. They need material aid from the people of God, but they are in still greater want of spiritual blessings—of such an awakening as has been witnessed in many places in America, in answer to prayer. This would be a new phase of religious experience to these eastern churches. And is not God ready to grant such a reviving? Is not the Spirit waiting to come? But the blessing must be sought in order to be obtained; and let not those who give for the spread of the gospel, but forget to pray, think that they have discharged their duty. Without prayer, money will be in vain. A flickering light may be seen for a while in the eastern horizon, but it will go out in deeper darkness. Only the effectual working of the Spirit of God can prevent this. Brethren, pray for us.

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#### ADRIANOPLE.

LETTER FROM MR. CRANE, NOVEMBER 8, 1860.

MR. CRANE, it will be remembered, was formerly engaged in the missionary work in

Turkey, (from 1849 to 1854,) and after spending some years in the United States, has recently returned, and joined the Adrianople station. He writes as if much encouraged by the apparent prospects of the work in that place.

#### *Extending Influence of Truth.*

I can no longer refrain from expressing the grateful emotions daily arising in our hearts towards Him who has so kindly permitted us to return to this land of spiritual need, and engage once more in the blessed service of breaking to the hungry the bread of life. As the novelty of first impressions gives place to a more intimate acquaintance with the work, instead of a depressing reaction, we find ourselves cheered even beyond what we had ventured to anticipate previous to our arrival here. The greater intelligence and general thrift of the people in this region, as compared with what is seen in certain portions of Asiatic Turkey, of itself affords no slight ground of encouragement to labor among them. But what has awakened in us a still deeper interest, is the extent to which evangelical truth seems, for some time past, to have been silently pervading the reading, thinking class of Armenian minds in this community. The leadings of Providence, moreover, during the past month or two, in overruling parental persecution, backed as it was by the ecclesiastical dignitaries and civil head of the Armenians in the city, have done more to advance the cause of Christ here than many months of ordinary missionary labor could have done. There has been a spirit of inquiry developed thereby, which we cannot but hail as the harbinger of a brighter day.

#### *A Case of Opposition—Its Results.*

We reached Adrianople at a somewhat critical juncture in the external aspects of the Protestant movement here. The excitement consequent upon the affairs of the young lady who was compelled to flee from her father's house, (see *Herald* for December, 1860, p. 373,)

was at its height on the day of our arrival. On that day (Sept. 19th) the case went before the Pasha, and was decided by him, to his credit, in favor of the young lady's freedom, and protection by Mr. Morse. Such a termination of the case, as might naturally be expected, was not to be acquiesced in, on the part of the ecclesiastics, without strenuous efforts to contravene its influence on the Armenian community.

The thing had assumed a degree of importance totally unexpected at its commencement; and hence the culmination, though so favorable to the Protestants, was yet regarded, by them and us, with no slight solicitude. For several nights after the decision it was deemed prudent to take precautionary measures, lest an attempt should be made to take the young lady, by stealth or violence, from her permitted asylum. She did not venture, for a Sabbath or two, to attend the chapel, which is some distance from Mr. Morse's house. Nothing of the kind occurring, however, (save a mere ruse, apparently, by a few unprincipled women,) she not only began attending the Sabbath services openly, but met her father at different times, in the presence of the missionaries, with calm, unswerving purpose, and in a most commendable Christian spirit.

It was soon apparent that instead of contemplating any attempt to take justice into their own hands, there was a secret and earnest effort to hush the matter up as quietly and quickly as possible. This again brought the whole affair under free discussion, among friends and foes—Armenians, Mussulmans, and Protestants openly canvassing the merits of the case; while a disposition to learn for themselves what this new form of Christianity might be, induced numbers of Nicodemuses to visit the missionaries by night, or to steal, unnoticed, into the evening meetings of the native brethren. Gradually, to our joy, we found the cause of truth making progress. New hearers were seen at our Sabbath gatherings,

and better attention was marked in those usually present. At a communion season about four weeks since, at the house of Mr. Morse, the room in which we assembled was crowded with most attentive listeners. We cannot but hope that some, at least, of the impressions received on that afternoon, have been lasting.

### *Rudeness.*

In the mean time, as we were prepared to expect, the more ignorant and bigoted, doubtless under the secret connivance of the priests, began to vent their zeal in hootings at and indecorous remarks to the young ladies (M. and her cousin S., who had continued to attend our Sabbath services during all the excitement) as they passed to and from the chapel. On one occasion, a few rude boys came into the meeting, evidently with the design of producing disturbance; but being kindly yet decidedly excluded, they contented themselves with awaiting the exit of the worshipers, and then following the company attending the ladies, with their boisterous demonstrations, to their houses. These annoyances, however, having been represented to the newly arrived Pasha, were promptly attended to by him, an order being at once issued to the Armenian Bishop to prohibit any further molestation of the Protestants in their religious worship. This prohibition, we afterwards learned, was announced by the Bishop in their church on the following Sabbath, and had its effect.

### *The Sabbath Services.*

Of late, our services on the Sabbath have been somewhat modified, and the change has served, as was hoped, to increase both the members present and the attention. One service is now devoted to a plain, practical exposition of an appropriate portion of the New Testament, opportunity being given for the free presentation of difficulties, which may arise in the minds of any. These expository lectures have been not only



well attended, but are found to be awakening a degree of serious inquiry and reflection, as well as open discussions, which promise to result in good. Another additional service has been introduced, designed to be the germ of what, at Aintab, has grown into a Sabbath school of such exceeding promise. The evening prayer meetings, also, have been more fully attended by the brethren than formerly, and with more apparent interest. A spirit of inquiry is being disseminated, and we rejoice to find it silently yet steadily on the increase. We are persuaded that the interest manifest is not all the result of idle curiosity.

#### *A Monthly Concert.*

Last Sabbath evening was our monthly concert. This place being somewhat more central, it was attended at my house, and a general invitation was given. The native brethren took pains to circulate the invitation, and to our surprise, all the space which had been appropriated was filled, while several took seats upon the stairs, and others remained standing during the entire service of nearly two hours. Thirty had hitherto been the largest number present at any of our meetings; but on this occasion forty-three were counted, and there was profound stillness and attention. Several were present who had never attended a Protestant gathering before, both males and females. The hearts of the native brethren are cheered, and their purposes of devotion to Christ and his cause strengthened, by these indications.

A fact which was referred to impressively at the time, in the prayer of our excellent bookseller, is worthy of mention. The house in which we were gathered was built and formerly occupied by the most violent opposer of truth in Adrianople. Having wealth and influence, he used both unscrupulously, in open persecution and secret intrigue against all who ventured to call

themselves Protestants. But death removed him a few years since, and now the friends of Christ are free to assemble in the very place of former imprecations, and offer their fervent intercessions for the spread of the gospel. The coincidence was too suggestive to the minds of the native brethren to be passed by in silence. It was made the occasion of special acknowledgment and thanksgiving to Him who "maketh the wrath of man to praise him," often in ways wholly unexpected by his people.

May we not hope that our brethren across the Atlantic will sustain the intercessions of these earnest native brethren, bearing them and us upon their hearts before the throne of grace? The good seed is being sown. Some may fall on stony ground and some among the thorns or by the wayside, but some, we hope, is falling upon good ground.

#### ~~~~~ *MARSOVAN.*

LETTER FROM MR. LEONARD, OCTOBER 26, 1860.

MARSOVAN, formerly occupied by Mr. E. E. Bliss, but for some years past an out-station, first of Tocat and then of Yozgat, is again occupied as a station, by Mr. Leonard, who has removed there from Cesarea. This arrangement was made, he says, partly in view of the necessities of the work at Marsovan, and partly with reference to the health of Mrs. Leonard, which it is hoped will be improved by the change. They arrived at their new station on the 10th of October, a few days before this letter was written.

#### *Joyful Reception—Prospects.*

The brethren testified their joy at having a missionary again among them, by coming out twelve miles to meet us. They gave us a *warm welcome*, and then, beneath a cluster of wide-spreading walnut trees, near the Armenian monastery, we sat down upon the green grass, to a rich repast which they had provided. Thus, with breaking of bread and giving thanks, we entered upon our new charge in Marsovan. Of the work to be done,

both in the city and among the villages scattered between us and the Euxine, I must tell you hereafter. Some foundations will have to be laid, and some discovered, among heaps of rubbish; but you will be gratified to learn that the Protestants of Marsovan, even when left without pastor, preacher or teacher, have not forsaken the assembling of themselves together in the house of God. Without clock or bell, the cry of the Muezzin from the minarets of Turkish mosques, summoning the followers of the false prophet to prayer, is also their adopted signal for worship. Punctual to this cry, three times on the Sabbath and twice during the secular days of the week, they have been wont to assemble in their plain, mud-walled chapel, to hear the Holy Scriptures, join with their humble deacon in prayer, and receive such exhortation as he might be able to give. Much of the time since Mr. Bliss was called away (four years ago) has this little flock been indeed "as sheep having no shepherd;" even as I find them now, with no man, not even a colporter, to care for their souls. Yet have they not cast away their confidence, "which hath great recompense of reward." On each of the Sabbaths since my arrival, the congregation has numbered about one hundred, and what is very encouraging, a large proportion are *young men*. Some of these I hope to gather into a class for special Biblical instruction, so soon as I can obtain the aid of a native helper.

Though distant four days' journey from the nearest missionary, and with the charge of more than fifty thousand souls, I hardly expect the Board will feel able to give me an associate, but I shall use my best endeavors to secure a native pastor for the church here. Standing now alone, in our new and mostly uncultivated field, we feel more than ever shut up to the mercies of our Heavenly Father. Pray for us, that we may have wisdom and strength for our varied duties, and that the great Head of the

church, owning our labor, may be pleased to send showers of grace upon Marsovan and its environs, even to the borders of the sea.

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### Mission to Central Turkey.

MARASH.

LETTER FROM MR. WHITE, OCTOBER 15, 1860.

SOME of the statements of this letter, specially those in regard to the Home Missionary Society of Marash and Mrs. White's class of girls, are very gratifying; but those respecting the oppression to which the people at Yarpuz are subjected, may well enlist the reader's sympathy and prayers.

### Congregations—Home Missionary Society.

Since I wrote you last, (July 15,) our congregations have been good, larger and more attentive than last year, and the deeply interesting seasons spoken of in the spring have not all passed away. We hope and pray that, during the coming winter, there may be a large outpouring of the Spirit of God. The indications, at present, are very favorable. In June, a Saturday afternoon prayer-meeting was begun for the helpers and students, which has been well sustained all summer, and with good results.

In the Home Missionary Society, the brethren feel much interest. Owing to the unsettled state of the country, they were not able to work this season in the villages as they had hoped; still they are not idle. They have maintained a helper in Kishifli since May; two more are going from village to village, preaching and spying out the land; a fourth is to start next week for Noorfret; and possibly they will take Karamanlu off our hands. I rejoice, and I know you will, also, in these missionary efforts of the church. They are efforts in the right direction, and we cannot but believe the blessing of God will rest upon them. Is it too much to hope, that when you, in Boston, celebrate the second Jubilee of the

American Board, our brethren here will celebrate the first Jubilee of their Missionary Society?

*The Girls' School—Belleren.*

In my last I spoke of a class of girls which Mrs. White had taken to teach. The first term closed August 29, when the parents of the girls were invited and an examination was held, which proved in the highest degree encouraging. I do not exaggerate in saying that the progress made by most of them, in Arithmetic, Geography, and the Bible, and the examination they sustained in these branches, would have done credit to any class of girls in America, who had been studying only the same length of time. The class will be resumed this week. The great difficulty is, that as it is a shame in this country for a girl to pass her fifteenth year unmarried, and as parents do not yet feel the need of their daughters being educated, they are unwilling to have them spend two or three years in study.

In August I made a tour to Belleren, sixteen hours to the east, where six adults and three children have become Protestants. The village contains two hundred Moslem but only twelve Armenian houses, and on this account it may not be best long to maintain a regular helper there. We deemed it best, however, to occupy it for awhile, to strengthen our new brethren there, and especially because it is near to Besna, and favorable for operating on that strong field.

*Albustan.*

Mrs. White and myself have just returned from a tour to Albustan and Yarpuz. We started Wednesday morning, September 12, reaching Albustan at noon of the third day. The work in that place has made good progress as to numbers, since last spring. Seventeen adults, mostly young men, have been added to the community, and there is a wide-spread spirit of inquiry among the Armenians. The Protestants, as a com-

munity, are much respected. Their head-man is a member of the Governor's council, and they are more exempt from oppression than the Armenians. They contribute liberally for their poor, pay one half the expenses of the school, and will purchase a place of prayer as soon as an eligible site can be obtained.

Spiritually, the work has not made so much progress, but much good seed has been sown, and now that the winter is close at hand, when for four months almost no work will be done, we may hope to see the seed spring up and bear much fruit. The Lord's supper was celebrated on the last Sabbath in September, on which occasion a beautiful communion service, recently presented by the church in Fairlee, Vt., was used for the first time.

*Oppression at Yarpuz.*

Poor Yarpuz, what shall I say for it! My heart mourns over it, and longs to see signs of life there; but the time is not yet. They are down-trodden, oppressed, ground between the mill-stones of Satan and this Turkish Government, so that now they are almost afraid to inhale the air of heaven. After the massacres in Syria, the occurrences at Yarpuz may seem insignificant, yet they ought to be known.

Last year, their Governor, Hadji Beg, took from them 50,000 piasters' worth of grain and 30,000 piasters in money, for which he refused to render any equivalent. The people complained to the Pasha, who appointed a new Governor. He staid, however, only six days, when the former Governor, through the influence of large bribes, was reinstated. The people remonstrated. They said to the Pasha—"Send us your hostler, or your cane even, and we will obey, but we cannot obey this unjust man." The Pasha was inexorable, sent an officer who collected 1,050 Koordish horsemen and entered the place. On the third day he summoned the people to a mosque, to elect a Governor. No sooner had they

collected than he locked the gates, and put forty of the principal men in irons. One, a Moslem teacher, they stripped naked, cut off his beard, blackened his face, put a donkey's bone in his mouth, and thus paraded him through the streets of the village. The Pasha's officer then let loose the Koords, who ransacked every Moslem house, taking money, jewelry, provisions, clothing, every thing they wished, not even respecting wives and daughters. The most reliable estimates place the pecuniary loss to the place at not less than 500,000 piasters, but what money can repay violated chastity? And after all this, the very men who sustained these shameful abuses were compelled to sign papers, saying that every thing had been arranged as they wished, and not even a cup of water had been turned over!

The poor Moslems wept as they told us the story of their wrongs, and one said, that on that day he sat by a mill-dam wishing to throw himself in. Their fields of grain, their flocks and herds, were taken, and in some houses not even a cup remained to drink from. The people have become utterly dispirited and some are moving away. Indeed they are so cowed down that when I offered to exert myself and try to have justice done they opposed, saying they would have to pay the penalty for it after I had gone. There is a righteous God, and soon this wicked, corrupt Government must suffer his righteous judgments. It has sown the wind and must reap the whirlwind. In these circumstances our helper has met with no encouragement in his work, and the congregation, which before was small, is now almost gone. We are trying to have the affair investigated, and hope yet, that justice may be meted out.

The reader will have noticed, that in this case, the outrages were not against any of the nominally Christian sects under Turkish rule, but against Moslems. Not all the violence and oppression of wicked rulers in Turkey is to be attributed to hatred of Christianity.

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### Madras Mission.—India.

LETTER FROM MR. WINSLOW, OCTOBER 13, 1860.

#### *Progress of Education and Christianity.*

THE annual mission meeting, in unison with the meeting of the Board, was held at Madras, October 4. A sermon was preached by Mr. Winslow, addresses were made by native assistants, the Lord's supper was administered to about seventy communicants, and five persons were received to the church on profession of their faith. After giving some account of this meeting, Mr. Winslow presents an interesting view of the progress of enlightenment and Christianity at and around Madras, and in India at large, since the mission was commenced. He writes:

We could not speak of great progress in our own mission at Madras, during twenty-four years; but if what has been effected through the press and the schools, with indirect forms of labor, in translations, preparation of books, and in connection with the different benevolent societies, were included, some part of the change for the better which has passed over this Presidency, within these twenty-four years, might be traced to its influence. This city and the country connected with it, are certainly in a very different state, in regard to education and Christianity, from what they were in 1836.

#### *Education.*

Almost all that has been done for the Christian education of the higher classes of natives, whether male or female, has been effected since that period. There were then two small schools, for English and the vernacular, just commenced or commencing—one in connection with the Scotch Church, which was afterwards taken up and carried on vigorously by Mr. Anderson, and another under a committee, of which I soon became a member, called the Native Education Society. This increased, was continued for a few years, and then dropped, as other schools took its place.



Until our own native free schools were formed, there was very little done for the instruction of heathen children, of caste families, in Christianity.

Within the first two years, we established thirty schools for boys and two for girls. These were only fully commenced and in progress, when it became necessary to give them all up on account of the embarrassment of the Board. About half were resumed after a little time, by the aid of friends here, and not far from that number were continued for twelve years or more. Since then they have been somewhat less. They have done much to scatter light in the dwellings of respectable heathen families, in the city and vicinity; and some, who received their first impressions in these schools, have in other places been enabled to follow out their convictions and profess their faith in Christ.

There were five or six day schools for girls when the mission was commenced, but they were all for low caste children; that is, none others would attend them, they being taught by low caste masters. At one time we had three hundred girls from caste families in our day schools, and had a boarding school of fifteen or more girls, of a similar class. It is true we have been hindered in this department, as in others, for want of men and women and money, but our example had its influence, and other missions have carried out our plans. There are now, in Madras, more than 1,500 girls—the greater part of them from caste families—under Christian instruction. Of lads, in the English alone, in Madras and the vicinity, there are 3,000 under instruction in mission schools; embracing all classes, but generally of the middle class, with some both higher and lower. The Brahmins and other high castes attend these schools with Pariahs, without objection.

Our part in these English schools has not been very prominent. We were, in point of time, next to the Scotch brethren in commencing them, and for several

years were next to them in the number of pupils; but within the five last years the London Mission Institution, and perhaps the Wesleyan Anglo-vernacular school, have gone ahead of our high school, though it has 200 pupils of all castes on the roll. However brought about, the advance in Christian education has been very great since our mission was commenced.

### *Preaching the Gospel.*

It is not less so in regard to the preaching of the gospel to adult natives. Then, the congregations were extremely small, and except when gathered in the streets, were confined to a few localities. Now, several churches and chapels for native worship have been erected. We have ourselves built two, one in Royapuram and one in Chintadrepettah, capable of accommodating, the one five and the other six hundred, as the natives usually sit. What is of more importance is the fact, that the missions which, when we came, were doing very little in preaching—and were able to do but little on account of want of readiness in a vernacular language, and lack of suitable native assistants—have now their means increased more than fifty fold. Of eight or ten missionaries then, not more than one half could preach with any fluency in a native language; but of upwards of twenty, say twenty-two now, more than one-half, or twelve, are able to preach intelligibly. Indeed, more than half of these (seven) were born in the country, and have spoken the language from their childhood.

But the principal increase of preaching power is from the *native assistants*, trained up in the schools. The Free Church has seven, two of whom are licentiates, who exercise their gifts at different places, on week days as well as on the Sabbath. The London mission has four or five, and the Wesleyan perhaps as many, similarly employed. We have three assistants, employed at times in preaching, and daily in making

known the gospel. I do not know particularly respecting other missions, viz., those of the Gospel Propagation Society, the Church Missionary Society, and the Established Church of Scotland, but they also have their agents, in addition to the missionaries, employed in the vernacular work. Altogether, I have no doubt that the means for vernacular preaching, and the employment of them also, have increased more than fifty fold in the city of Madras, within the last twenty-four years.

#### *Increased Number of Professing Christians.*

Nor have the efforts been without fruit. Perhaps the greatest advance has been in the increase of real piety among the nominal professors of Christianity. Twenty-four years ago the churches were dead and formal, but they are now at least partially quickened. From perhaps a hundred then, who had more of Christianity than the bare name, there are now, in all the churches, about a thousand communicants, who maintain a pretty fair outward profession. This is very different, no doubt, from Madura, where there was, at that time, scarcely the name of Christianity among the natives, but where now there are a thousand communicants and more than six thousand adherents to Christianity; and very different from Tinnevely and Travancore, where the work was then little more than beginning, while now there are 60,000 nominal Christians; but it is something for such a city as this, where no great progress or rapid change can be expected without a special outpouring of God's Holy Spirit.

#### *Vernacular Preaching—Spirit of Prayer.*

It is an encouraging fact in regard to missions here, that the missionaries generally are more and more impressed with the importance of preaching to the natives in their own language. Our Free Church brethren, who are doing most in education, and principally in English,

are, through the natives whom they have educated, doing the most perhaps in vernacular preaching. They have the most native agents qualified for the work, and have greatly changed their views of its importance. But our brightest prospect is in the spirit of prayer which prevails, and in the hope this excites that God is near to bless us by the revival of his own work. Of this I have formerly spoken.

#### *Success all that could be Expected.*

It has been too common to represent missions in India as almost fruitless in results, but the changes I have witnessed, in the forty-one years since my arrival, convince me that the *success has been in full proportion to the means employed, and the difficulties to be overcome*. Missionaries who come to India do not find a simple-minded and uncivilized people, to whom they can offer the blessings of civilization as an inducement for them to receive the gospel also; but a people satisfied, and more than satisfied, with the amount of civilization which they have; proud of their very ancient literature; boastful of their systems of philosophy, "falsely so called;" entrenched in caste, and in customs that have come down to them from all antiquity; basely subservient to an arrogant priesthood representing the gods themselves; and surrounded by enduring monuments of idolatry, handed down to them, from age to age, for nearly three thousand years, and still confirmed, as they think, by constantly recurring miracles, and recommended by gaudy shows and processions, and by much to gratify their love of pomp and display, but especially recommended as giving full license to their love for sin. The gods they worship are of like passions with themselves, and they cleave to them because they allow indulgence in the lusts of the flesh. Add to this their apathy, and their belief in fate and in transmigration, which takes away all fear of a future retribution, as taught in the Christian Scriptures, and there is an

amount of difficulty to contend with not found, perhaps, in any other country.

But the little leaven thrown in is leavening the whole mass. The preaching of the gospel, in various parts of this great land, has done much to remove prejudice when it has not produced conversion. The progress of education has weakened the power of caste and custom; lessened the undue reverence paid to the Brahmins; released many from the fear of sorcery, witchcraft, and evil spirits; and prepared the way for breaking the fetters in which every mind, from the highest to the lowest, is bound by Satan. Besides the actual conversions, which have not been few, the preparatory work done by the preaching of the gospel; by giving the Hindoos the Word of God in their own tongues, and the germ of a Christian literature, in more than a thousand different tracts and books; by the education of great numbers of their children and youth, female as well as male; and by the vast change effected in public opinion, both native and European, extending even to the Government, which no longer opposes Christianity but professes to be neutral; all this preparatory work is very great, and more encouraging, in some respects, than what is actually seen in conversions. The way of the Lord is in a measure prepared; the altar is built, the wood is laid upon it, and the sacrifice once made on Calvary retains all its virtue. We wait only for the fire to descend from heaven, in answer to the prayers of God's faithful people.

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### Ceylon Mission.

LETTER FROM REV. MR. CORNELIUS,  
NATIVE PASTOR.

Two letters from Mr. Cornelius, native pastor at Karadive, reached the Missionary House at the same time. In one of these, dated October 10, he speaks encouragingly of the state of the church on that island, at the time of writing. The other though written some months ago, (August

20,) will be read with much interest. It presents, first, some account of the state of things in that field when the writer commenced his labors there, indicating the progress which has been made; and then statements of what he saw and heard during a recent visit to Madras, showing the decay of paganism.

### *Karadive as it was—First Efforts.*

When I compare Karadive as it now is, with Karadive as it was when I came to the island, I am greatly encouraged. On the 23d of August, 1849, Mr. Howland sent me to this island as a catechist. I came that day. As I knew not the state of the island, and as the heat of the mid-day sun was intense, I thought I could not live here. That same day I visited the schools, and inquired of the teachers respecting the place. They told me that the people would not give lodgings to Christians. Being discouraged, I returned to Batticotta and informed Mr. Howland that I could not go to the island. That night, when at my private devotions, the thought occurred to me that this is the answer to my prayer, offered twelve years ago, that "God would give me an island on which to preach the gospel." Accordingly on the next day I returned, examined the schools, and made inquiries for a house. The schoolmasters repeated that the people would neither cook for nor give food to the Christians. When I asked the people if they would take and keep my clothes and books, or if they would give me a place where I could live and cook my food, they were unwilling to render me any assistance. From these facts I understood that they would not like to have a catechist live among them, and I returned to Batticotta.

### *First Encouragement—Building.*

On the following week I took a cooly, returned to the island, obtained board at a very high price, and began to preach the gospel. On the third night, a man came and urged me to go and administer medicine to a sick person. Though not

a physician, I went, thinking that some good might result from my visit. I found the patient overwhelmed with fears, caused by the representations of the heathen doctors that he would soon die. I tried to comfort him. He thought he was cured by my medicine, spoke with me very kindly, and promised to render me assistance. By this I was a little encouraged to believe that God had a work for me on this island. I sought a place in which to live. A few years previous to that time, the piece of ground on which I now live was given to the mission by the Government. It was not only a graveyard, but it was full of thorns and serpents. Up to this time I have killed twenty-six cobra-capella, and twenty-two pudayau snakes. But there are still more. The people did not often visit the place, fearing the devils and the serpents. However, as it seemed best for me to live here, I brought materials for a temporary hut a distance of ten miles, and put it up, so that I might cook my food and have the place prepared for a residence. The school teachers, knowing this, endeavored to assist me, and soon after I was able to rent a small piece of ground, built a temporary house upon it, and lived there with my family. During the succeeding six months, I built a house upon the mission compound and removed thither.

#### *Superstition—Progress.*

On the spot where I built the house, there was a banyan tree. The coolies refused to cut down the tree, because they feared the devils which had been cast out of persons and nailed to the tree by devil-charmers. Iron and brass nails could be seen in different parts of the tree. I took an axe and cut it down, and as I received no injury, a bold cooly came the next day and assisted me in the other work. At first the coolies also refused to dig the well, but after I commenced, they came forward to my assistance.

Though in the beginning there were

so many difficulties and discouragements, yet we are sure, from the present state of this island, that the weak faith, hope and patience of men will not fail to be crowned with success. There is now a spiritual flock of the living God on this island, and they have a small chapel in which to render him praise. Hence there is no excuse if the people do not know God. The people confess that the church members walk as Christians, and they see the excellencies of the Christian religion. We expect that many will come from this island with knees that have not bowed to Baal, and with lips that have not kissed him.

#### *Visit to Madras—Opinions of the People.*

I was at Madras at the beginning of this year, and I think it well to speak of some of the things which I saw there. The heathen of that place give many reasons for not receiving the kingdom of God. I saw and spoke with many who were men of influence and rank, and I found that they make the Government, the wickedness of Englishmen and the habits of Christians, a covering to their sins. They not only say that the rule of the English is a loss to their country, but the saying of the English that they are Christians they believe to be hypocrisy. In many respects they imitate the bad example of their rulers. Without considering the change of character in the native Christians, they say that money and marriage led them to leave Hindooism. However, the thought or belief that Christianity will be the religion of the world is very general. Some of the learned Brahmins whom I saw, said that Christianity would spread all over the world, and then Vishnu would come and destroy it. There is a talk among the common people that Vishnu disguised himself and came as Nana Sahib, for the purpose of destroying the English and to put an end to Christianity. For this very purpose they say he is now performing penance on the Himalaya mountains. When a Mo-



hammedan peon saw a picture of Nana Sahib in my hand, he kissed it several times and said,—“When will our Governor finish his penance and come and destroy the Christians?”

### *Decay of Pagan Temples.*

The sights which I saw on my way from Madras to Jaffna show that the ark of the covenant is also there. There were only a few temples that were in good order. Those regularly repaired and used are comparatively few. Many of the temples are gradually going to ruin; their towers, walls, and the rooms in which the idols sit are broken; and many of the idols that were formerly carried out with great parade are now resting in their places with no one to wipe and clean them. I was present in a court, in which a case was being tried against the managers of a temple, for stealing the idols and their ornaments. Several kinds of cars, not less than eighteen feet in height, and which were once drawn with great pomp and parade, are now resting, and some of them have been so neglected that they can be used only for fuel. Low-caste people, who were not formerly permitted to enter the inclosures of the temples, now go freely, without any hindrance. Who shall say that these changes are not preparations for the extension of the kingdom of heaven? The time for opening the gates of that kingdom has come. Now is the time for the missionaries in Tanjore and places north of it, to labor for the spread of the gospel, as they do in Madura and Tinnevely. May the Lord send reapers to gather in this harvest!

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## *Micronesia Mission.*

### BIENNIAL REPORT.

THE Morning Star, which left Honolulu on her fourth voyage to Micronesia, June 8, 1860, reached that port again, on her return, October 12, “after the most expeditious and pleasant, and in many respects the most useful of all her voyages since the first.” She

was commanded now by Capt. C. W. Gelett, with whom all the missionaries seem greatly pleased, and took out two new Hawaiian helpers, with their wives. Dr. Gulick, who found it necessary, on account of ill health, to return with the vessel to the Sandwich Islands, sends a full narrative of the voyage, containing many incidents and statements respecting the different islands, which are of interest, but for which room cannot be found in the Herald.

A general meeting of the mission was held on Ponape, in July, when Mahoe, one of Mr. Bingham’s Hawaiian assistants, was ordained. As the mission holds such a meeting but once in two years, the report now furnished is styled “biennial.” After referring to the removal of Dr. and Mrs. Pierson from the field, on account of ill health; to the death of Kaaikaula, a valued helper, and of two infant children; and to the necessity for Dr. Gulick’s temporary absence, the report says:

But God has not forgotten us. The present timely reinforcement of two Hawaiian helpers, with their wives, is most acceptable. The location of one of them at Ebon will in great measure relieve Mr. Doane’s present necessities, while the other will furnish an associate for the Rev. Mr. Mahoe. The latter has been for two years past upon Apaiang, awaiting the arrival of such an associate. These brethren are to be stationed upon Tarawa, the largest of the Kingsmill Islands, which is separated from Apaiang by an ocean channel of only six miles. The census, as taken in October last, gives a population of 3,700, which is doubtless less than that on some of the more southern islands of the group. The ordination of Mr. Mahoe, at our present meeting, is a new and interesting event in the history of this mission. We have high hopes of his usefulness in his new field, and we long to progress in this work of establishing new out-posts in the surrounding darkness.

### *Preaching.*

During the past two years, preaching upon the Sabbath has been regularly maintained at all the stations. The

largest attendance has been at Ebon, where two churches have been built, about four miles apart. In each of these there have been orderly and attentive congregations, averaging at the one place about one hundred, and at the other about fifty. At Apaiang three preaching places have been maintained, the extremes being about five miles apart. At the centre station a church has been erected, where the congregations have numbered from twenty to two hundred, the average not exceeding sixty. The average at the two out-stations has not exceeded thirty. The attention and order have not been all that could be desired, but better attention has been secured in the Sabbath schools.

At Strong's Island, the chapel has been rebuilt by the king and his people. The Sabbath attendance here has averaged about thirty; three converts have been baptized, and one has died in hope of a blissful immortality. Not far from thirty have also usually assembled in the house of the missionary at Ron Kiti, about eight in that of the missionary at Shalong, and about fifteen in a chapel, distant a mile from the mission premises of that station. At these two latter stations, several seem to be truly converted, some of whom have appeared well for upwards of two years.

#### *Printing—Schools—Tours.*

A portion of the Gospel of Matthew has been printed in the Ponape and Kingsmill dialects, also primers and hymns in these and the Ralik dialects. Total number of pages printed at Ponape in 1859, 8,200; total from the beginning, 32,100. At Ebon, 9,000, and for other Kingsmill Islands, over 20,000.

At all the stations some are learning to read. At Apaiang and Ebon, schools have been regularly maintained, and at the former place a fine school house has been erected. The highest number of pupils in attendance has been fifty, although the average has been much less. This school has been under the

care of the three missionary sisters. An interesting examination, in reading, writing, &c., was held at the time of the recent visit of the "Morning Star." Ten or twelve pupils there can read, at Ebon two or three, and on Ponape about twenty. School instruction has been more informal on Ponape and Kusaie, but readers are increasing and improving. On Kusaie there are about twenty, ten of whom can read more or less in English.

Touring has not been entirely neglected. In this respect our Hawaiian helpers have been the most faithful, and perhaps the most able. Preaching tours have been repeatedly made by them, through a score of villages on Apaiang, and twice has the gospel been proclaimed throughout the villages of the democratic savages of Tarawa.

#### *Prospects.*

We believe that a knowledge of Christ as a Savior is being disseminated among the people, though they are hard of hearing. We mourn over great indifference to the offers of salvation, but hope to "reap in due time, if we faint not." Respect for missionaries is evidently on the increase; and on Ponape and Kusaie, unsanctified foreign influence seems to be continually decreasing.

We feel disposed to exclaim—Hitherto hath the Lord helped us, and would gird ourselves anew, and look to the churches of Christ for their prayers, their sympathies, and their support. We trust the churches of our father-land will not suffer the perishing thousands of Micronesia to be given up to the prince of darkness. True, we can as yet report but little to encourage Christians, but we are still a young mission, our most important posts having been very recently planted. Be patient with us longer. Do you look to this Micronesian fig-tree for fruit; and finding none, do you say, "Cut it down, why cumbereth it the ground?" We reply, "Let it alone this year also."

## EBON ISLAND.

## STATION REPORT.

THE foregoing report of the Micronesia mission presents a brief outline of the operations and prospects at different islands; but several of the missionaries have also written respecting their own fields, making fuller statements. This station report from Ebon is furnished by Mr. Doane. Dr. Gulick, it will be remembered, has been associated with him for the year.

*Congregations—Schools.*

During the whole of the past year, we have been able to prosecute our work earnestly, uninterruptedly, and, we feel, somewhat successfully. Upon each Sabbath save the one on which Mr. Doane's child died, we have had our native meetings—preaching, and Sabbath schools. Our congregations have varied from fifty to two hundred and fifty. On very few Sabbaths have we had less than one hundred adult hearers. The congregations have thus fluctuated because, as we have before said, our people are fond of roving from island to island. When the chiefs go large trains follow them, and some islands are nearly depopulated. Last fall our high chiefs sailed north, to Bonham's Island, and there became winter bound. Our home population gave us our congregation, which yet could have been easily doubled had there been any disposition to hear the words of life.

We have had, during the latter part of the year, a school which, God blessing our labors, shall be prosecuted till this people become readers of the Bible. We hope this is the beginning of that larger system of instruction which we trust, in time, to inaugurate—some high seminary for these islanders. We have before this tried to get learners about us, have had something like a school for a few days or weeks, but our plans have ever been frustrated; but now we hope we have opened the school door never again to be closed. The progress of our scholars in reading, slate-writing, and recitations from a large map, is very

commendable. We find an aptitude for learning which we little thought existed beneath these dark skins, and in these still darker minds.

*Printing—Neighboring Islets.*

We have been enabled to get up, within the year, a Primer of forty-four pages. When Dr. Gulick came from Ponape last fall, he brought the press which had been in use there. Hoping that we could greatly improve our former Primer, we got up a new one, and are pleased with it. Besides this, we have printed a small edition of Hymns, which we use on the Sabbath. The whole number of pages struck off, of Primer and Hymns, is 10,000. We have also prepared for the press a Scripture Reader and a Catechism, and have translated the first five chapters of Matthew.

On the islet of Tökö, some three miles north-west of our residence, we have been enabled to keep up regular preaching services through the year, the audience numbering from fifty to seventy-five. We held our meetings a few times in native dwellings, but finding these inconvenient, and the natives willing to build a house for religious purposes, we had one erected, fourteen by twenty-four feet; and many a Sabbath since its erection have we had it as nearly filled as was comfortable.

As we go to and from this islet, we pass by others where we have often wished we could stop and preach, but it has been impossible. We have been not a little pained, when sailing by these islets, to see the natives in a measure observing the Sabbath, by cessation from general work, yet strolling along the beach, or among the orchards of bread-fruit and pandanus, while there was no one to teach them. We feel that we must have more help, and accordingly we ask for a permanent associate. Do we ask in vain?

*Prospects—Vices of Seamen.*

In no one year of our missionary life

have we been enabled to accomplish so much. Not that, in other years, we have not desired, at least, to be as faithful, but the past year has found us in such circumstances that almost every blow has told. There is, doubtless, in the life of every missionary, such experience—times when he sees his efforts more successful than at other seasons. We still live in a land of moral darkness, and are often sadly oppressed by it; yet we cannot but feel that our Master is with us, and we hope he is preparing the way for that time when the hearts of these Marshall Islanders shall be illuminated by the light of his righteousness; when here, as now on other islands of the sea, there shall be found a people by him redeemed, and living to his praise.

We cannot close this report without saying a word in regard to the weight often thrown upon us by the criminal intercourse of seamen with this people. With one or two exceptions, not a ship has touched at our island during the past year which has not brought evil. In what this will result, if carried on for years, we hardly know, but fear the worst. We hope, indeed, that the gospel may soon gain such a triumph as to meet and check the evil, but just now it is doing a sad work. Three of our most influential chiefs are pining away, we fear, to premature graves, and—we are forced to tell the truth—the entire population is diseased, poisoned! O how sad is the influence of those who sail these seas. Instead of coming laden with blessings, they spread death and desolation!

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*KUSAIE.*

LETTER FROM MR. SNOW, JULY 24,  
1860.

*Attendance on Preaching.*

MR. SNOW regrets that he has nothing of very special interest to report in regard to the religious state of the people on Kusaie, for the last year. The gospel has been preached

from Sabbath to Sabbath, but there has been little apparent advance in religion or morals. The attendance on public worship he thinks has been somewhat less than during previous years, but this he supposes has been, in part at least, for want of such articles of clothing as would enable females to attend with decency. He writes:

The opportunities for getting foreign clothing, during the past year, have been very limited. For people who love tobacco as well as these do, to take a fair, or even tolerable proportion of their pay for wood, etc., of the only three ships which have been at anchor here, in calico and articles of clothing, shows that they have some interest in being clad. But it is both amusing and trying to the patience, to notice that some will get clothing, and take quite good care of it for the sake of wearing on the Sabbath, and then lie down and sleep all the day in their own houses. If I make inquiry about their absence from church, they will reply, "O me make Sunday my house." They might then give good attention while I should try to show them the ludicrous folly of such a way of keeping the Sabbath, and yet do the same thing again the Sabbath following, and so on. Those who have attended the Sabbath meetings have been more regular and systematic than heretofore, and I am happy to say there is a little church-going community here. The four native church members have run well during the past year, and have apparently been growing in divine knowledge and Christian strength. They and their families have constituted, for the most part, my afternoon congregation on the Sabbath.

Ketuku has spent several Sabbaths at Walan, speaking to the people as he could in regard to the gospel, and Mr. Snow says "there are two or three cases of awakening in that neighborhood, traceable to his instructions and efforts."

*Rebuilding the Chapel.*

We have rebuilt our native church during the year, so that now we have a



good, substantial frame, all of the hard mangrove. With occasional rethatching and siding, it will probably stand quite a number of years. When I applied to the king to rebuild, he wanted to know what I should pay him for the job? I told him what had been the practice of his predecessors; that King George built it, and his brother rethatched and repaired it, *for God*, and asked no pay. Still he urged payment. I told him I had nothing to spare to pay for building a church, and if he and his people could not do it we must let it run on, and when the old building broke down I must give up Sabbath meetings, and pack up and go somewhere else. This brought him to his wits, and he urgently insisted on building. He said that he and all his chiefs would take hold at once and put the building right up. This was March 21; and on April 2d all the forces came on with their thatch, lumber and poles, tore down the old buildings, and next day began to rebuild. But before they had gone far, I saw a marked disposition to slight the work, and put up as sham an affair as they well could. I called the king's attention, privately, to the way things were going, but seeing that he was disposed to more than wink at what his people were doing, I took my position in the middle of the house, or where it was to be, and told him and all the rest, in a strong, earnest voice, to stop just where they were; and if they were not going to do better than that, they might let every thing remain as it was and go home. For they must not think that a house for God was to be thrown together as their *anut* houses were. God had always been good to them in the bestowment of his gifts, and why should they treat him so poorly? The king tried to excuse himself, by saying that they were short of their native twine, used for building purposes, especially the colored. I asked him why they came before they were ready, and told him and the chiefs, that if they should see their men putting

such work into their own houses they would stone them. Finding there was no parleying about the matter, the king gave orders for them all to drop work, and go to his house and drink *kava*.

Next day they all came again, and every thing went on in good style and cheerfully. They seemed to be ambitious to do only what would please me. The king and chiefs dined with us and seemed very pleasant; and we soon had the house rebuilt, in a style partly native and partly foreign, which was as much a matter of pride to them as to me. I have no doubt it has lifted them a long way into self-respect, and respect for the true God. Every one was loud in his praises of the good house, and spoke of what strangers, sea-captains and others would say, when they should come and see what a fine church they had. And the king says, when it gets out of repair he will see that it is put in good order. It is nothing remarkable in the way of a house, but it is airy, comfortable, and will answer our purpose for a church till the people become disposed to build a better one.

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A P A I A N G.

LETTER FROM MR. BINGHAM, SEPTEMBER 12, 1860.

MR. BINGHAM, who had received an urgent call to remove to the Sandwich Islands, and take the pastoral charge of the First Church at Honolulu, occupies a considerable part of his letter in presenting the reasons which induced him to decline the call and remain at Apaiang, laboring still, in his lonely situation, for the spiritual good of the Kingsmill, or Gilbert, Islanders.

Turning from this subject to give some account of his labors since he wrote before, (in November, 1859,) he remarks: "Little has occurred to break the monotony of missionary life on this island. Only once were we permitted to hear from the civilized world previous to the arrival of the Morning Star, and then our news was most meagre." He then refers to the school, preaching, and other labors, as follows:

*The School.*

Perhaps no event has been of deeper

interest to our little station, than the erection and opening of the first Gilbert Islands school-house, not far from the mission premises, on the 15th of May, 1860. The small schools, which had been held in our several houses, now united under one roof, with bright and happy faces. The main object of our school is, to teach heathen children and adults how to read, understandingly, God's Word in their own tongue.

The king has been a frequent spectator, and seems interested in the prosperity of the school. During the visit of the Morning Star, in June last, an examination was held, at which our most excellent Captain Gelett was present, and appeared gratified with the progress and attainments of the children. Our readers number ten or twelve, and others have made progress in the elements. On several occasions the school has numbered about fifty, several of the children having come from villages two or three miles distant.

#### *Sabbath Services—Visits of the People.*

The chapel, which was dedicated in 1859, has been regularly opened for worship on Sabbath mornings. The attendance varies much. The king and a few others attend very regularly, and often remain through the Sabbath school, but alas, too many come only to sleep and lounge. The great indifference and inattention of our hearers often press heavily upon our minds as we return to our quiet homes. The Sabbath is not generally observed. The king, however, refuses to buy oil on that day.

On Sabbath afternoons, Kanoa, Mrs. Bingham and myself start in the little boat, presented by Captains Coffin and White, for Ewena, distant two miles south-east, and containing some two hundred people. Mr. Mahoe proceeds in the opposite direction, to Aonobuaka, a village distant nearly three miles, containing about one hundred and fifty people. We reach home about dark. Tebabowa, of whom I have be-

fore spoken, still gives us much hope. He very frequently comes from Ewena to Koinawa to attend the service in the chapel. Recently he has been accompanied by two other men, who profess to be seeking eternal life, but of whom we have, as yet, very little hope.

During the week many visit our houses, and often many of these are strangers from Tarawa, Maiana, or Marakei, and some from Makin, where they desire teachers, because, they say, the children of Apaiang can read. These we seek to tell of a Savior, and the name of our blessed Redeemer is doubtless fast becoming known through the northern portion of the group. Sometimes we find large audiences in the council-house of the capital, where crowds assemble from various parts of the island for dances, or to hear the news from some island from whence a canoe has just arrived. The people are great newsmongers.

#### *Tours—The "Haunted Island."*

In January last, Mrs. Bingham accompanied me on a missionary tour through our island. The plan of our Hawaiian brethren is to perform these tours monthly. On one occasion they visited an uninhabited islet, on the south-west reef, which was regarded by the natives as haunted. The general belief was, that to visit it would be death, and if any of the bushes were cut, blood would appear, while the arm of the marauder would be paralyzed. The king had assured my brethren that a visit would prove fatal to them, and exclaimed, upon hearing of their safe return, with trophies of cut bushes, 'Surely, the spirits are afraid of Jehovah.' Their visit furnished them with a good text for many an interested audience. They performed a missionary tour through Tarawa in March.

After this visit, on the evening of April 9th, Kanoa's cook-house was burned, and his dwelling much endangered. The people at once gathered to the fire, "nearly all armed with spears, with the intention of kill-

ing the incendiary if he could be found;” the king asking, “with intense excitement,” who he was. The fire was probably accidental, it is said, and some of the natives have since regarded it as a judgment upon the brethren for their visit to the “haunted island.” Mr. Bingham remarks:

As a general rule, the people are friendly, and often show marks of respect and kindness to the missionary; but this people, as a whole, seem to have much less respect than those west of us. Still, I think respect for the missionary is on the increase. Certainly a knowledge of God and Christ is becoming very general, and if our people perish, it will not be through a lack of knowledge. Pray for us, that the seed sown may in due time spring up, and bring forth fruit to the honor of our Master.

### Recent Intelligence.

**EASTERN TURKEY.**—Mr. and Mrs. Burbank arrived at Bitlis, their appointed station, on the 13th of October.

**WESTERN TURKEY.**—Mr. Morse, of Adrianople, speaks (Nov. 15) of a tour which he had just completed through portions of Bulgaria, in connection with Mr. Clark, of Philippopolis, on which they traveled seven hundred miles in one month and one day, and were prospered in regard to all the objects which they had in view. At the close of his letter he makes important statements, which will be published next month, respecting the critical condition, religiously, of the Bulgarians. They have, for some time past, been strenuously demanding release from the authority of the Greek Patriarch, and an independent reorganization of their church. Of late, led on by Jesuit intrigue, they have threatened to become Catholics in a body if their demands were not complied with by the Porte. Yet many of them would probably prefer to become Protestants, the books of the mission are being sold extensively, and Mr. Morse says: “Apparently the work will be upon us in all its magnitude before we are prepared for it.”

**NESTORIANS.**—A letter from Mr. Rhea announces his arrival at Oroomiah, October 25, with, as is supposed, all the company who sailed with him destined to the Nestorian mission, viz: Mrs. Rhea, Messrs.

Labaree and Cobb with their wives, and Dr. Young.

**MADURA.**—Mr. Herrick, of Tirumungalum, wrote in September that four persons, two men and two women, were received to the church at Mallankinaru at their last communion season. One, “an intelligent man, and of good caste,” was also received at Tirumungalum in July. Mr. White, of Dindigul, mentions that several new families have recently joined the congregation at that place. Additions have also been made to some of his village congregations. Fifty rupees had been received at that station, as a Jubilee offering to the American Board.

**MAHRATTAS.**—Mr. Ballantine, of Ahmednuggur, wrote November 8:

On last Sabbath, the widow of Shaik Daood was baptized by Vishnoopunt. That dear brother Daood, who died on the 1st of June last, at Bombay, longed very much to see his wife a member of the church; but his prayers on her behalf were not answered until after his death. This young woman, being formerly a Mussulman, never would appear in public, nor allow her face to be seen by a stranger; and it was interesting to see her stand up, last Sabbath, before the whole congregation, and openly declare the Lord to be her God, promise to trust in Jesus Christ alone, and then receive the seal of the covenant. Vishnoopunt, who was ordained in June last, administered the rite of baptism for the first time on this occasion. We hope that the two sons of Daood, who are attending school here, will follow in the steps of their father and mother, and consecrate themselves to the service of that Savior who has taken their dear father to his own bosom.

Mr. Harding wrote from Bombay, November 10: “We are to receive a young man to the church to-morrow—a convert from Mohammedanism. He appears well.”

**CEYLON.**—Some semi-annual station reports, dated in October, have been received from Ceylon, but they contain little of special interest. One pupil in the Training school at Batticotta was received to the church during the last term, and the Sabbath school at that station is spoken of by Mr. Sanders as one of much interest.

At Manepy, Mr. Hastings says, there has been no special religious interest. Three persons have been added to the church by letter, but none by profession. Two have been dismissed, and one excommunicated. One school, formerly connected with the station, has been discontinued for “want of funds,” and there is still “a deficiency to be met.” A new English school has been started, and there are now three such in the parish, all taught by members of the church, with about 150 pupils. Mr. Hastings men-

tions having received Jubilee thank-offerings for the treasury of the Board, mostly from natives educated by the mission, amounting to something more than \$500.

At Oodooville, three pupils in the girls' boarding school have been received to the church within the six months reported.

GABOON.—Mr. Bushnell wrote, Sept. 22 :

The emigrant slave-trade has ceased, and we do not suppose it will be again resumed here. The influence of the nefarious American slave-trade scarcely reaches us. We hear of its ravages and are ashamed, and tremble for our country in view of the fearful guilt she is accumulating in this matter.

The religious interest which has prevailed among our pupils and some of the young people in the town, during the last few months, has not entirely disappeared, but its results are not as marked as we could wish to see. A few individuals hope they have been born of the Spirit, and will apply for admission to the church at our next communion; but will probably be advised to wait a season longer. I have a class of inquirers, some of whom, I trust, are really desiring to flee from the wrath to come, and seeking for Jesus; but powerful influences and subtle devices are assiduously used to draw them back and retain them in Satan's bonds. The members of my Bible class, now numbering more than thirty young men, are much scattered in commercial pursuits, but, whenever present, appear interested in divine truth. Our dry season, just closing, has been unusually healthy, and all of our number are now enjoying comfortable health.

SANDWICH ISLANDS.—Mr. Johnson wrote from Waioli, Kauai, October 8, 1860 :

"We are not without some tokens of the Spirit's work on Kauai. At Koloa and Lihua, many are inquiring and the meetings are full. We have recently had a protracted meeting of five days, connected with our yearly communion and meeting of the Waioli Missionary Society. Dr. Smith's native assistant preacher was with us, and rendered essential aid. At the communion, five persons were received on profession of their faith and three by letter. Sixteen others have been examined and propounded."

## DONATIONS.

RECEIVED IN DECEMBER.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Durham, O. Strout,	2 00
Gorham,	20 00
Portland, Mrs. E. L. Greeley to cons. Rev. EBEN S. JORDAN, of Cumberland Centre, an H. M. 50; S. Chase, 10; A. G. Scammon, 1;	61 00
Pownal, Cong. ch.	9 00
Waterford, Miss H. E. Douglass, 5; Mrs. O. Haile, 10;	15 00—107 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch. and so. by Mr. Lindley,	5 50
Lincoln co. Aux. So.	
Alna, Miss M. A. Nelson,	5 00
Bath, Central ch. m. c.	27 00

Waldoboro', Cong. ch. 18,53; S. Morse and wife, 10; Rev. T. S. Robie, 10; R. C. W. 1; G. A. 3; G. W. A. 3; J. Bulfinch, 10; H. H. Lovell, 10; ladies' miss. so 9; to cons. Rev. THOMAS S. ROBIE an H. M.	74 53
Warren, Benevolent so.	5 72—112 25
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch. 115,50; Mrs. W. Hyde, 3;	118 50
Brewer, Widows' mite, for Zulu mission,	1 00
Dedham, Cong. ch. and so.	40 14
Kenduskeag, Isaac Case,	3 60—162 64
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, Mrs. N. A.	5 00
	392 39
Anson, T. Spaulding,	5 00
Bethel, Cong. ch.	25 00
Bucksport, A lady,	1 00
Camden, I. O. Stetson, 10; Mrs. Dodge, 2;	12 00
Castine, Cong. ch. Samuel Adams to cons. JOSEPH L. STEVENS an H. M.	100 00
East Machias, m. c.	20 00
East Orrington, Cong. ch.	4 00
Eastport, S. D. H.	1 60
Ellsworth, Cong. ch. and so.	121 25
Farmington, Cong. ch.	15 99
Machiasport, Rev. Mr. Bacheller,	1 60
New Sharon, Individuals,	2 00
Sweden, G. W. Woodbury,	2 00
Unknown, A lady,	1 00—311 24
	703 63

### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
East Jaffrey, Cong. ch. and so.	3 18
Fitzwilliam, Cong. ch. and so. wh. with prev. dona. cons. HORACE COOLIDGE and MARTHA S. WHITTEMORE H. M.	143 11
Winchester, Cong. ch. and so.	91 56—237 85
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth College ch. and cong. to cons. Prof. WILLIAM ALFRED PACKARD an H. M.	100 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. and so. gent. to cons. JACOB SARGENT an H. M. 125,28; m. c. 21,61;	146 89
Bedford, Blanchard Nichols,	25 00—171 89
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. to cons. CLARENDON M. SANDERS an H. M. 100; North ch. 1;	101 00
Dunbarton, Cong. ch. and so.	26 00—127 60
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. to cons. WILLIAM TENNEY an H. M. 125,50; Emily J. Hazelton, 5;	130 50
Salem, Cong. ch.	19 00
Stratham, Cong. ch. m. c.	1 58
Exeter, 2d Cong. ch. and so.	79 00—230 88
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Dover, 1st cong. ch. m. c.	8 72
Great Falls, 1st cong. ch. and so. which with prev. dona. cons. ALBERT WAKEFIELD an H. M.	89 00
Gilmanton Iron Works, Cong. ch. and so.	7 00
Sandwich, Cong. ch. and so. 8,10; Rev. R. Parkinson, 10;	18 10—122 82
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, Cong. ch.	10 00
Croydon, Individuals,	2 00
Meriden, D. Merrill,	5 00
Plainfield, Cong. ch. 12,35; m. c. 4,65;	17 00—34 00
	1,023 64
Bath, Cong. ch. and so.	14 00
Bristol, m. c.	7 27—21 27
	1,044 91



## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Millbury, Cong. ch. and so.	211 06
Ripton, do.	9 00—220 06
Caledonia co. Conf. of chs. E. Jewett, Tr.	
South Hardwick, Daniel French to cons.	
Mrs LUCY F. CHANDLER an H. M.	100 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Underhill, Two friends,	16 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Swanton, Mrs. Amos Skeels,	10 00
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea, A mother, a thank-offering for the conversion of her son, 2; m. c. 75c.;	2 75
Williamstown, Cong. ch. an indi- vidual,	5 00—7 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Brownington, Cong. ch.	11 00
Derby, Cong. ch.	8 00
No. Craftsbury, A departed friend,	4 00—23 00
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so. 48; m. c. 6;	54 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Hartford, Cong. ch. and so.	20 00
Woodstock, do.	15 00—35 00
	459 81
Bennington, 1st cong. ch.	31 78
Hinesburgh, Cong. ch. m. c.	7 00
Rupert, Friends,	4 00—42 78
	502 59

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Dalton, Cong. ch. and so. to cons.	
Rev. EDSON L. CLARK an H. M.	75 00
Williamstown, Williams College, m. c.	14 25—89 25
Boston, S. A. Danforth, Agent, (Of wh. from a lady, 2; )	102 19
Essex co.	
Andover, A member of Chapel ch.	10 00
Danvers, Maple st. cong. ch. m. c.	8 06
Lawrence, Lawrence st. ch. which with prev. dona. cons. CHARLES A. COLBY an H. M. 24; Central cong. ch. 38,52;	62 52—80 58
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, Rev. Mr. Fitz's ch. and cong.	104 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Lynnfield Centre, Cong. ch. m. c.	3 78
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 2d cong. ch. and so.	12 43
Barnardston, Ortho. cong. ch. and so.	39 34
Charlemont, 1st cong. ch. and so. wh. with prev. dona. cons. Rev. JEREMIAH POMEROY an H. M.	20 00
Conway, Ladies' benev. so.	76 00
Greenfield, 2d cong. ch. and so. m. c.	65 40
Montague, 1st do. do.	58 60
Leverett, Cong. ch. and so.	19 00
Shutesbury, do.	5 89
Sunderland, do.	7 00
	294 66

Ded. for printing, 18 00—276 66

Hampden co. Aux. So. J. C. Bridgman, Tr.	
Blandford, Cong. ch. ladies, 38,51; gent. 34,35; m. c. 10;	82 86
Chester, Cong. ch. m. c.	22 68
Chicopee, 3d ch. m. c. which with prev. dona. cons. JAMES T. AMES an H. M.	56 71
Freeding Hills, Ch. coll.	13 33
Mittenague, Cong. ch. and so. m. c.	15 27
Palmer, 2d cong. ch. State alms- house,	6 50
Springfield, Olivet ch. m. c.	15 00
West Granville, Cong. ch. 7,64; m. c. 14,94;	22 58
West Springfield, 1st cong. ch. m. c.	23 83—258 76
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Easthampton, A. S. G.	3 75
Hadley, Russell ch. and so. m. c.	71 78

Hatfield, Cong. ch. and so.	63 00
North Amherst, Cong. ch.	44 89
South Amherst, Cong. ch. and so.	21 00
South Hadley, 1st cong. ch.	42 40—246 62
Middlesex co.	
Auburndale, Cong. ch. and so. 837; m. c. 167,55;	1,004 55
Cambridgeport, 1st evan. cong. ch. m. c.	50 00
Charlestown, 1st cong. ch. m. c.	77 63
Lowell, John st. cong. ch. m. c.	11 79
Reading, Bethesda ch. Richard Parker,	15 00—1,158 97
Middlesex co. North and vic. C. Lawrence, Tr.	
Fitchburg, Cal. cong. ch. and so. m. c.	32 00
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East Medway, 1st cong. ch. and so. m. c.	9 99
Sharon, R. Lawrence,	5 00
West Roxbury, South evan. ch. and so. m. c.	38 00
Wrentham, 1st cong. ch.	53 00—105 99
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Trin. ch. la. for ed. in the Armenian mission,	25 00
Palestine Miss. So. E. Alden, Tr.	
Cohasset, 2d cong. ch. and so.	83 50
Pilgrim Asso.	
Marshfield, 1st cong. ch. m. c.	10 00
Taunton and vic.	
Berkley, Fem. cent so.	21 00
Worcester co. Central Asso. W. B. Hooper, Tr.	
Auburn, Cong. ch.	36 70
Leicester, do. gent. 182; la. to cons. Mrs. LUCIUS WOODCOCK an H. M. 116,10; m. c. 44,81;	342 91
Northboro', Rev. W. Fay, D. D.	15 00
Oxford, Cong. ch. gent.	152 00
Rutland, Gent. and ladies, 70,25; m. c. 10;	80 25
Shrewsbury, Cong. ch.	32 00
Sterling, M. Bailey,	5 00
	663 86
Prev. ack.	364 28—299 58
Worcester co. North Aux. So. C. Sanderson, Tr.	
Gardner, 1st cong. ch. and so.	23 00
Winchendon, North ch.	130 16—153 16
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. and so. (of wh. fr. Samuel A. Small to cons. ROBERT JONES and BENJAMIN BRIERLY H. M. 200; )	291 00
Upton, Mrs. C. Fiske,	5 00
Uxbridge, Evan. cong. ch. and so.	100 00—396 00
	3,447 04

Chelsea, Winnisimmet ch. and so. m. c. 44,20; Broadway ch. and so. m. c. 29,01;	73 21
Unknown, 10; a friend, 12;	22 00—95 21
	3,542 25

Legacies.—Auburn, Esther Stowe, by W. R. Hooper, Tr.	59 42
Marlboro', Mary O. Northam, by Sherman C. Lord, Ex'r,	980 37
Northampton, Solomon Stoddard, by Charles Stoddard and W. H. Stoddard, Ex'rs,	300 00—1,339 79
	4,882 04

## CONNECTICUT.

Fairfield co. East Aux. So.	
Danbury, 1st cong. ch. coll.	157 35
Huntington, Cong. ch. and so. 4,23; gent. 37,87; la. 27,34;	69 44
Newtown, Cong. ch. and so.	8 60
Weston, Cong. ch.	22 00—257 39
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, Cong. ch. (in part)	125 00
Greenwich, 2d cong. ch.	23 00—148 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
Bristol, Gent. asso. 53,75; ladies, wh. with prev. dona. cons. Miss	

ELIZABETH G. PECK an H. M. 64,25;	118 00
East Avon, Coll. 46,62; m. c. 3,38; to cons. Rev. E. D. MURPHY an H. M.	51 00
East Windsor Hill, Theol. Sem. ch.	20 00
Glastenbury, Gent. asso. 285,13; la. do. 102,68; m. c. 119,96;	568 17
Hartford, Centre ch. (of wh. from Calvin Day to cons. MARY R. TALCOTT an H. M. 100; a friend to cons. JOHN W. COOK, AARON B. MEAD, FREDERICK W. GILL, JOHN L. FITCH, GEO. M. COIT, ROSWELL W. BROWN, H. M. 600;) 1,854,50; m. c. 7,02;	1,861 52
Manchester, 1st ch. and so. to cons. Rev. LESTER M. DORMAN and Mrs. SUSAN A. DORMAN H. M.	170 25
Weathersfield, 1st ch. and so.	170 00
Windsor, do.	73 00
Windsor Locks, Cong. ch. and so. to cons. THOMAS R. HASKELL an H. M.	106 55-3,57 49
Hartford co. South Aux. So. H. S. Ward, Tr.	
Berlin, Cong. ch. and so.	105 66
East Glastenbury, Ladies,	16 00—121 66
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Morris, Cong. ch.	6 60
New Hartford, South cong. ch.	20 00
North Canaan, Cong. ch.	19 25
Plymouth, do.	83 00
Plymouth Hollow, do.	86 00
Roxbury, do.	20 00
South Cornwall, do.	13 60
Terryville, m. c.	12 57
Woodbury, Cong. ch. 103; m. c. 40;	143 00—403 42
Middlesex Asso. R. E. Selden, Tr.	
Deep River, George Spencer,	25 00
East Haddam, 1st cong. ch. and so. gent. asso. 25,30; la. do. 26,43; m. c. 29,50;	81 23
Killingworth, Cong. ch. and so. gent. 20,16; la. 31,57; m. c. 48,27; to cons. Mrs. ABNER LANE an H. M.	100 00—206 23
New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, Yale college ch. m. c. 9,60; Davenport chapel, m. c. 6,88; North ch. m. c. 9,58; South ch. m. c. 6,18; Centre ch. m. c. 36,92; Chapel st. ch. m. c. 5,91; College st. ch. to cons. RUEL P. COWLEY an H. M. 237,56; 3d ch. and so. 82,01; Mrs. Abby Salis- bury, 151; Mrs. E. E. Salisbury, a new year's offering, 100;	644 64
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Clinton, Cong. ch. m. c. 104,54; a thank-offering, 10;	114 54
East Haven, Gent. miss. asso.	43 73
Fairhaven, Rev. D. Smith,	5 00
Madison, Cong. ch.	42 00
West Meriden, Cong. ch.	72 50—277 77
New Haven co. West Conso. A. Townsend, Tr.	
Birmingham, Cong. ch. to cons. Rev. CHARLES S. CARPENTER an H. M.	118 50
Milford, Plymouth ch. m. c.	85 00
Mount Carmel,	40 04
Naugatuck, 71,66; m. c. 26,55; to cons. SARAH C. SPENCER and Mrs. HARRIET CURTIS H. M.	98 21
Southbury Cong. ch.	60 03
Waterbury, 1st cong. ch. and so.	
315,75; united m. c. 14,62;	330 37
Woodbridge, Gent. 34,05; la. 19;	53 05—785 17
New London and vic. and Norwich and vic.	
F. A. Perkins and Charles Butler, Tr.	
Norwich, 1st cong. ch. and so. la. 83; m. c. 7,67; Broadway ch. and so. 12,47; ladies, 178,59; 2d so. (of wh. to cons. ANDREW S. WEBSTER and Mrs. HELEN E. WEBSTER H. M. 200;) 436,19;	717 92
Tolland co. Aux. So. E. B. Preston, Tr.	
Gilead, Cong. ch. and so. gent. asso. 31,75; la. do. 28,31;	60 16

Windham Co. Aux. So.	
Abington, Cong. ch.	17 66
Brooklyn, do.	50 00
Canterbury, 1st cong. ch. and so. 80,03; m. c. 22,18; to cons. GEORGE SANGER an H. M.	102 21
Eastford, La. miss. asso.	18 51
South Woodstock,	62 00
West Woodstock, Cong. ch. and so.	5 00—255 37
	6,935 22

Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond,	250 00
Norfolk, Sybil Crissey, by Benja- min Crissey, Ex'r,	100 00—350 00
	7,285 22

## RHODE ISLAND.

Providence, High st. cong. ch. m. c.	70 07
Tiverton, Four Corners, Cong. ch. and sc.	5 25—75 32

## NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.	
Avon, Pres. ch.	15 00
Brookport, Pres. ch. wh. with prev. dona. cons CHARLES WICKS an H. M. 67,60; Mrs. R. Benedict, 15;	82 60
Cincinnati, Cong. ch.	10 00
Dansville, Pres. ch.	39 72
Medina, Mrs. N. J. S. Bayre,	20 00
Mount Morris, Pres. ch. 31,65; m. c. 18,83; which with prev. dona. cons. MARYNA ALLEN an H. M.	50 48
	217 80
Ded, ex.	73—217 07
Monroe co. and vic. E. Ely, Agent.	
Rochester, Central pres. ch. m. c.	94 35
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. from students of Union Theol. Sem. ch. m. c. 14,12; South cong. ch. Brooklyn, 123,49; New England cong. ch. Brooklyn, which with prev. dona. cons. A. L. VAN BLARCOM and CHARLES H. AIKMAN H. M. 102,21; Miss Wickham, for Martha A. Mather, Ceylon, 10; City Park mission ch. Brooklyn, m. c. 10;)	395 45
	706 87

Amity, Pres. ch. (in part)	22 00
Aurora, 1st do. m. c.	50 00
Baldwinville, Pres. ch.	24 00
Butternuts, Fem. miss. so. cong. ch.	9 50
Champlain, 1st pres. ch.	51 29
East Aurora, H. H. Blakely,	3 00
East Bloomfield, Cong. ch. and so.	140 00
Gloversville, Rev. R. A. Avery,	20 00
Hunter, Pres. ch.	9 00
Islip, M. Brewster,	4 00
Lafayette, Cong. ch.	22 00
Lewiston, Pres. ch.	10 00
Malden, do. m. c.	36 23
Mortonville, Mrs. S. Deane,	4 60
Niagara Falls, Pres. ch.	122 00
Norfolk, Cong. ch. and so.	190 00
Poughkeepsie, 1st pres. ch. m. c.	36 91
Spencer, Cong. ch. and so.	15 00
Stony Brook, H. M. Arthur,	1 00
Trenton, Pres. ch. m. c.	10 00
Trumansburg, Pres. ch.	71 64
Utica, 1st pres. ch. m. c.	30 78
Warrensburg, Pres. ch. m. c.	27 00
Watertown, 1st pres. ch. "a vow performed,"	25 00
Wilson, Union miss. so.	4 00
Yorktown, Mrs. Mary White,	30 00
Unknown, Avails of bracelet and ring,	2 50—970 85

1,677 72

Legacies.—Albany, Archibald Mc- Intire, by W. A. Young, Adm'r,	500 00
Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r,	28 21
Geneva, Henry Dwight, by Ed- mund Dwight,	1,050 00—1,578 21
	3,255 93

## PENNSYLVANIA.

By Samuel Work, Agent.	
Germantown, Market square pres. ch.	9 50
Philadelphia, Kensington ch. m. c.	
9,27; Calvary ch. m. c. 87; Clin-	
ton st. ch. 145,38;	241 65
Pottsville, 1st pres. ch.	40 00—291 15
Birmingham, 1st pres. ch.	8 50
Chester, George Hood, 10; M. G.	
Hood, 75c.;	10 75
East Smithfield,	26 44
Hyde Park, Welch cong. ch. m. c.	21 00
Lewistown, F. I. Hoffman,	5 00
Montrose, Pres. ch. m. c.	17 67—89 36
	380 51

## NEW JERSEY.

Bergen, 1st pres. ch. to cons. Rev.	
EDWARD W. FRENCH an H. M.	57 44
Hoboken, 1st pres. ch. m. c.	28 22
Morristown, do.	39 00
Newark, Park pres. ch. 54,29; 6th	
pres. ch. Job Haynes, 20; young	
people's miss. so. 2d pres. ch.	
59.55;	153 84
Newton, E. M. M.	1 00—259 50

## OHIO.

By G. L. Weed, Tr.	
Cincinnati, 2d pres. ch. m. c. 7,50;	
3d pres. ch. m. c. 9,70;	17 20
College Hill, Pres. ch. m. c.	7 48
Columbus, 2d pres. ch. to cons.	
Rev. BENJAMIN TALBOT and	
Rev. WARREN JENKINS H. M.	110 00
Georgetown, Pres. ch. m. c.	2 00
Jersey, La. asso. 20; m. c. 7,15;	
bal. 1,64;	28 79
Walnut Hills, Mrs. J. Bates, 5;	
Lane sem. ch. 3,89;	8 89
	174 36
Ded. ex.	3 00—171 36

Aurora, Cong. ch.	15 00
Belpre, Rev. F. Bartlett,	85
Cherry Valley, Three individuals,	3 00
Clarendon, Cong. ch.	11 50
Fitchville, do. 2,50; M. E. M. 1,50;	4 00
Granville, Coll.	91 82
Kelloggsville, F. Stoddard,	2 75
Kingsville, Pres. ch.	4 50
Madison, do.	8 00
Medina, do. W. P. Clark,	3 00
Newburgh, m. c.	6 00
Olena, Pres. ch.	1 25
Orwell, Cong. ch.	3 09
Peru, Pres. ch.	5 87
Rome, do.	20 00
Ruggles, do. 75c. ; m. c. 5;	5 75
Toledo, H. Chase,	2 00
Vermillion, Cong. ch.	1 00
Wellington, J. S. Case,	10 00
Willoughby, L. Lloyd,	10 00
Windham, Cong. ch. m. c. 1; m. c. 3; 4 00—213 38	
	384 74

Legacies.—Wellington, Amanda Pelton, by	
Rev. S. G. Clark,	17 50
	402 24

## ILLINOIS.

By Rev. C. Clark.	
Granville, Pres. ch. Thomas Ware,	16 00
Wilmington, do	25 00—41 00
Galena, 1st pres. ch.	16 37
Galesburg, J. A. by Rev. T. A. Has-	
selquist,	5 00—21 37
	62 37

## MICHIGAN.

Ada, Pres. ch.	51
Bay City, do.	2 75
Cold Water, do.	20 92
Dover, do.	3 00
Fentonville, do.	6 00
Great Blanc, Cong. ch.	7 15

Hillsdale, Pres. ch. m. c. 15; a lady,	
3,54;	18 54
Hopkins, N. H. Wilcox,	5 00
La Salle, Pres. ch.	6 00
Linden,	2 53
Olivet, Cong. ch.	2 00
Raisin, 1st do.	20 00
Union City, Cong. ch. m. c.	3 00—97 40

## INDIANA.

By G. L. Weed, Tr.	
Crawfordsville, Centre ch. m. c. 68; less	
ex. 25c. ;	67 75
Bethel, Pres. ch. Rebecca Gregg,	20 00
South Bend, Pres. ch. coll. 16,57; H.	
Chapin, 12; m. c. 7,23;	35 80—55 80
	123 55

## TENNESSEE.

Bristol, J. R. Anderson,	10 00
A thanksgiving offering,	9 00—19 00

## WISCONSIN.

By Rev. C. Clark.	
Appleton, Cong. ch.	13 00
Lafayette, do.	9 00
Madison, A friend,	3 00—25 00
Fulton, Cong. ch.	5 00
Mazepa, do.	1 00
Zumbrota, do. 8; Rev. H. Willard, 1;	9 00—15 00
	40 00

## IOWA.

Garnaville, 1st cong. ch.	5 00
Grinnell, Miss. asso.	14 00
Magnolia, Cong. ch.	4 00—23 00

## MINNESOTA.

St. Paul, Plymouth ch. m. c.	2 00
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## OREGON.

Forest Grove, Cong. ch.	18 90
Oregon City, 1st do. m. c.	9 00
Portland, Cong. ch.	100 00—127 90

## NEBRASKA TERRITORY.

Nebraska City, L. A. B.	4 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E., Cong. ch. and so. m. c.	30 00
Hazlewood, Sab. coll.	7 20
Pajutazie, m. c.	1 86
St. Andrews, C. E., Pres. ch. m. c.	34 00
West Farnham, Mrs. E. Morgan,	10 00—83 06

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$35 49
NEW HAMPSHIRE, . . . . .	5 50
VERMONT, . . . . .	73 70
MASSACHUSETTS, . . . . .	37 85
CONNECTICUT, . . . . .	14 90
NEW YORK, . . . . .	211 50
PENNSYLVANIA, . . . . .	7 41
OHIO, . . . . .	11 75
ILLINOIS, . . . . .	20 08
IOWA, . . . . .	10 51
OREGON, . . . . .	3 85
MICHIGAN, . . . . .	3 25
	435 79

Donations received in December,	16,524 46
Legacies,	3,285 50

\$19,809 96

25 TOTAL from August 1st to	
December 31st,	\$78,973 52

THE  
MISSIONARY HERALD.

VOL. LVII.

MARCH, 1861.

No. 3.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

WAILUKU, MAUI.

LETTER FROM MR. ALEXANDER, OCTOBER 30, 1860.

*Meeting of Presbytery.*

THE formation and proceedings of ecclesiastical bodies at the Sandwich Islands, such as are here referred to by Mr. Alexander, and in other letters by Messrs. Coan and Bond, will be noticed with great satisfaction by many, as giving promise of a more rapid and full development of native talent and piety in the ministry. There are also in this letter, as there have been in others from the Islands recently, incidental notices of the faithful and successful labors of native preachers, which are very gratifying. If the Hawaiian churches are to live and flourish, a native ministry, it would seem, must be raised up, and every judicious effort to accomplish this purpose may well receive the careful and interested attention of the missionaries. Having spoken of some personal matters, Mr. Alexander says:

I gladly turn to give you some account of the late meeting of the Presbytery of Maui and Molokai. We met at Lahaina last July and organized, at which time two young preachers were licensed. We held our second meeting at Keawakapu in Honuaula, East Maui, on the 12th, 13th and 14th of the present month. There we ordained Mr. Nueku, as assistant pastor with myself, and

heard theological essays read by the licentiates who are under the care of the Presbytery. We have five such licentiates, and two other candidates not yet licensed.

The ordained ministers Baldwin, Pogue, Bishop, Forbes, C. B. Andrews, S. Nueku and myself, together with an elder from each of the churches under our care, constitute the Presbytery. Brethren Pogue, Baldwin and myself are a committee to draw up a confession of faith and form of government. I hope we shall not leave our churches in an unorganized, chaotic state. We are so united in our great purpose, that I expect we shall unanimously agree on a basis that will secure order and symmetry for ecclesiastical action in this field, in all time to come. We want the Presbytery as a bond of union, to preserve uniformity, to concentrate our efforts in supplying destitute fields, and also as a school for our candidates. As we meet quarterly, in different parts of our field, we hold something like a protracted meeting, hoping in this way to bring many under the power of the gospel who otherwise would not come out to meeting.

*Tour of East Maui.*

Mr. Alexander next gives some account of a tour he had recently performed, by appoint-



ment of the Presbytery, in East Maui, to look after the interests of the Hana church. He was accompanied by Mr. Forbes, of Molokai. At Makulau, the Lord's supper was administered to about 200 communicants, and our brother says: "The people here are much pleased with Menase, one of the licentiates who accompanied me, and made out a call to him to settle among them, offering to support him." Here, (as in several other places visited,) the people are building a stone church, having "the walls nearly ready for the roof." "More religious interest was apparent" at Hana, than the writer had ever before witnessed at that place. The brethren found "five stone meeting-houses in process of erection" in different portions of the district traversed by them on this tour.

#### *Religious Interest—Native Preachers.*

We spent part of three days at Keanae, and administered the Lord's supper to about 250 members. Kaono, a graduate of the seminary at Lahainaluna, has been laboring there for a year past, and has been blessed in his work. The people are awake, many backsliders are returning, Papists and Mormons are renouncing their errors, and a large number profess to have fled from the city of destruction and to have set out for the celestial city. I conversed personally with thirty or forty, some of whom I trust have laid hold on the hope set before them. Here also Kahananui, the school superintendent, who graduated at Lahainaluna about ten years ago, sought a private interview with me. He desires to devote himself to the work of preaching the gospel, and I think is influenced by love to Christ. I knew him well four years in the seminary, his talents are far above mediocrity, and he has sustained an unblemished character ever since my acquaintance with him. He told me some interesting incidents of his early history, showing how he had been twice saved from death.

#### *The Papists.*

The papists are very wakeful and active in all this region. They have a beautiful stone chapel here, in the midst of these wild ravines, another at Hana,

and are erecting still another at Kaupo. As soon as we discipline a church member for immorality, they seek him out and try to persuade him to join them. So also if one is oppressed with a difficult lawsuit, they proffer their help on condition that he join them. A woman who had been divorced from her husband, and according to law could not marry again while he lived, wished to have the legal obstacle removed in order that she might marry. The priest told her to join them, and he would help her. Popery here is the same as it has always been, "whose coming is after the working of Satan, with all deceivableness of unrighteousness."

#### HILO, HAWAII.

LETTER FROM MR. COAN, NOVEMBER 4, 1860.

#### *Organization of an Association.*

THE special point of interest in this letter from Hawaii, as in the preceding from Maui, is in the statements respecting an ecclesiastical organization, which is likely to have an important bearing upon the future prosperity of the native churches. Mr. Coan first speaks of being "greatly interested in the Jubilee meeting in Boston," expressing the wish that it may "prove a Jubilee indeed;—a freedom from sloth, from unbelief, from covetousness, from the pomp and pride of human institutions, from the blinding influence of luxury and pleasure, and from all false aims and objects in the friends of Zion." He also remarks: "It gives us joy to hear that the Board is out of debt, but it would give us much more to feel assured that all its professed friends were fully awake to the vast and glorious enterprise of saving the world. The *present* generation of men should all have the gospel preached to them; and of course the present generation of Christians should carry it to every people. How cheering it would be to hear that the offerings to the missionary work were rapidly increasing, both in laborers and money." Of the state of religious feeling, he says: "There is an increased religious interest in many parts of this field. Some wanderers return to the fold; the church is more prayerful and active, and numbers are inquiring." He then writes:

On the 8th of October, an Ecclesiastical Convention met in Hilo. Brethren Paris, Bond, and Shipman were here, with native delegates from all the churches on this Island. Brethren Thurston and Lyons felt unable to come, but they were with us in spirit. We organized an Evangelical Association, consisting of all the missionaries on the island, with an equal number of lay delegates from the native churches. We also admitted about a hundred honorary delegates, to sit and deliberate with us, but not to vote.

The sessions commenced on Monday and closed on Saturday. Morning prayer meetings were held, and each session was opened with a prayer meeting. Our morning sessions were from 9 A. M. to 1 P. M.; and at 3 P. M., daily, we met for religious exercises. On these occasions we sometimes had preaching, followed by conference and prayer, and sometimes the whole meeting was thrown open for exhortation, prayer, etc. Two candidates (natives) were licensed by the Association while together, and arrangements were made for going forward in that direction, as it shall seem judicious and as the Lord shall open the way. Many subjects were discussed, all having an important practical bearing on our work and the great interests of the Island churches and people.

### *Harmony.*

A most distinguishing feature of the meeting was its spiritual harmony. This reigned supreme through the week. Prayers were tender, humble and fervent; all discussions were kind and respectful, and all decisions unanimous. The exercises were conducted in the Hawaiian tongue, and the native members and spectators were greatly interested. Never was a meeting carried through with greater harmony and satisfaction, or closed with more apparent kindness and good will. To our Hawaiian Christians it was a memorable occasion, and its fruits will appear.

We adjourned to meet again at Hilo, in October, 1861. Thus have we at last effected an ecclesiastical organization, which we trust will be a permanent and useful institution. The Association is established on simple and rational principles, adapted to the circumstances and wants of these infant churches, and designed to be a *practical, working body*. We trust that the great Head of the church will smile upon it, cement its unity, vitalize it with spiritual power, and give it triumph in all its conflicts with sin.

### ~~~~~ *KOHALA, HAWAII.*

LETTER FROM MR. BOND, OCTOBER 25,  
1860.

### *Meeting of the Association.*

THE following extracts from a letter from Mr. Bond refer, the first to the same meeting spoken of by Mr. Coan, and the last to the religious interest on another island—Oahu. It should perhaps be said, that while Mr. Bond speaks with much interest of the organization of the Association, and of the fact that *all* proceedings in the meetings are to be conducted in the Hawaiian language, “as a means of drawing the people into close sympathy and unity of action with the missionaries,” he expresses the feeling that there are great difficulties, (as there doubtless must be,) in the way of raising up an efficient Hawaiian ministry. Of the meeting he writes:

Our meetings continued through the entire week, with a constantly rising tide of sympathy between us and our delegates and invited native friends, (mostly from Mr. Coan's extended field,) and with a constant strengthening of fraternal affection between ourselves. Not a jar of any kind occurred between us pastors, or any others. Indeed it was a delightful, and in some respects a heavenly (I speak with moderation) series of meetings. It has never been my privilege to attend so blessed a gathering, and this opinion was general. We think a most favorable impression for the cause of truth was made by the labors of the week. It was a week of toil, with hardly enough of relaxation to satisfy the de-

mands of nature. The meeting was begun, continued and closed with prayer. Half an hour of each session was by unanimous vote given to prayer, and the closing half hour of the meeting was likewise thus devoted. Besides this, our evenings, so far as they were not occupied with other duties, were given to supplication, and, in short, we spent the week in an atmosphere of prayer.

### *Revival on Oahu.*

Of the work of grace now in progress on Oahu there is no need that I write, since others, who are on the ground, can better give you the facts. Doubtless it is a great work, and although not without its full share of animal, and merely animal elements, yet I should not dare to speak of it in any other way than in profound thankfulness, that God has at length so visited his people in that Island; that there, where sin has so abounded of late years, grace is at length so made to abound. All praise to the grace that so freely pours salvation down upon a perishing population. The papists are exceedingly annoyed, and at their wits' end to know what to do. Yet they are more and more active, and bate not a jot of their boldness, and their impudent disregard of all truth.

We have long been praying for a visit from on high upon our people, and have been looking for it; yet hitherto the blessing tarries. But I cannot doubt that to us also, on this Island, a time of mercy is in store, and that it is ere long to be vouchsafed. My heart would sink within me were I to think otherwise. Oh Lord, how long!

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### *Mission to Western Turkey.*

#### *ADRIANOPLE.*

LETTER FROM MR. MORSE, DECEMBER 3, 1860.

#### *Critical Condition of the Bulgarians.*

THE following are the statements respecting the condition of the Bulgarians which

were referred to in the Herald for February, as having been received from Mr. Morse:

Previous to 1764, the Bulgarians had their own Patriarch and bishops; but at that time, the crafty Samuel I., Greek Patriarch, procured the absorption of the Bulgarian Patriarchate into that of his own church. The Bulgarians of European Turkey are now three or four times the number of the Greeks; and they justly feel that they can no longer submit to such degradation and oppression, and strongly desire the recognition of their ancient privileges. After the granting of the famous hattı humayoun, they applied for the independent recognition of their church. They were refused, and this only strengthened them to make another application. There are ten to urge it now where there was one three years ago. Meantime, the breach between them and the Greeks has been growing wider and wider. The Greeks accuse the Bulgarians of plotting against the Government, the Bulgarians proclaim their fidelity to the Porte, and substitute in their liturgy the name of the Sultan in the place of the Greek Patriarch. They have demanded the reading of the Slavic in their churches, instead of the Greek. The contest has sometimes been so fierce as to lead to bloodshed in the churches, but the Bulgarians have generally gained their point. This last year, at the election of the Greek Patriarch, Turnova, Sophia, and Philippopolis refused to send delegates, saying they did not recognize the Greek church.

During the recent visit of the Grand Vizier through Bulgaria, petitions were sent in from almost every town for the independent recognition of their church. It is now time for an answer; but the Porte, beset with so many difficulties, is inclined to put off so perplexing a question. Two weeks since, the Bulgarians resolved, in a council of one hundred and fifty delegates from the various towns, that if the Porte did not give them an answer in two weeks, they

would accept the proposition made to them over a year since by the Pope, to acknowledge him as the head of the church and retain all their own church privileges, and thus become Catholics in a body. This is favored by all the intrigues of the Jesuits, and politically by all the power of France. Over two years since a paper was started under the captivating title of *Bulgaria*, which claimed to be strictly devoted to the Bulgarian interests. It was extensively taken; soon began to show its Catholic leanings; and then threw off all disguise. This paper has assiduously urged the Bulgarians to this course, and it is probable that some of the delegates sincerely desired such a result, while others resorted to it to obtain their rights; yet, if they can not do this, preferring Popery to returning to the Greek church. It is for the political interests of the Porte and of England that this separation should take place, and we have confidently expected that this would be the result. Sir Henry Bulwer has expressed his opinion to the Porte, but, as the question has political bearings, has not thought it best to urge it. Should the Bulgarians become Catholic, the cause of truth, apparently, would be greatly retarded; whereas, it would be greatly promoted if they should secure their rights through the influence of Protestant England. As may well be supposed, the past two weeks have been weeks of solicitude and prayer; and this morning it was a relief to learn that the Bulgarians have deferred, for the present, the execution of their threat. They may execute it hereafter, and at this critical time it is specially becoming that Christians should make them the subject of prayer.

#### *Bearings upon the Missionary Work.*

The bearings of this question upon our work are apparent. When letters were sent out to the various towns, inquiring whether, if the Porte did not give a favorable answer, they would ac-

cept the proposition of the Pope, one of the first things done was to consult the missionaries. At Turnova, the brother of the man who has been elected head man of the nation went to consult with Mr. Long; at Eski Zagra, the head teacher conferred with Mr. Byington; and the same thing has taken place here. In this struggle, also, the Bulgarians are led to examine the teachings of Scripture, and to compare them with those of the Greek church. One of their leading delegates has put out a pamphlet, in language so earnest and forcible as to remind us of Luther at the commencement of the Reformation. The awakened state of mind which they are in, also leads them to inquire why they may not as well become Protestants as Catholics; so that, in case they should decide to go over to the Pope, many, probably, will prefer to become Protestants. Meantime, our books are extensively sold. One of the students sent from Bebek into the Sophia field, sold in two months over 5,000 piasters' worth. Apparently the work will be upon us in all its magnitude before we are prepared for it. The importance of occupying the two remaining great centres, Sophia and Uscup, in the western part of the field, apparently cannot be too strongly felt.

#### ~~~~~ *PHILIPPOLIS.*

LETTER FROM MR. CLARK, DECEMBER 5, 1860.

MR. CLARK, who accompanied Mr. Morse, of Adrianople, in his recent tour in Bulgaria, after speaking briefly of that tour, refers to the prospects of the missionary work at and around his own station; mentioning some facts of interest in regard to young men ready to be educated by the missionaries; a readiness to hear the truth among the people; the labors of colporters, disposing of many copies of the Scriptures; and the present condition of the Bulgarians, of which Mr. Morse has written more fully.

#### *Readiness to Hear.*

The interest felt by many young men here, and that manifested in other places,



have seemed to me to make a small boarding school highly desirable. We long for the time when an efficient band of warm-hearted Christian young men will be ready to enter these villages and homes, and tell of the way of life through a crucified Redeemer. The people are now ready to hear. Whenever our helper and colporters have been to these villages they have found willing listeners; and the Bulgarian peasants, who are now thinking, and are learning more and more to think for themselves, feel that that religion which has for its teachers only an ignorant priesthood is not the religion for them. Thus far the masses have been blind followers of blind leaders, while the educated, despising the priests, have feared to take an open stand in opposition to their empty forms, but have worshiped, and devoted themselves to, education.

#### *Helpers—Sale of Bibles.*

During the past few months I think the work of spreading the truth has been advancing, though there has been less of apparent effort and fruit. It has been the season of labor and business, in which all are engrossed; but the Scriptures are in the hands of many, as seed to germinate. Our helper has had some opportunity for conversation. A little chapel in one of our own houses has been prepared, and is also used for the school. Three colporters have been engaged in selling the Scriptures. They have sold about \$450 (10,000 piasters) worth in the aggregate, within about nine months. One of them went west, through Samokov and Uscup, and returned by Salonica. A second went north to Sophia, Nissa, and Widin, stopping at several great fairs, which continued from a few days to several weeks each, and meeting with good success. These two were students from Bebek, employed during their vacation. A third, who came here from Nicomedia, has just returned from a three months' tour in the neighboring villages. He comes back

encouraged, and seemingly deeply interested in his work; he has been cordially received, and has had many opportunities for free conversations; and he is to start in another direction to-morrow. Now we long for those young, educated, Christian (when the Spirit shall change their hearts) young men, to live and labor in these villages, as teachers or preachers.

Another subject awakens our anxieties, as well as interest and sympathy. The spirit of freedom in the Bulgarians has caused them to rise against the Greek hierarchy. They feel that they have rights, and claim them. The Bulgarians here are not ready to follow the Romish leaders, but what they will do if their demands are not granted we cannot foresee. It seems as if the movement to Rome would close up the opening fields, while the appointment of their own ecclesiastics would open the doors of access still wider. We would carry this all to Him who hears prayer; and we ask for them and for ourselves, the pleadings of American Christians at the throne of grace.

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#### SIVAS.

LETTER FROM MR. WINCHESTER, NOVEMBER 28, 1860.

MANY readers of the Herald will remember the interest with which they have read former letters from several missionaries, respecting Kuzzelbash Koords, professing Protestantism, and a desire to be instructed. To go no further back, the letter from Dr. Jewett, referred to by Mr. Winchester in this communication, (published in April, 1858,) mentions the fact, that as early as September, 1856, some of this people visited Sivas, from villages thirty or forty miles distant, seeking professedly for religious instruction as well as political protection, and then saying, as they now say, "We are Protestants." In that letter, also, Dr. Jewett gives an interesting account of a visit to that people by Baron Krikor; and Mr. Nutting, of Oorfa, in a letter published in the Herald for November, 1860, mentions a visit by him to villages of the same people in the vicinity of Adiaman, as well as visits by them to Adiaman, and

attendance on the Protestant meetings there, and gives some account of the people and their religious views. These and other like facts in the history of the mission for the last four or five years, give increased interest to the statements in this communication from Mr. Winchester respecting this people. Professions of interest in the truth, and of desire for instruction, continuing for so long a time, would certainly seem to afford ground for encouragement, and good reason for doing more than has yet been done to meet the call from them for teachers and preachers of the gospel.

### *Need of More Native Helpers.*

While our field is very large, our force of native agency is very small. The population of this district is estimated at 125,000. There are four out-stations. We have believed that if the work could be pressed forward at these out-stations, which are central, the influence would soon be felt in the many villages around each. For Sivas itself, and for these four important out-stations, at one of which there is a church of fourteen members, we have only had, during the past year, one preacher, one city laborer, and two teachers. Sometimes with discouraged feelings, often with great solicitude, we have sought an answer to the question—What shall we do to supply this want of native agency? There seemed to be but one course, and that was to use such men as we could find in our own field. Accordingly, very soon after my return from the annual meeting at Kharpoot, I commenced instructing a theological class of six members, and have given them instruction nearly three months. With this force we hoped to supply the four out-stations, viz.: Gurun, Divrik, Sinjan, and Zarah, each with one helper.

### *Call to Labor among Kuzzelbash Koords.*

But unexpectedly a call comes to us from another quarter. We have been visited six or seven times, within the last few months, by Kuzzelbash Koords, who came from villages about forty-five miles distant. They called themselves

Protestants, and entreated us to send them a preacher of the gospel. 'They said: 'We believe that Jesus Christ is the only Savior of lost men, but as yet we are ignorant, and you must teach us. You have the truth, and we have no hope of learning it except through you.' Two of their number have several times attended our chapel services, and were very attentive listeners. They first called themselves Protestants some four or five years ago, and are the same people to whom reference is made in a letter from Dr. Jewett, published in the April number of the Herald for 1858. A helper was sent among them at that time, and it will be asked, why was the work discontinued? It was not from any lack of interest on their part, but so far as I have understood, the missionaries were not fully assured that such a work could be protected.

### *A Visit among Them.*

As the entreaty to send a helper to this people has been renewed with great earnestness, and pressed upon our attention so frequently, it was deemed advisable that a missionary should visit them in their mountain home. In accordance with a vote of this station, therefore, I started with Baron Krikor, a member of the theological class, which I had dismissed the previous week. We anticipated some difficulty in finding these mountaineers, but were happily disappointed. On the afternoon of the second day we inquired after those who had visited us at Sivas, giving their names, and were assured that we were within fifteen miles of their villages. We were also informed that these men were Protestants. Procuring a guide we went on, and reached one of their villages about sunset. Though we found, that evening, none of the Koords who had visited us, we were cordially welcomed, and were told, 'We are the people you seek, and you will stay with us to-night.' We were soon enjoying the warmth of a genuine Koordish fire, and refreshed by

a cup of Turkish coffee. With haste a repast was made ready, consisting of a lamb, newly baked bread, honey, yaghoort and pilaf. This passed, we dismissed our Turkish guide and sat down to converse with our Koordish friends without reserve. We spent the long evening with about a dozen of them, in reading, conversing, singing and prayer. Our friends listened with much interest as Krikor read and explained several chapters of the Bible. In the morning, a Koord who had attended our chapel at Sivas came running to welcome us, from another village, out of breath, and wet with perspiration.

#### *Visit to Sheik Suleyman.*

In company with this Koord and several others, we started for the village of Sheik Suleyman, distant nearly a day's ride. On our way thither we passed through four villages, at each of which we stopped a short time, to take a cup of coffee, read a portion of Scripture, and offer a prayer. We were every where received with great cordiality, and as we went onward the number in our company increased. On reaching the residence of the Sheik, we found he had gone to a village ten or twelve miles distant, and was not expected to return till the next day. A messenger was dispatched for him, and in the mean time, we were entertained at his house, by his wife and son, with true Koordish hospitality. A lamb was roasted for us on a spit, by a large fire, around which sat some fifteen fine looking Koordish men, (besides several women and children,) listening to the truths of the gospel. At length the chief arrived, late in the night, and welcomed us, expressing great thankfulness that we should have come so far to visit them. Nearly all the night was spent in reading the Bible and in conversation. Again and again the request was repeated, that we would send them a religious teacher. They said : "We wish to learn the way of salvation. If we remain in ignorance and

perish, will not our blood be required at your hands? We are ready to receive a teacher, and if you will send one, we will care for him as we do for our Sheik."

#### *The Parting—A Helper Sent.*

This seemed to us a call of Providence. About fifty families, called Protestants, are united in this entreaty, and we feel that through these friendly Koords we may hope to reach thousands of their race, many of whose villages we saw from the tops of the mountains which we crossed. The territory which they inhabit is about forty-five miles wide and eighty or more in length. Such is the open door which we could not refuse to enter. We told the Sheik we would send a helper for a few months, and they seemed greatly rejoiced.

Having thus settled this question, we proposed to take our leave. Krikor read the 10th chapter of the Gospel of John; we sang in Turkish, the hymn commencing—

"How sweet the name of Jesus sounds  
In a believer's ear; "

and as we rose to offer prayer, those present, about twenty, stood with us, with uncovered heads, forming a semicircle in front of the fire. It was a touching spectacle. For them it was a new attitude; we had evidence that many of their hearts were moved with unwonted emotions; and we pray that they may be renewed by divine grace. Attended by the Sheik's son for our guide, we parted from them, receiving many expressions of gratitude for our visit, and reached home in two days.

To-day we have sent away Krikor to begin his labors among this interesting people. Two helpers besides Krikor we have already sent to their fields of labor, and we hope to send two others in a few days.

At our communion season in October, four united with the church; but we mourn that from the hundreds in this city who are enlightened, and who freely

admit that the truth is with us, so few come forward and avow themselves on the Lord's side. We need the Holy Spirit's influence, to convince them of sin, and make them willing to forsake the world and endure persecution, if need be, for the Lord's sake.

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C E S A R E A .

LETTER FROM MR. FARNSWORTH, DECEMBER 7, 1860.

*The Converted Turkish Family.*

IN order to preserve the proper connection of events, it seems proper to place this letter from Mr. Farnsworth before and in immediate connection with one from Mr. Schauffler, relating to the same persons, who are now at Constantinople. The case is one in which the brethren at Cesarea have felt deep interest for a considerable time, (see *Missionary Herald* for 1859, pages 115 and 273, and for 1860, page 18,) and one which may still well enlist the sympathies and the prayers of Christians not in Turkey only. The dangers and temptations which compass such professors of the Protestant Christian faith in that empire are yet very serious, as will appear from statements which are published in connection with this narrative. Mr. Farnsworth writes :

You have from time to time been informed of the circumstances of a Turkish family in Cesarea, which embraced the gospel some four years ago. The man and his wife have both continued faithful and patient, though surrounded by trials and very great dangers, all these years. Repeatedly the fanaticism of the bigoted moslems has been so much excited that we have regarded the life of the brother as in imminent danger. Once he came to me in great excitement, and requested me to pray for him, saying, "Now, *even now*, my enemies will kill me;" but the gracious Lord has preserved him and his, in all their perils.

*Dangers—Attempts to Escape.*

From the time when he learned to love the New Testament, he saw that he must leave his native place; for Cesarea is one of the strongholds of the False

Prophet. He early arranged his business, and put his property in such shape that he could easily leave; but when he applied to the Government for a permit to remove with his family, it was denied him. A year ago he went to Constantinople, leaving his family here, to see if any satisfactory arrangement could be made to enable him to escape, but nothing was accomplished. He returned to his home almost in despair, but showed no wavering of faith, still clinging firmly to the gospel of Jesus. Ever since his return, he has been anxiously watching for an opportunity to flee secretly to a place of safety. This, though a dangerous experiment, seemed to be his only alternative.

About two months ago, his situation was made peculiarly dangerous by a new display of fanaticism. An enemy, an Armenian, by various means, excited against him the hatred of the more bigoted moslems. Certain men were reported as deliberately planning to murder him. We did not consider his danger so great as on some previous occasions, yet his relations to us seemed too well known to be longer ignored, and the civil head of the Protestants went to the Pasha, then here from Yozgat, informed him of the dangers which threatened our moslem brother, and asked protection for him.

*Protection Promised—Boldness.*

The Pasha, and also the commander of the troops stationed here, declared their readiness to protect him. They said, "There is perfect religious freedom;" and the Pasha added, "Who dare disturb him for reading the Gospel—I myself read it." These promises encouraged us so greatly that we were nearly persuaded that it was the duty of these friends to be baptized here; but they dared not, and I think it would have been imprudent, at the least.

After we had appealed to the Government, and while his enemies were planning his destruction, Ahmed declared his



apostasy from the moslem faith in a manner that quite surprised us. In one of the most crowded thoroughfares of the city, he proclaimed with a loud voice, "Do what you will, I will not go to mosque. Regard me as an Armenian idolater if you please, worshipping pictures and the cross; or think me a Greek or a Catholic, or what you please; I will talk with whom I please, and go where I please, for our Sultan has granted perfect liberty." He then referred to the scenes at Damascus, and to the terrible retribution so swiftly visited upon their perpetrators, and said, "When will you leave your folly? Do you mean to bring upon yourselves such evils as your brethren there are suffering?" Then, approaching one of the men supposed to be particularly active in efforts for his destruction, he took hold of his collar, saying, "You want to kill me, do you? Do not think yourself hid. I know you, and have complained of you to the Pasha. If you have anything to say against me, say it now. If you want to kill me, behold, there is my house; I keep no weapons but a small knife; come if you think best." Everybody, moslem and rayah, was astonished at this language, and much more of the same kind, but no one dared injure him.

### *They go to Constantinople.*

A few days after this scene, a muleteer, well known to the missionaries, and peculiarly well qualified to execute the difficult business of removing this family, called on us. After being informed of the circumstances, he entered most heartily into the plan. With a few hours' notice, the family were ready; and a little after midnight, November 27, they mounted their horses—this moslem brother, his wife, and three little daughters—for their long and perilous ride of two hundred and forty miles to Samsoun. Before daylight they had left the Cesarea plain, and the following Saturday they reached Marsovan, in season for a

quiet Sabbath there, with the missionaries whom they had learned to love in Cesarea. They seem to have had no serious trouble till they reached Samsoun, the very place where they expected safety. On arriving there, they learned that Mr. K., the acting English consul, was absent. People from Cesarea, both moslems and rayahs, did what they could to injure Ahmed. Some proposed seizing his children, and killing him and his wife; some complained to the Pasha, and attempted to arrest his course. The danger was so great that it was found necessary to place the family in the English consulate for protection. There they remained two days, when Mr. K. returned, and the next day a French steamer, bound for Constantinople, appearing, he put them on board, and sent them on in peace. Our last post from Constantinople brought the news of their safe arrival there. They were the very happy guests of one of the missionary families in Bebek. I am sure you will unite with us in thanksgiving to God for his watchful care over this family, and for his goodness in delivering them from their prison-house. But they are now surrounded by new temptations and new trials. Pray for them that their faith fail not—that they may endure unto the end.

### ~~~~~ CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, JANUARY 2, 1861.

### *The Turkish Family from Cesarea.*

MR. SCHAUFFLER writes respecting the family whose removal from Cesarea is reported in the foregoing letter from Mr. Farnsworth, as follows:

You will receive by this mail a letter from Mr. Farnsworth, dated December 7. At the request of Mr. Herrick I add a few lines, as you might well expect to hear from us also on the subject of this interesting family. They have now been here about seven weeks, and are favored by Mr. E. E. Bliss with a shel-

ter, occupying his dining room, on the lower floor.

When they arrived, they might have fallen into serious embarrassments ; for they came up from the steamer without having passed their effects through the custom-house at Galata or at Stamboul, and of course they had no permit from either of these places to land their baggage. To make the evil worse, they inquired for the "Protestant school"—they being obviously a *Mohammedan* family from Asia Minor. Fortunately a person from Bebek was about, who being the custom-house officer of the landing place, let them pass, called porters, and directed them to our seminary. Soon after, this man, an entire infidel, came to Mr. Williams and boasted of his liberality to us. "I knew," he said, "that they were *your* people. I might have sent them right down to the custom house, but I winked at the thing, loaded their baggage upon the backs of our porters, and sent them up to your school. I know all about these things," &c. They have since changed their Anatolian for the Constantinople dress, and go out and come in, no one having disturbed them thus far.

There are, however, embarrassments enough connected with this case, without any Turks to annoy or to threaten us. The man's trade consists in fabricating articles of iron ; e. g. ironing pans, shovels, grates, tongs, &c. &c. But these articles are manufactured here in immense quantities ; and although this trade yielded to the family of Ahmed a comfortable living at Cesarea, they would be entirely undersold here by the Gypsies, pitching around and in Constantinople. I have made efforts to find work for him, and he himself has taken pains, and is still seeking ; but no opening has appeared as yet. Fortunately Ahmed is not altogether poor. Although they left their house and furniture behind, in the keeping of a Protestant Armenian, they brought some ready cash with them. But they are very

anxious not to eat up what little they have, and become a burden to others.

Mr. Schauffler alludes to other embarrassments in the case which need not be mentioned here, and at a later date, January 8, adds a statement that the family had just removed to Yeni Kapoo, having hired a house there.

#### *Work among Mohammedans.*

In a letter of earlier date than the foregoing, Mr. Schauffler refers to the work among Mohammedans, and the present attitude of the Turkish Government towards that work, as follows :

The work among the Mussulmans is going on steadily, notwithstanding the threatening clouds which are beginning to rise upon our horizon. I have received reliable and repeated information, that the Porte intend to organize a decided opposition against the encroachments of the Bible into their *nationality*—about their *religion* they care nothing. Their plan seems to be this ; to make diligent search for the New Testaments and Bibles in Turkish, and for their owners and readers ; to confiscate the books ; to frighten or punish (according to the degree of culpability) the individuals ; and to exile those who have really made defection. Upon Mr. Williams they are not intending to lay their hands, but they will so isolate and guard him, that no one shall approach him.

Two or three weeks ago, the Grand Vizier sent word to the Serasker to call for Abdi Effendi (our baptized Imâm) and examine him. This was done, and the old man made the following confession and statement : We are no ghiaours ; (i. e. we worship neither pictures, nor crosses, nor saints ;) we assemble and read out of this book ; (drawing out of his bosom the New Testament ;) we sing out of this one ; (producing a Turkish Hymn Book ;) and we listen to preaching from the Gospel, and engage in prayer for all men. If there is any thing wrong in this book, please point it out to me. He supposed, (on inquiry,) that there might be some forty men who

were like him, and mentioned some of their names. He was then dismissed with a word of advice, to let alone things too high for him. Since then a young theological student, (Mohammedan,) who keeps and reads the Bible in his room in the mosque precincts, has been searched after; but he happened to be absent in Broosa. The Omer Effendi (exile in Broosa) people have been informed, privately, that they will be taken in hand again, and that their leader will be exiled from Broosa to some other more distant and hopeless place. He is very closely watched where he is.

Mr. Schauffler states that great efforts have been and still are made to induce Hamdi Effendi, (the nephew of a Pasha of high rank, who was baptized some time since, and then expelled from his uncle's palace,) to return to his former position, where it is promised that he shall be left free to believe what he pleases. "What they wish to accomplish," he says, "is evident; and Hamdi Effendi will need much grace to resist these temptations."

A letter from another missionary, dated December 10th, speaks of Hamdi Effendi as having returned to his uncle; expresses decided fears as to his Christian character; and less confidence than some others have felt in the general promise of "the work among the Turks."

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### Mission to Eastern Turkey.

#### ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 20, 1860.

MR. RICHARDSON introduces his letter by referring to the very natural desire of missionaries to send, and of the friends of missions to receive, cheering intelligence; but remarks that disappointments, failures, and various trials of faith and patience must be expected, and should be communicated to the churches, as well as the brighter aspects of the missionary work. He then mentions some of the trials recently encountered at Arabkir. They are only such as every thoughtful Christian will expect to see reported, at times, from the missionary field, and yet such as should lead all friends of the work to a deeper consciousness that our reliance must

be upon God alone, and to more earnest prayer.

#### *Apostasy of a Helper.*

From this station, we have had the delightful privilege of communicating much to cheer the friends of Christian missions, and we have yet on hand an increasing store of these bright tokens; but we think it best not to conceal the fact that we have a considerable bundle of discouragements and disappointments. Of these, I propose now to give you a specimen, though it is one bordered with a cheerful setting of hope.

The first evangelical church of Arabkir was organized August 1, 1854, and during the six years of its existence, fifty-three members have been received to its fellowship. When their early education and their peculiar temptations since embracing the truth are considered, the fact may be regarded as a remarkable one, that the first instance of excommunication occurred only the last Sabbath.

The offending brother had been a Protestant for about ten years; was early received to the communion of the church, though not without some misgivings; and was employed as a helper from the first occupation of this station. He was a teacher by profession, and "Margos," or "Boanerges," has been often mentioned in our communications. (For a particular account of him see Herald for 1854, page 378.) He has been stationed most of the time, for the last four years, first at Egin, and afterwards at Malatia. From the first he has occasioned us much pain by the spirit and conduct in which he has often indulged; but we have borne with him, hoping for the best, and knowing him to be possessed of considerable influence among the people, from his reputation for learning and his volubility of speech.

[Some details of his proceedings in different places are here given which may be omitted.]

His efforts to cause division having failed, and we having become thorough-

ly convinced of his utter unworthiness to be a helper, and, indeed, to have a standing in the church, he returned to the bosom of the idolatrous communion from which he had been so long estranged. As the wages of this unrighteousness, he had been previously assured that he should receive a salary, and be employed to teach a school in his own house, in opposition to the flourishing schools, male and female, on our chapel premises, near which his house is situated. He had, by his course, completely destroyed his influence in the church, so that, all having been thoroughly convinced of his wickedness and hypocrisy, the vote at the church meeting was unanimous for his excommunication.

#### *Another Case.*

At the same time it became our painful duty to suspend one other member, for disorderly conduct. This is a young man, whose father, some years since, [then a noisy Protestant, but who soon became a violent opposer, and a relentless persecutor of his son,] was very active in his efforts to secure the residence of a missionary in this city. The young man was received to the church in July, 1857, and for a considerable time appeared well. But at length his place in the chapel was occasionally vacant, and we learned that he was greatly flattered by many of the rich and worldly Armenians. It soon became apparent that the changed tactics of the opposers were producing the effect desired,—that the deceitfulness of riches and the lusts of other things, entering in, were accomplishing what affliction and persecution could not. Having thus surrendered his heart, he only awaited an occasion to deliver himself up to the enemy. This the disaffection of Margos afforded. He has ceased to attend at our chapel; goes, it is said, to the old church; and gives as a reason for his course, that *we would not employ his friend*. The young merchant is to be taken as a partner into one of the most

wealthy of our commercial houses, and placed over a flourishing branch of their trade at Aleppo. We have therefore but little hope that he will ever be restored to a standing in our church.

The purity of the church promotes its peace and prosperity. This blessing in the trouble—this silver lining of the cloud—we are already beginning to witness. Although these apostates are trying to persuade themselves and others that there is no great difference, after all, between the Armenians and Protestants, yet the best informed among our people are learning to distinguish between the holy and the profane, between the clean and the unclean.

#### *Chapel at West Arabkir—Schools.*

To this communication, though already long, I will add one or two incidents which encourage hope. The chapel at West Arabkir, commenced in 1857, has at length been completed, and was formally dedicated on the 4th inst. As the building was an entirely new one, and on ground not previously occupied, we have been compelled to move with the greatest caution in the case, lest we should arouse a strong opposition on the part of both Armenians and Turks.

At the dedication, about one hundred persons were present, including a goodly number of females. A regular preaching service will hereafter be maintained in that place, on Sabbath morning, at the same hour as the service in the chapel at East Arabkir. The prospect there is quite encouraging, notwithstanding the greatly increased activity of the Armenians, who have built a large school-house this year by the side of ours, and have gathered a school of about one hundred pupils.

We have been giving much attention to our schools this autumn, with a view to their better organization, &c. Each pupil is required to pay a small initiation fee, which is a new feature. To the male school at East Arabkir, fifty pupils have been received, and to the female,



thirty. The pupils of all our schools are expected to attend our Sabbath school. Last Sabbath about seventy children were present, besides the adult classes, for men and women.

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### Madura Mission.—India.

LETTER FROM MR. TRACY, OCTOBER 15, 1860.

#### *Seminary at Pasumalie.*

RESPECTING the school under his care Mr. Tracy writes:

At the commencement of the term in June, a new class of catechists, nine in number, was admitted to the seminary. A class of boys was also admitted at the same time, from the station village schools. This class was limited to fifteen, but on the day of examination, thirty-one candidates were present, from the different stations. After a day spent in careful examination, the requisite number were selected; and the remainder returned, greatly disappointed, and in some cases in tears, to their houses. As this was the first class to be admitted directly from the station and village schools, we have looked forward to the result with interest, and not without some degree of anxiety. The boys admitted sustained a very fair examination in the required studies, and I think were not in any way inferior to the class which preceded them. We hope that the necessary rejection of half the candidates will prove a stimulus to more diligent study in the village schools, and that the standard of admission to the seminary may be gradually raised as high as is desirable.

#### *Donations to the Board.*

I mentioned, in my last report, that the Seminary Evangelical Society had made a donation of 161 rupees to the Board, besides defraying all the expenses of the station school. Since then, a personal subscription of over 66 rupees has been made and forwarded to your treas-

ury, as a thank-offering for many benefits received through its instrumentality. Of this amount, 36 rupees were from the teachers, 26 from scholars, and the remainder from servants employed in the seminary and in our family. It was literally a free-will offering; and though the amount is not in itself large, it indicates, under the circumstances, a most commendable spirit of beneficence. Each of the seminary teachers gave half a month's wages, which, with the present greatly increased expense of living, could not have been done without much self-denial.

In addition to the above, I have had the pleasure of receiving, from two of the former pupils, 150 rupees as a donation to the Board. They were members of the first class which graduated, and have both been, for several years, in the service of Government. It was very gratifying to me to find that the writer of the letter accompanying this donation, after fifteen years' absence from the seminary, still retains so warm and grateful a recollection of the privileges he enjoyed while here.

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LETTER FROM MR. CAPRON, NOVEMBER 16, 1860.

#### *The Patianur Field.*

HAVING spoken of some matters of personal interest, Mr. Capron, who is still at Madura, refers to the progress which he is making, after many delays, in preparing a house for his residence at Patianur. These delays were occasioned, in the first instance, by the financial embarrassments of the Board, and then by difficulty in securing a title to land, and the general inefficiency of the people. He then writes:

Since my last, I have made four tours to my Christian congregations. The name of the Patianur station has been changed to Mana Madura, to correspond with the name of the village selected for our residence. The bright spot in this field is the congregation in Sudiur, where there are four excellent members of the church. The station of Sivagunga is also in my charge, and the

bright spot in that is the village of She-tur. In my last stated letter, I mentioned that the catechist of that village, a recent graduate of the seminary, had just written me that he would give a month's wages to the Board for the Jubilee collection; which, with what he had before given me, amounted to one-tenth of his salary for the year. He afterward succeeded in raising for the same object, in that little congregation, the sum of \$4 26. This, with what the catechist gave, would be for the thirteen adults, six of whom are members of the church, an average of 56 cents each; or including the children, who joined in the subscription, 28 cents each; but in sums varying from half a cent to three dollars. The whole amount from the two stations is \$15 32.

#### *Girls' Boarding School.*

The Girls' Boarding School is constantly full, and applications are often made for the admission of new scholars. One applied yesterday, and two more to-day, but we could not receive them. Since my last, two have left the school to be married, and two have united with the church. Others are interested, and six or eight come for private conversation on the subject of religion. All are desirous to join the church, and the difficulty is to satisfy ourselves that they have not only sufficient knowledge, but the other requisite qualification, a meek and penitent spirit. A daily prayer meeting is kept up in the school, and we wait there, as we do throughout the mission, for the outpouring of the Holy Spirit.

Miss Ashley continues to have excellent health, and as she makes progress in the language, is devoting more and more time to the school. Her presence here has been an unspeakable relief to Mrs. Capron; while there is more work to be done in the school, and work worthy of the time and thought of an American lady, than both of them can do when both are in good health.

#### *TIRUPUVANUM.*

LETTER FROM MR. CHESTER, NOVEMBER 26, 1860.

#### *Influence of Native Christians.*

MR. CHESTER mentions, that the native pastor to whom a call had been extended by the church at Tirupuvanam, has decided to remain where he now is, so that he is still to be left without such a helper in the labors of the station. Speaking of the favorable influence exerted upon the heathen of certain villages, by relatives in other places who have embraced Christianity, he says:

On a recent occasion, when the Christians came from their village to attend a wedding among their heathen relatives, I found that Christianity was a theme of almost constant conversation. My station catechist was invited to come and assist the Christians in inducing their heathen friends to renounce idolatry and accept a Christian teacher. Their reply was, that they were not ready yet to become Christians, but they were quite cordial in inviting the catechist to visit them at their houses. This he has done, and will continue to do.

#### *Schools.*

The following statements respecting efforts to improve the schools, the readiness of the people to come into connection with the missionary, and to have their children use Christian books and receive Christian instruction, are of a pleasing character.

The schools of our station are, I think, improving a little, but I have long wished to do more for the teachers. We have had a meeting for teachers and catechists living within five miles of Tirupuvanam, once each week during the past year, but have spent only two hours together. This has given me only time to hear reports of their work for the week, and two lessons, one in the Catechism and one from some part of the New Testament. We commence, this week, a weekly meeting, which I trust will be of still greater benefit to the teachers. The design is to remain together three hours longer each Wednesday, and the additional time will be

occupied with another lesson, for the catechists especially, from the Bible, and also one for them in the Evidences of Christianity, or from a treatise on Theology. The teachers will also have two additional lessons to recite and receive instruction upon, one in Geography and one in Grammar. Our plan is, to give this regular portion of time, each week, to preparing both catechists and teachers more thoroughly for their work.

Since I last wrote, Mrs. Chester has commenced holding a meeting with the women living immediately around our house. Most of these are either church members or have renounced heathenism. A few, however, are still heathen, but are willing to commit answers in the catechism, and to listen to instruction from the Bible. I am almost daily having calls from persons from distant villages for books. Some ask to have a school established in their village, or request me to take a school, which may already be in operation, under my care. In all these cases, if the village is not too far distant, I either go and see the school, or send one of my catechists. In some cases I have supplied these heathen schools with a few of our Christian school-books, and the teachers seem quite willing to use them. There are two heathen schools, the scholars and teachers of which come regularly to our Sabbath service. After the morning sermon, I have an exercise with all the children, hearing them recite answers from the catechism, verses from the Bible, and one or more verses of a hymn. All of these, the majority of the heathen scholars recite quite creditably. But I long to see a Sabbath school here like the one in Aintab.

Baraka, and of the unhallowed influences which are ever encountered there by those who begin to feel the force of truth, Mr. Bushnell writes:

We continue to have evidence of the presence of the Holy Spirit among us, though the manifestations are not as marked as they were a few months since. Recently I received to my class of inquirers a young man from one of the towns, in whom I felt much interest. He has endured much ridicule and opposition from his friends and neighbors, but seemed determined to persevere and be a decided Christian. Their efforts to turn him back having failed, his friends have succeeded in obtaining for him employment upon a vessel where he will, for some time to come, be withdrawn from the means of grace, and constantly exposed to the most insidious demoralizing influences. This and similar snares have often entrapped those who were fully resolved to escape from the power of heathen superstitions, and who could not be restrained by jeers, cruel mockings and threats. Those who enter the kingdom of heaven here, have to rush into it with ears closed against the remonstrances of friends; and when once entered, nothing but the power of Divine grace can keep them in it, for no means are left untried to cause them to fall.

The class of ten or twelve, who are indulging hopes of having been born of the Spirit, appear pretty well, and we hope will be prepared to unite with the church at our next communion season; but our past experience leads us to exercise great caution in the admission of persons to the church. Our meetings on the Sabbath, and during the week, continue to be attended about as usual, and our schools are much the same as they have been for a year or two past. While I am unable to communicate any thing particularly cheering, I see nothing in our condition or prospects peculiarly discouraging, and often compare our open, peaceful field, with those of our brethren where civil war, rapine and

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### *Gaboon Mission.—West Africa.*

LETTER FROM MR. BUSHNELL, NOVEMBER 15, 1860.

### *Snares and Temptations—Prospects.*

SPEAKING of that degree of religious interest which has appeared to him to exist at

bloodshed are so fearfully prevailing. O that we had more faith and zeal for our Master, and love for these perishing heathen for whom he died! Then would our trials and discouragements appear more trivial, our hopes brighter, and our blessings and privileges greater.

Mr. and Mrs. Walker reached Baraka, on their return from the United States, on the 20th of November, in good health. At a meeting of the mission November 22, Messrs. Preston, Best, and Clark were designated to occupy the Nengenenge station.

### Syria Mission.—Turkey.

#### ABEIH.

#### STATION REPORT.

THE following report of the Abeih station for the year 1860, furnished by Mr. Calhoun, will be read with peculiar interest as relating to a period of so much excitement, danger and desolation in Syria. Some portions of the narrative are specially calculated to call forth thanksgiving and praise to Him whose protecting care has been over the missionaries and their Protestant friends, throughout such a season.

#### *Providential Care—The Seminary.*

It is usual and proper, in the review of by-gone periods of time, to note the paternal and watchful providence of God over us, and his wisdom and goodness in protecting us. More than ever does the obligation to do this rest upon us, in the review of the past year; and we would record with gratitude, that the gracious hand of the Almighty has been over this station for good; and that, too, in the midst of scenes, and during long months of anxiety, which otherwise could not have been borne. It has been the only comfort from day to day, that God reigns; and that he was making—and that only from day to day—the path of duty plain.

As a matter of course, the ordinary routine of labor at the station has been much disturbed. The war and its consequences have demanded largely our attention. The seminary was dismissed late in June, about a month after the

first outbreak, and a few days subsequent to the slaughter at Deir-el-Komr. The young men had, previously to that event, pursued their studies with some degree of regularity, though with great distraction. After that, on account of the proximity of Deir-el-Komr, and the terror which fell upon all classes of the community around us, it was evident that the profit to the students by remaining here would be too little to warrant it.

We had thought to re-open the seminary ere this; but it has been deemed advisable to delay somewhat longer. We hope to gather our pupils again in the spring. It may be, also, that our educational plans will be so modified as to render the seminary, more distinctly than ever heretofore, a religious institution. For the year to come we propose to have primary schools only in those places where we have regular preaching on the Sabbath. It should be mentioned that Mr. Barbary, the teacher in the seminary, remained with us during the summer and autumn, and rendered good service in time of greatest need.

#### *Attendance on Religious Services.*

It was hardly to be expected, perhaps, that any additions to the church would be made under such circumstances. But though we cannot record that our borders have in this way been enlarged, we can say that our Sabbath services, both here and at Aramon, have been regularly kept up, and with larger audiences than ever before. Goodly numbers, both Maronites and Greeks, and especially females, were constant attendants during the days of alarm, and several of them still continue to be present. At evening prayers too, in our own house, we had the opportunity of expounding the Scriptures to many individuals of the village, who previously had not sought our acquaintance, but who now seemed glad to spend a half hour in an employment which gave them some relief from their distressing fears, even if it did not result in securing their earnest and permanent



attention to higher than earthly considerations. As the year drew to a close, and the balance of fear, in consequence of the coming of foreign troops, fell to the other side, the less thoughtful vacated their places in the house of worship, to be filled, singularly enough, by a considerable number of their neighbors, the Druzes. The motives that have influenced these different parties we do not discuss, but rejoice rather that we have the opportunity of proclaiming the free grace of God, even if it be but for once, in the hearing of such as have seldom or never heard it before.

#### *Ain Zehalty—A Protestant Village.*

Since the destruction of Deir-el-Komr, and the consequent departure of Mr. Bird for the United States, Ain Zehalty, which was his most promising out-station, has come more particularly under the direction of the Abeih station. The truth was first introduced into that village about sixteen years ago, by means of a Bible which fell into the hands of an individual, a Christian of the Papal sect, who was out on a predatory excursion with a body of Druzes. He is now our native helper there. Truth has been making its way gradually among the villagers, and there is perhaps hardly an individual at present who is in bondage to the old superstitions and ceremonies, however far most of them may be from the liberty of the children of God. The priests, of whom there have been at times two in the village, have found little encouragement or profit in their work. Since the death of one and the departure of the other, some time since, the only religious teaching has been evangelical. Four have been admitted to the communion of the Abeih church. During the commotions of the summer, most of the male population fled to Beirut. Since their return to Ain Zehalty, late in September, the Sabbath services have been held in the old village church; and it is perhaps the first instance in the history of modern missions in Syria, in which a

Protestant minister of the gospel has been permitted to preach in such circumstances. What opposition may yet arise to the Word, as well as the success which may attend it, are among the hidden things of the future. At present we have the spectacle of a village in Lebanon, with its almost entire nominally Christian population, looking to Protestant teachers for guidance, and asking the aid of Protestant foreign missionaries in celebrating their marriages, and in performing their funeral rites.

#### *Safety of Protestants during the War.*

It should be mentioned with gratitude, that not a Protestant home on Lebanon was robbed during this fearful war, and that, with a single exception, the whole Protestant community kept aloof from those scenes of violence. The Druze chiefs allowed a large liberty, not only to the members of the church who were scattered over the mountains, but also to all who professed to be Protestants. At Abeih and Aramon, the people composing our congregations remained unmolested in their own homes, during the entire summer, with as much of quietness as could be looked for in such circumstances. When the Protestants of Ain Zehalty concluded to leave their village, the chiefs in that district, at the request of Mr. Bird, gave full consent; and their families, which were left behind, enjoyed the protection and care of their neighbors, the Druzes.

#### *Respect for the Missionaries and their Premises.*

At Abeih, the mission premises became a store-house for the property of Maronites and Greeks, and a place of refuge for persons of all descriptions. Some twenty rooms, including even the study room of the seminary, and the kitchen, were at times filled with sleepers, or with those who, from fear, were unable to sleep. And yet, as far as we know, though the Druzes were every where triumphant, on these premises not

an insult was offered, nor an article purchased by them. At a later period, and before a temporary government was established by Fuad Pasha, the Druzes in turn sought the same refuge for their property, and to some extent for themselves. Even the wives of some of the more obnoxious chiefs remained with us for weeks, and we were glad to afford them the same aid which we had extended to others.

It ought to be mentioned also, in reference to ourselves and all in our employ, that the Druze Governors treated us with all kindness and consideration, even in the days of highest excitement and terror. Again and again, by night and by day, did they send to us, assuring us that no harm should come near us. They little thought of the more powerful Protector in whom it was our privilege to trust—not in vain; yet it was grateful to receive from them such assurances. Even at a moment when, in the flush of victory and under the pressure of circumstances which it is not necessary here to detail, it seemed as though they would cast off all restraint, and rush forward, carrying desolation through the land, regardless alike of foreign influence and of the consequences that were sure to follow, we experienced from them nothing but words of kindness and good-will; though at the same time, and in connection with those words of kindness, there were intimations of what might speedily take place.

#### *Former Pupils of the Seminary.*

We have educated in our seminary a good number of young men during the last decade of years. Many of them are usefully employed, as native helpers and teachers, in the mission work. This war has tended to develop the character not of these only, but of others of whom we always had less hope. Of the latter class, several have taken part in the war, on the one side or the other. Two of them have gone to their account, one of

whom was killed in the first assault on Deir-el-Komr, and the other has since fallen by the hand of violence. Both were Druzes, much enlightened, and always acknowledged that the truth was with us. One of them was for a considerable time, employed as a teacher by Mr. Bird, at Deir-el-Komr. The other, from a neighboring village, had been under our instructions for more than three years. In the prayer-meetings of the students he had sometimes taken a part. He had good talents, was ever active, but had a most restless temperament.

A third Druze, formerly one of our pupils and afterwards a teacher in Mr. Bird's district, is now under arrest. He is suspected of evil-doing at Deir-el-Komr, but probably without foundation. Thus it is;—the teacher has occasion to mourn over pupils who fall by the way, as well as to rejoice over others who hold on to the end. Our joy has need to be chastened; our disappointments should lead us to a firmer trust in God.

#### *Not Discouraged.*

Should it be asked, Are you discouraged by reason of what has befallen you? we answer, No. The walls of Jerusalem were built in troublous times. The storm and the tempest are as necessary as the dew and the sunshine. All alike have a bearing on the upbuilding of the spiritual temple. That authority which is usually the most baleful, the priestly and the feudal, is likely to be greatly diminished among the Maronites and the Druzes, in consequence of the war. And should it be so, we may find an open door to fields hitherto closed against us. Our congregations on the mountains, in Abeih, Aramon, and Ain Zehalty, were never as promising as now. We may see darker times than ever, and we may see lighter; but whether light or dark, our duty is plain. We are to hold on till the divine hand itself loosens our hold. We may walk, and ought to walk, in the light of God.

## Proceedings of Other Societies.

### Domestic.

#### METHODIST EPISCOPAL BOARD.

THE last Report of the Missionary Society of the Methodist Episcopal Church, gives the following tabular view of their foreign missionary operations.

FOR. MISSIONS.	Mission- aries.	Assist- ants.	Mem. & Prob.	Schools.	Scholar- s.
Africa . . . .	17	49	1,558	26	862
China . . . .	4	9	15	2	18
Germany . . .	11	19	1,079	20	1,196
India . . . .	6	10	29	2	41
South America .	1	1	48	1	134
Scandinavia . .	4	10	216	..	..
Bulgaria . . .	3	3	..	..	..
Sandwich Islands	1	1	30	..	..
Total in For. Miss.	47	102	2,975	51	2,251
Indian Missions .	17	18	1,181	..	..

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#### PRESBYTERIAN BOARD.

THE missions of the Presbyterian Board are,—among the Indian tribes of North America, 9; in Africa, 3; India, 2; Siam, 1; China, 3; among the Chinese in California, 1; Japan, 1; South America, 3. The Board also makes remittances to France and Belgium, and has a laborer among the Jews in New York. The statistics of its missions, so far as reported, are as follows, including the mission to the Jews in New York:

Missions, . . . . .	24
Stations, . . . . .	59
American ministers, . . . .	83
Native " . . . . .	6
American male helpers, . . . .	24
" female " . . . . .	113
Native " . . . . .	74
Communicants, . . . . .	2,779
Pupils in schools, . . . . .	4,524

The last Annual Report concludes with the following remarks.

#### *Home Aspect of the Work.*

The foregoing detailed account of the missionary work, in its varied departments, contains much to encourage the hearts of God's people, and stimulate them to more energetic measures in the prosecution of the great work that has been committed to their care. The signs of progress, both in the Home and Foreign aspects of the work, are many and decided. Whilst there are still many churches that contribute nothing at all to this great enterprise, and others that do very little compared with what they ought and might, there are many, nevertheless, that have con-

tributed freely of their substance; and they will no doubt continue to do so, as God shall prosper them, and the growing wants of this great cause shall demand. The general observance of the "week of prayer" by the churches is one of the encouraging signs of the times. The monthly concert of prayer is now regarded as one of the stated and regular services in many of the churches; a larger number of Sabbath schools have been enlisted in the work, thus not only securing valuable contributions in money, but the more valuable training of children themselves to habits of benevolence; and what is more precious than gold and silver, the sons and daughters of the church are freely giving themselves to go far hence to the Gentiles; at the same time many of the churches are waking up to the solemn conviction that it is their great business to spread the knowledge of the gospel among all the nations of the earth, and some of them at least are girding themselves, in the spirit of primitive Christianity, to make all the sacrifices, and encounter all the toil and peril necessary to carry it on. Let these views and principles be diffused among all our churches, and let the measures recommended by the General Assembly and the lower judicatories, from time to time, for the accomplishment of this object, be faithfully carried out, and there will be very little room left for apprehension in relation to the future.

#### *Foreign Aspect.*

But if there are cheering indications in relation to the home aspects of the work, there are still more encouraging tokens in connection with its progress abroad. Not only has the field to be cultivated been greatly opened up by the providence of God, but almost every effort that has been made to occupy it has been attended with encouraging tokens of ultimate success. Our missionary brethren, with a few exceptions, have been favored with good general health, and their labors have been carried on with comparatively little interruption or embarrassment. Two deaths have been recorded, that of Rev. George McQueen, of the Corisco mission, and that of Mrs. Calderwood, of Northern India, both of whom have left behind the savor of precious names. Fewer missionaries than usual have been compelled to withdraw from their work on account of failure of health, whilst the number who have gone forth for the first time to reinforce the older missions, or to occupy new ground, is greater than has ever been

sent forth by the Board in any one year. One or two missions that had been but recently established, or were enjoying only a precarious and uncertain existence, have been established on a more solid and enduring foundation. All the various departments of labor connected with the translating, the printing, and the circulating of divine truth; the promotion of education, especially in training native teachers and preachers; and the oral proclamation of the gospel, both at stated places and occasions, and on extended missionary tours, have been carried on with efficiency, and have been attended with good results.

#### *Different Missions.*

Among the Indian tribes, in consequence of the withdrawal of Government funds, the Otoe and Kickapoo missions have been discontinued for the present. The Iowa and Sac mission, for the same reason, has been remodeled, and has the prospect of enlarged usefulness to the youth and children of different tribes. With these exceptions, the missionary work here has been prosecuted with vigor, and results are being rapidly developed in which the church may feel the sincerest pleasure. A large number of young persons are now coming forth from these schools to be teachers and preachers, and the number of conversions has also been considerable.

The missionary work among the Chinese in California has been resumed. The presence of the missionary has been welcomed by that people, and while there are not a few discouragements, the way is open for making known the gospel to them.

In South America, though the missionary work is still in its incipency, there are, nevertheless, tokens of good. In Buenos Ayres, little or no progress has been made, owing to the unsettled state of the country in connection with the war which has prevailed during the greater part of the year. In Bogota, the cause of truth and evangelical religion has made decided progress, and souls have been brought to embrace the Savior in the midst of bitter opposition—thus foreshadowing the nature of the warfare to be waged in this portion of the world, as well as the glorious results that are sure to be realized, if it is prosecuted with fidelity and in reliance upon Divine aid.

In Africa, there have been important additions to most of the churches, whilst in Corisco there has been a special outpouring of the Holy Spirit, resulting in the hopeful conversion of many souls.

In India, the missionary work has been characterized by a larger number of conversions than usual, and among these there have been several Mussulmans and

Brahmins—classes of persons who were once regarded as the most improbable subjects of Divine grace. The mission in Siam is now reaping the first fruits of years of toil and prayer, and if reliance can be placed on the outward aspects of the work at the present time, a much richer harvest is about to be gathered. In China, one of the advanced missionary posts, taken up some time since, has been temporarily suspended on account of the impending war with Great Britain and France. In other respects the missionary work has been making decided progress. At Ningpo, there has been a special work of the Holy Spirit, and many souls have been brought to the knowledge of the Savior. The missions at Shanghai and Canton, though not so highly favored in this respect, have, nevertheless, had some encouraging tokens of the Divine approval. One missionary has taken up a post of labor near the great metropolis of Japan, and although there has not yet been time for any important results, enough has been found to show that this will be a difficult field of labor, and much faith and patience will be required in the prosecution of the work.

In view of such results and prospects, the people of God may well feel encouraged; and they have abundant cause of gratitude to Almighty God, by whose blessing alone they have been brought about. Let them be stimulated by these results to greater faithfulness—let them gird themselves to the necessary sacrifices and perils of the work, and go forth in dependence upon the presence and aid of the Great Head of the Church, and results will soon be realized, more glorious than have ever been witnessed among men, and such as shall fill heaven and earth with joy.

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#### AMERICAN BAPTIST MISSIONARY UNION.

##### *Statistics.*

THE last Report of the Union presents the following summary statement of its missions:

The whole number of missions is 18. In the Asiatic missions, there are 16 stations, and about 350 out-stations; in the French and German missions, 70 stations, and 649 out-stations; in the Indian, about 12 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 42 males, and 43 females; native preachers and assistants, exclusive of those in Europe, 364; in Europe, 125; total, 489. The number of churches is 355; of baptisms, (reports not complete,) 2,840; whole number of members, (reports not complete,) 25,408.



The following extracts from a special paper presented to the Union by the Executive Committee, upon the inquiry, "Shall the work go forward?" presents interesting facts in regard to the operations of the Union.

#### *The Treasury.*

A careful examination of the Treasurer's accounts for each year since 1826, when Deacon Lincoln became Treasurer, and Boston was made the seat of your operations, shows that the average annual income, from donations, for the period ending 1830, was, in round numbers, \$12,000; for the second period, to 1840, a fraction over \$33,000; for the third period, to 1850, \$68,000 and a fraction; and, for the last period, to the present time, \$95,000; making the increase of each year over the preceding, from 1830 to 1840, \$2,000; from 1840 to 1850, \$3,500; and from 1850 to 1860, \$2,700; that of the first half of this last decade being \$5,000; the average income for the last half, showing little or no increase in the average reached for the first half, though it includes two years, 1856 and 1860, when large sums were contributed for the payment of debts. The largest amount realized in donations, in any one year through the whole period now under review, was in 1856; the next largest was in 1854; and the next, 1860; each year yielding \$111,000 and a fraction over. This exhibit presents a steady increase in the flow of benevolence, from the beginning up to 1854, since which time, even including the results of efforts to pay debts, there has been no advance; without those results, a perceptible decrease is manifest. This check in the stream, and consequent failure in supplies, may be accounted for, in part, by the financial revulsion of 1857, whose effects are still everywhere felt; and, in part, by other causes, which it is not our present design to point out.

Turning to another source of income, viz., *legacies*, we find that, up to 1830, they averaged somewhat less than \$2,000 a year; for the next period, they reached very nearly \$5,000 per year, falling down, for the next period, to \$4,000, and in the last, rising to over \$8,000. Adding donations and legacies together, we find that the increase of the year just closed is greater than that of any preceding year, by about \$2,500.

These two, viz., donations and legacies, must be regarded as the natural and legitimate sources of income for the Union, and are fast becoming, if not its only, yet its chief sources of support. \* \* \* The whole amount received from donations since 1824, is \$2,040,587.24, (errors excepted); from legacies, \$136,462.30, (errors excepted), making a total of \$2,177,049.54. Add to this the aggregate from

other sources, \$418,000, and you have a grand total of \$2,595,149.54.

#### *Past Operations.*

In 1830, and for two or three years later, the operations of the Society, apart from the American Indians, were confined to Burmah alone. Before 1840, you had missionaries in Assam, Siam, Madras, Africa, Greece, France and Germany; since which time no new soil has been broken, with the single exception of China; and that is hardly an exception, for the mission in Siam was in part devoted to the Chinese population. Africa and Greece have since been abandoned. The number of laborers, male and female, sent from this country, rapidly increased from 1834 and onward, it being peculiarly noticeable from 1846 to 1853-4, when it reached the highest point; the number now in the service being fully one-third less than in those years. The scale of expenditure from 1845 to 1855 was very large, and the work projected and entered upon in those years implied, and would have required for its consummation, a still larger annual outlay—larger, it is believed, than the ratio of receipts for the same period would warrant. Indeed, it was a sentiment of the late Foreign Secretary, often expressed, that "the demands of the work undertaken, were always in advance of the means at disposal."

#### *Present Missions.*

Looking out on the various fields now occupied, and summing up in a word the state and demands of each, we may observe—of the American Indians, that the Cherokees have come to that state, as to the number and character of the converts, when they ought to begin to care for themselves, and make provision for their own spiritual wants. The present measure of outlay, kept up for a few years, may bring the time when you can safely leave them, with perhaps a guiding hand or two, to their own resources. The expenditure for the Delawares is chiefly provided for by the United States Government; and no increased outlay may be required for that quarter.

France is calling for more help; and there can be no doubt but there is room there for a profitable investment. Between it and the urgent wants of some of the Eastern missions, there is a question of a grave character to be settled; and, if the call of both cannot be regarded, it is the judgment of the Committee that the heathen have the first claim.

The mission in Germany is instinct with spiritual life, and the agencies for evangelization are being multiplied in a most remarkable manner. New mines of wealth are opened in all directions, and it is the

dictate of wisdom and mercy alike to follow up every rich vein, whithersoever it may lead—to Hungary, Austria, Russia, or Lapland. From these scenes of God's manifestation you cannot withdraw. A limited amount, not much more, perhaps, than the present annual grant, will suffice to indicate to the brethren there, your interest in them and their labors, and enlist your prayers and sympathies in their behalf.

The two points occupied by you in the vast empire of China, having both been strengthened during the past year, are better provided for, all things considered, than any other of your eastern missions, and for a year or two to come, the present scale of expenditure need not be very much augmented.

Siam is in want, only two men being there, one in each department. The church is made up of Siamese and Chinese, the latter being the larger, and by far the more vigorous portion. If it be possible, a separation should take place, two churches be formed out of the one, and each department of the mission placed on an independent basis. This step the Committee deem particularly important in its bearings on the evangelization of the Siamese nation.

In Burmah, we find the work among the Karens in an advanced state. Converts have been multiplied and churches established. The elements out of which the kingdom of God is formed, have been created; the first great work of missions has been done. The second stage in the process of evangelizing a nation is reached, that of perfecting, arranging, and combining the elements, and fashioning them into a complete and harmonious whole. Training the agencies for a wider creation is now our province.

In the Karen mission, you will want hereafter American missionaries only in limited numbers, one man for a province, to act, in the true sense, as a "shepherd and bishop of souls," and have, as Paul did, "the care of all the churches," including the pastors.

Among the Burmese population, the work is not so far advanced, though the signs of the present time are very encouraging, and the indications of an ingathering are such as to fire the zeal of the missionaries to an unwonted degree. No doubt the development here will always differ much from what we have seen among the Karens; still we may hope the time is not distant when the churches will be multiplied, and preachers raised up by scores, and all the agencies for an aggressive movement exist among the natives themselves. Looking among the missionaries, both Karen and Burman, we see a class of men who have been on the field twenty-five years and more, veterans in the service, whose usefulness remains un-

impaired. But all of them have seen their days of strength, and must soon pass away. In answer to prayer, some of them have survived far beyond even their own expectations ten years ago. Any mail may bring the tidings of their departure.

Looking again, we see another class of laborers, men in the prime of strength and usefulness. They are valiant for the fight, and fight valiantly; and, if God spares their lives, they will take and fill the place of the present fathers.

We look again for a class of recruits, the men who are becoming acclimated, learning the language, getting a knowledge of the people and the country, acquiring the use of the armor, that they may know how to win souls. But, alas! we find them not. With a single exception, they are not there; they have not been sent. Five years, in this part of our work, have dropped out and gone forever. Ten men, five for the Burmans and five for the Karens, ought to be on the field this moment, prepared to enter in and labor. Besides this, two principal races of Burmah, the Shans and Kyens, have scarcely been touched, as yet, with evangelizing influences. These are beginning to lift up a voice for the bread of life, and we must be prepared to answer the call.

Passing over to Assam, we find to-day two missionary families, where six or eight formerly stood; and where, after the outlay of a quarter of a century, only a few of the first elements of the kingdom of God have been fashioned out of the descendants of the old Adam. The agencies for such a creation must be transferred thither, as yet, from Christian lands, and, with the favoring aids of the Holy Spirit, we may hope "new men" will be created. The Committee are resolved, as a chief part of their work for this year, to strengthen the Assam mission, and hope to be able to report, at its close, five or six families on the ground.

Teloogoo, the "lone star," is fast becoming a bright and luminous body, and the brethren there cherish the hope of seeing it, in their own day, "a constellation." It is a sweet mission, sweet with the influences of Divine love and the odors of heavenly grace. It deserves to be strengthened, and the Committee have thoughts of good relative to it,—and to Siam,—to be executed so soon as Assam is cared for; Burmah at the same time and at once, coming in for a share. Much money and many men will be needed, and the churches cannot fail to furnish both.

Shall the work go forward? "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

## Miscellany.

### THE CHINESE INSURGENTS.

IN the Herald for December last, extracts were published from statements by several missionaries in China relating to the recent movements, and the views and purposes, of the insurgents in that empire. It was then stated, that not enough was known of the character and religious views of their leaders to furnish any safe ground for a confident opinion in regard to the results, as likely to be, on the whole, favorable or adverse to true Christianity, in case they should succeed in permanently establishing their authority. The same, it is believed, must be said still. We might reasonably *hope* much from their success, but could, at present, by no means feel very *confident* that the brighter hopes would be realized. The extracts given in December were favorable, and much that has appeared in different publications since has been so; but some things appear of a much less pleasant character; and it is to be considered, that it is evidently the strong desire of the insurgents now, as a matter of policy, to win the confidence and favor of Christian nations. This fact should be borne in mind in reading the letters from Chung Wang Lee to an American missionary, to Lord Elgin, and to several Christian governments. The Christian church is called carefully, and with much prayer, to watch the progress of these movements of God's providence, and *to be ready* for the mighty work to which she may ere long be manifestly called, in preaching the gospel to one-third part of the human family in China. From many documents of interest bearing upon this matter, a few have been selected and are presented here, which, in connection with what has previously appeared in the Herald, may enable the thoughtful reader to form a somewhat just estimate of the present religious aspect of the movement.

#### *Letter from Rev. J. L. Holmes.*

The views of missionaries, American and English, who had visited the insurgents at Suchau, which were published in December, were favorable. The following extract from a letter from Mr. Holmes, of the Southern Baptist Board, presents another view. Mr. H. made his way to Nanking, about the same time that Mr. John and his brother missionaries were at Suchau. "He was admitted to

the audience-hall of the Tien Wong, and there presented to his two brothers, and others of his family, but the Tien Wong did not appear." The impression left upon his own mind, as the result of his visit, he thus describes:

I went to Nanking predisposed to receive a favorable impression; indeed, the favorable impressions of a previous visit to Suchau led me to undertake the journey; I came away with my views very materially changed. I hoped that their doctrines, though crude and erroneous, might notwithstanding embrace some of the elements of Christianity; I found to my sorrow, nothing of Christianity, but its name falsely applied—applied to a system of revolting idolatry. Whatever there may be in their books, and whatever they may have believed in times past, I could not escape the conclusion that such is the system which they now promulgate, and by which the character of the people is being moulded. Their idea of God is distorted until it is inferior, if possible, to that entertained by other Chinese idolaters. The idea which they entertain of a Savior is likewise low and sensual, and his honors are shared by another. The Eastern King is the Savior from disease, as Christ is the Savior from sin. The Holy Spirit they make a nonentity. The whole transformation may be concisely stated in the language of Scripture; "They have changed the truth of God into a lie, and they worship the creature more than the Creator." [Mr. Holmes then specifies some of the blasphemous notions which had most shocked him, and says:] Furthermore they do hold that Tien Wong is the Son of God, as really and in the same manner as Jesus is. Some of their most intelligent men with whom I have conversed defended their worshiping him precisely on this ground. "He is the Son of God, and in worshiping him we worship God," they said. That this worship is of the same character as that addressed to Jesus and the heavenly Father, there can be no doubt. No one defended it upon the ground that it was not. On the other hand, they defended it upon the ground of his claim to divine worship. The assumptions which he makes in his proclamation, it appears to me, moreover, would unmistakably indicate the kind of worship he would demand. The son of the chief is likewise a member of the divine family. He is the adopted son of Jesus, and is appointed to be the head of all the nations. So it is stated in the edict, and so it was explained to us by those familiar

with their theories. Polygamy is another dark feature of their system. The Tien Wong has married about thirty wives, and has in his harem about one hundred women. The other kings are limited to thirty. The other high officers are also allowed a plurality of wives.

I had hoped too, that though crude and erroneous in their notions, they would yet be ready to stand an appeal to the Bible, and to be instructed by those competent to expound its truths. Here, too, I was disappointed. They have a new revelation, which is to be their criterion of truth, and are quite competent to instruct us. In fact, they bear in their hands a divine decree to which we are to submit, according to their account. To be sure they invite missionaries to come; they invited me to remain, or to return and remain with them. But it is easy to see how long they would be willing to tolerate a man who would preach doctrines radically opposed to those which they themselves promulgate, and upon which they found their claim to the obedience of China and the rest of the world. Their willingness—if indeed they are willing—to receive missionaries among them, is doubtless founded upon a misapprehension of their character. They suppose that the missionary will prove an instrument which they can bend to suit their own purposes. Exceptions might be made in favor of individuals: it is of those who hold the reins of power that I speak.

*Rev. J. S. Burden.*

Mr. Burden, of the (English) Church Missionary Society, in a narrative of his visit, with other missionaries, to Suchau, dated September 3, says:

It may be well to remind you, that, in the political organization of the rebels, there is no Emperor, but a "fraternity of kings," consisting of the heavenly king and ten subordinate kings, who are principally, at present, engaged in subduing the districts respectively assigned to them. The Kan wang, and one or two others, seem to be the only civil ministers of the kingdom in this list.

The visions of the "heavenly king," which may be almost said to be the foundation of the whole movement, were stated by the Kan wang to be fully believed in as realities, both by the chief and his subordinates. The Kan wang himself, notwithstanding all his previous Bible instruction, avows himself as a believer in them, though his conscience will evidently not allow him to entertain such gross ideas respecting them as his brethren and his master. \* \* \*

One alarming evil, consequent on these so-called "visions," is the belief by the "heavenly king," as well as by all those

who have had no other means of instruction, in a materialistic character of God. The Kan wang knows, of course, that this is wrong; but he at once confessed, on being interrogated, that the "heavenly king" constantly thinks of God under the figure of an old man, and is entirely unacquainted with his spiritual character. In the manuscript book written by the Kan wang, already alluded to, the phrase, *woo hing woo siang*, "without form or bodily shape," had been used by him in describing the true God. The expression, however, was expunged by the "heavenly king," who will not allow contradiction on this favorite article of his faith. Another grievous evil of these visions of Hung sew tsuen is the encouraging, or the inability to deny, the truth of vision-seeing by his followers. \* \* A third error, also to be attributed to the visions, concerns the nature and the mission of the Lord Jesus Christ. Hung sew tsuen has evidently no clear idea of either. He calls himself Christ's *T'oong pau hioong ti*, or "uterine younger brother." \* \* He designates Christ as the "heavenly elder brother," and the only mark of superiority that he allows him is the placing of his own name one character below the Savior, while he puts Christ's name in the same relation to that of the Father. \* \* The Kan wang's views of the Trinity are those of orthodox Christians generally. \* \* Polygamy is practiced by all the chiefs, from the head downwards, not even excepting the Kan wang, with all his knowledge of the requirements of God's law, as revealed in the Gospel. \* \* \*

All the Scriptures of the Old and New Testament (Gutzlaff's translation) have been published by them. They are said by the Kan Wang to be regarded as of supreme authority, and to be constantly and diligently studied by the heavenly king. \* \* In answer to our inquiries, we were informed that missionaries would be permitted to have free intercourse with the people everywhere, and that they would be permitted to teach and preach the doctrines that they believe to be in accordance with the Word of God. There would be no firman issued against us, so as to come between us and the people. Books prepared by missionaries will also be gratefully accepted, and a special request was made for a small book of prayers.

*Letter from the Chung Wang to Lord Elgin.*

The following is a translation of a letter, forwarded to Lord Elgin:—

Lee, the faithful King Chung Wang, and Commander in Chief of the Imperial forces of the Tai-ping Teen Kok dynasty, to the British Plenipotentiary and Ambassador Extraordinary in China—greeting.

Inasmuch as I have long heard that you honorable country most particularly rever-



ence the heavenly system of worship, which has been promulgated for more than eighteen hundred and sixty years; therefore I presume that your honorable country early obtained evidence respecting this wonderful doctrine's origin, and promulgated it in the West. How exceedingly excellent. But our true and holy Lord Teen Wang [the Emperor] in the year 1848 was received up by a heavenly messenger into heaven, and himself had an interview with the heavenly Father and heavenly elder Brother, [as he thought,] and thence obtained a commission to circulate the true doctrine for the regulation of the whole country. Again, from Kwang-sei he came to Nanking, and promulgated the heavenly system of religion, cut blocks and printed the Scriptures, and administered the washing ceremony. Although there is the difference of sooner or later, first and last, still, with your honorable country, we have received the same system of worship, and have regarded its principles all the same as yourselves. At present, the middle kingdom Chinese people have come to know the true doctrine; but when I consider that our people for thousands of years had not obtained this extraordinary doctrine, it is to be regretted. Anciently it was difficult to realize its excellencies for want of the knowledge of its principles. On examination, I find that from the year 1853, the third year of our true and holy Lord's ascension of the imperial throne, the desire to become disciples of the Lord Jesus prevailed, and all turned to the one principle. The literati in the presence—the court of the Emperor soon became of this class, and now it has widely extended and become deeply impressed in its main ideas, and is observed in its rites; all of which has been accomplished by the power of God. Truly it is not in man to have brought these things to pass.

I have now prepared for your honorable country a manifesto and true explanation, so as to remove the difficulties, that it may not hence be as the navigation of an intricate sea, or as the scaling of a mountainous rough road. The fish are deep and the wild geese distant; their mutual sounds and inquiries are difficult to comprehend. We must come nearer together to be mutually understood. Having increased the army, my press of business has not permitted me to do as I would wish. During this year, relying on the power of Heaven, I have succeeded in capturing Suchau and Hangcho, and should now be pleased that the missionaries of every country would come forward, prepare, and make known the true principles of the gospel to my people. At this I should greatly rejoice beyond the power of expression, desiring that those who are of the same doctrine might soon become of the same heart. The publication of this doctrine

would then soon become general, and the right way be made clear; ere long the whole country, even to its very borders, would practice Christ's system of worship, and publish it without limit. Truly would this be a flourishing, glorious result. I have reverently received the imperial commands to march through every Chow, Foo, and Hin. I myself wished to have an interview with the several foreign commissioners, in order to explain and obtain instruction that we might mutually maintain a good understanding. Ultimately, without appointment, I marched to Shanghai, and unexpectedly there was a ship of your honorable country that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reveres the same heavenly system of worship equally with your honorable country, and of course we appertain to the same discipleship. Why, then, so hastily repel us? Why doubt and fear without knowing my designs? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have deeply examined into the matter. Because several of my officers, having gone out three or four miles, and pitched their tents for a short time, waved a signal that Kahing was in jeopardy, I was therefore under the necessity of hastily re-assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

Now, as to the honorable countries, the several ministers of which are at Shanghai fostering the establishment of factories for commerce, I beg to remark to them, that as commerce for these several past years in succession has been going on as it should, why not pursue the same road as in former days? I myself am willing to treat with the several ministers, and according to the constant regulations govern all the laws of the custom-houses in relation to receiving duties, entirely acting on the prepared rules, most certainly not increasing the duties; because our heavenly dynasty, together with these honorable countries, revere the same heavenly system of worship, so that it may be said that all we under heaven so doing appertain to one family. Why should not all the brethren of the four seas throughout the world—east, west, north, and south—pursue the practice of peace and good-will towards each other? Taking all together, I beseech your honorable countries to exercise liberality of thought towards us. It has now been ten years since our true and holy Lord—Hung sew tsuen—was elevated to Imperial power in the year 1851, when he received heaven's mandate to go around and carefully govern the

beloved people, but to expel the injurious; to quiet the good, but to make it his business to execute the evil; retain the upright as heads, or officers, seeking truly to imitate, as Lord of the nation, the great Lu and Shun [two ancient famous Emperors]. And, moreover, Christ's system of religion, which has hitherto only been practiced in western countries, now flourishes in our middle country—China—which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing and his own ears hearing them. Hence I trust that he himself will early prepare a document, and carry the report to his own honorable country. Although upon rumination you should think the capital distant, yet the sails and wind will waft you thither in a short time. Do not upon beholding the great ocean turn back.

I have recently received the command to subjugate the south, north, east, and west, without reference to the place of location. Although at the time of receiving the holy instructions I most devotedly designed their fulfillment in minutiae, yet in embodying the way of carrying them out I did not purpose greatly producing disorder and destruction, bringing shame and remorse on myself. At present, the American missionary Lo How-chuen-sing-sang,\* with whom our true and holy lord, Hung sew tsuen, was formerly acquainted in Canton, not regarding the distance of several thousand le, has arrived; with whom I have had an interview. Availing myself of his full knowledge of the several countries that revere the heavenly system of religion; his abilities to make known mysteries of the gospel in words to the near, and its idea to the distant, opening up their understandings;—and, moreover, he has fully informed me concerning the business of my former approach to Shang-

\* Rev. I. J. Roberts.

hai;—therefore, having come a distance of seventy thousand le from his native country with the desire to publish the true doctrine in China, it is proper that he should be unrestrained in doing so. Our heavenly dynasty, in the establishment of such a work for myriads of years, will unite in promoting the effort to publish the gospel, which may be called doctrine indeed, there not being another system of religion of like origin. Even should it not immediately produce harmony among neighbors and polish them well, yet with united effort of body and mind, ere long its holy doctrines shall attain their desired results. Where, then, can its *confrere* be found?

Again, the New Testament, which your honorable country so greatly prizes, is that which our heavenly dynasty has cut on blocks for printing; and though the languages are different the meaning is but one; and soon we shall obey it, regard it, and thoroughly circulate it throughout China. But I truly fear that the yeomanry and common people may err with regard to the object of reverence, about which our heavenly dynasty and your honorable country are united; and having really erred, the deception may be handed down from generation to generation to no limited extent. \* \* Hereafter should we mutually act in concert, and not in opposition, the united efforts of our central and foreign countries as one body, will, in its luminous manifestations, perfect the design of giving our holy religion and the Holy Scriptures to myriads of places, flowing down like a limpid stream, in promulgation, through the attentive and obedient, from generation to generation. From this central country, China, the gospel will spread abroad, so that no distance will prevent it from bringing people under submission to Christ. Then all below heaven will be exceedingly blessed, and all the people will exceedingly rejoice.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

WESTERN TURKEY.—Mr. Dunmore writes from Constantinople, that the superintending care of the out-stations Broosa and Bilijik, together with Bandurma, having been assigned to him, he had recently visited those places, accompanied a part of the time by Mr. Herrick. At Bandurma they found some "enlightened" and other "partially enlightened" persons. They spent several days there, and on the Sabbath preached to about thirty persons in the morning, and twenty in

the afternoon. The enlightened young men renewed their former request for a preacher and teacher, and a graduate of the Bebek seminary was sent there after Mr. Dunmore's return to Constantinople, who reports an encouraging state of things. At Broosa "a sad division still continues in the church," apparently "past healing except by God's Spirit;" though Pastor Sdepan "seems to be doing the work of an able minister." At Bilijik, the congregations were found to have "diminished from forty to ten adults, and

the school from fifty to eight; mainly in consequence of the defection of the former teacher, who, for the second time, went back to the old Armenians a few months since." Subsequently, (December 6,) a native pastor, Hohannes Der Sdepanyan, was ordained over the little church at Biljik. "The examination of the candidate was very satisfactory," and "would have done credit to a candidate for ordination in our own land." About sixty persons were present at the ordination services, good attention was given, and it was hoped that a good impression was made.

Mr. Ladd wrote from Smyrna, December 3, mentioning the death of a member of the church there, "a young man of much promise, and much beloved." He remarks:

The family of this deceased brother have some rich relatives, several of whom tried to persuade the parents to have their son buried in the Armenian cemetery by their priests, we missionaries taking no part, of course, in the funeral exercises. One of the priests was also sent by the bishop, or vartabed, to persuade the family to accept of this arrangement. He told them that there should be made a great display of candles, crosses, priests, singers, &c.—a great honor among the Armenians—without charging the family anything for their services. But they, in a very proper manner, refused the proposal; the father asking the priest, whether he thought such a display was necessary for the salvation of his son; since Lazarus, being buried as a poor beggar, was still saved? The priest, finding his efforts unavailing, quietly withdrew; at the same time acknowledging, in the presence of several Armenians, that the Protestants are truly Christians. The next day the native Protestants and several Armenians attended the funeral services; and the remains were buried in the Dutch cemetery; nothing disrespectful being offered to any one, from any quarter. Several Armenians, who called on the family on this occasion, expressed their belief, of their own accord, that the deceased was saved. This acknowledgment was quite unexpected, and shows a great change in the views and feelings of many of the Armenians towards the Protestants.

Mr. Ball writes from Yozgat, December 13: "The revival which we enjoyed two years ago, proved to some a mere excitement, and they brought no fruit to perfection. Since then our audiences have decreased, the zeal of the brethren has languished, and the cares of this world and the deceitfulness of riches have choked the word. The tide has long been going out, and though every month we have hoped that it had nearly reached its lowest point, yet we have thus far watched for the returning tide in vain. How long, O! Lord, how long. What we see here continually reminds us of the reports from the Sandwich Islands. 'There are depths of iniquity not yet fathomed,' and

those who profess Christ are sanctified but in part." The chapel at Yozgat has been thoroughly repaired, or rather rebuilt, and was dedicated on the eleventh of November, when two persons were received to the church, making the number of members twenty-two.

Mr. Van Lennep wrote from Tocat, December 26:

Here in Tocat we are having an interesting state of things. There is much seriousness among our people, some appear to have become truly renewed by the Holy Spirit, and some have come out from among the Armenians and joined themselves to the people of God. Six, mostly young men, have just been admitted to the church, and there are some very promising candidates. The Holy Spirit is, I trust, in our midst, and this in answer to the prayers you all offer for us. May the blessing not stop, but increase until it come down like a mighty rain of love and mercy.

EASTERN TURKEY.—Mr. Trowbridge, of Erzroom, wrote December 8, giving some account of a recent tour on the plain of Pasin—"a long, narrow plain, lying north-east of Erzroom," "exceedingly fertile"—on which there are between thirty and forty Armenian villages, the names of which Mr. Trowbridge had ascertained. As a result of his visit, he says: "The impression left on my mind by this tour is that, humanly speaking, only proper labor is needed to bring all the Armenian villages on the Pasin plain under the quickening influence of the living truth. Good native helpers are needed, who will go with the Testament in hand, from village to village and from house to house, declaring the simple story of the cross. The way is open, we need but to press forward, and great results, with the divine blessing, are certain." Respecting general prospects at his station he remarks: "Our work on the whole is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey. Those results may be kept back for a time, but they will surely come, and will be glorious."

CEYLON.—Mr. Hastings wrote, Dec. 7:

You will be glad to learn, that there is an unusual religious interest in the training school at Batticotta, and also in the boarding school at Oodooville. It seems to be a genuine work of grace at both places, and the influence is extending somewhat, at those stations. While we rejoice in these indications of God's presence, our hearts are made sad by hearing of the apostasy of a man who was formerly a prominent assistant in our mission. Henry Martyn, formerly a tutor in Batticotta seminary, has become a papist. He married among the Romanists, and has been leaning that way himself for some years. He has recently come out openly and joined that church. This apostasy is attributed, by all parties, to worldly motives. Unfortu-

nately for the Romanists, since joining them he has been charged by the Government agent with gross dishonesty, and dismissed from the service of Government.

FUH-CHAU.—In a line to the Treasurer, dated November 9, Mr. Hartwell says:

We are all quiet at Fuh-Chau. I presume the report you refer to, of rebels attacking this place, was only of the disturbance created by some Canton seamen, who made some trouble by firing cannon from their vessels in all directions, and thus killing a few persons. One ball went through Mr. Doolittle's front gate. Do not be too much alarmed by rumors of rebels in China. I think there is not very great danger of injury to our persons should there be rebellion here, but no one can foresee. Pray for poor distracted China!

ZULUS.—Mr. Wilder's report of the Um-twalumi station, for the year ending May, 1860, is recently received. It contains some statements of interest. The Sabbath congregations had been somewhat larger than during the previous year, the average having been "not less than from 70 to 80." "The Sabbath school has numbered about 35 regular attendants, adults and children." The church, formed in 1859, now numbers nine members, four having been added by profession and one by letter during the year. "The contributions of the believers have not been large, but many have given at least one-tenth of their earnings, and some more than that." Generally these "believers," "cast off, or voluntary exiles from the kraals of their relatives, and spending much of their slender means for decent garments, are compelled to live on much poorer food than the heathen." "Most of them, for the greater part of the year, can afford no better food than boiled Indian corn, without salt, or milk, or sugar; and some, at times, go hungry; yet seldom a month passes but they manage to get a three-pence to give at the monthly concert."

"Two young men of considerable ability have been out to distant neighborhoods, on several Sabbaths, to tell their countrymen of the gospel. They are zealous, and are listened to with attention. There are, within ten or fifteen miles, some nine places where good congregations can be gathered on the Sabbath when any one will go to speak to them. The attendance at these places is from 40 to 80, and at two of them the people have requested that teachers may be sent to instruct their children in reading." "In conclusion," Mr. Wilder says, "I would assure you, that never has a year opened on this station with so bright prospects as the present, and never were our hearts more encouraged and cheerful in our work."

## DONATIONS.

### RECEIVED IN JANUARY.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Bridgton, Mr. Kilburn,	2 60
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch. and par.	346 35
Hallowell, Cong. ch. and so.	112 31
Winthrop, Mrs. Elizabeth Sewall,	100 00—518 66
Lincoln co. Aux. So.	
Warren, Cong. ch. and so. for the Zulu miss.	24 12
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch. and so.	15 10
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Buxton Centre, Rev. G. W. Cressey,	10 00
Eliot, Cong. ch. and so.	36 00
Kennebunkport, So. cong. ch. and so. m. c	9 23
Newfield, Cong. ch. and so. 4;	
Rev. J. Fisk, 1;	5 00—60 23
	660 11
A church member,	2 00
Calais, 1st cong. ch. and so. 209,60;	
(prev. ack. 112,62;)	96 98
Camden, Cong. ch. and so. m. c.	37 00
Machias, "Machias,"	2 00
Sumner, Cong. ch.	10 00—147 98
	808 19

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Canaan, m. c.	4 00
Orford, West cong. ch. and so.	13 19
Piermont, Cong. ch. and so.	25 00
Plymouth, Cong. ch.	36 50—78 69
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. m. c. 65; la. asso. to cons. Mrs. S. A. S. Lawrence on H. M. 97,10;	162 10
Goffstown, Cong. ch.	32 35
Hollis, do.	43 75
New Ipswich, 1st cong. ch. 50; 2d cong. ch. 21,40; a friend, 5;	76 40
Pelham, Ladies, 42,50; H. a new year's offering, 10;	52 50—367 10
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, E. D. 5; Mrs. A. B. 5;	10 00
West Concord, Cong. ch. 15; Rev. A. P. Tenney, 5;	20 00—30 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch.	65 21
Exeter, 1st and 2d cong. chs. m. c. 39 32	
Hampstead, Cong. ch. and so.	22 10
Portsmouth, A friend,	20 00
Rye, Cong. ch. and so.	12 00—158 53
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Laconia, Mrs. M. W. Y. 5; J. K. Y. 10;	15 00
Sandwich, Cong. ch.	3 00—18 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Newport, Cong. ch. and so. to cons. Mrs. MARTHA B. RICHARDS an H. M.	100 00
	752 32

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch.	18 00
Cornwall, A bal. of sub.	10 00
Middlebury, Cong. ch. bal.	16 00
Shoreham, K. B.	2 00—46 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. m. c.	50 00
St. Johnsbury, 2d cong. ch. and so. 77,19; friends, 200;	277 19—327 19
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, JOB LYMAN, to cons. himself an H. M.	100 00
Jericho Centre, Ladies' cent so.	10 00—110 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, 1st cong. ch. and so.	191 55



Orange co. Aux. So. L. Bacon, Tr.	
Thetford, 1st cong. ch. 35; J. Pratt, 10;	45 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, m. c.	5 00
Coventry, Cong. ch. and so.	20 10—25 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, 1st cong. ch. and so. m.	
c.	52 00
Pittsford, Coll.	103 00
West Rutland, do.	124 70—279 70
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. and so. m. c.	7 60
Berlin, do.	63 00
Montpelier, do. m. c.	21 96—92 56
Windsor Co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Hartford, H. A. H.	25 00
Norwich, Cong. ch. and so.	47 60
Springfield, do.	21 11—93 11
	1,210 11

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Glendale, S. P.	5 00
Monterey, Unknown,	1 00.
Pittsfield, 1st cong. ch. and so. m.	
c.	101 75
Williamstown, 1st cong. ch. m. c.	
36; Rev. Dr. Hopkins, 30;	66 00
Windsor, m. c.	10 00—183 75
Boston, S. A. Danforth, Agent,	
(Of wh. fr. a friend, 20, H. D. 2; J. W.	
F. 3; S. L. R. 9;)	1,726 93
Essex co.	
Ipswich, 1st cong. ch. and so.	157 17
Lawrence, A friend, 2; Lawrence	
st. ch. 12,72;	14 72
Marblehead, 3d cong. ch. and so.	
m. c.	9 00
Salem, Tabernacle ch. m. c.	14 65
Wenham, m. c.	1 75—197 29
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union	
evan. ch. and so.	12 00
Newburyport, North cong. ch. wh.	
with prev. dona. cons. EDWARD	
H. HOLLAND an H. M. 51,50;	
united m. c. 31,50; Whitefield	
cong. ch. and so. to cons. Mrs.	
ELIZABETH C. SWEETSER an H.	
M 100;	183 00—195 00
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Cong. ch. and so. m. c.	72 10
Greenfield, Mrs. S. F. Blodgett, a	
thank-offering,	15 00
Shelburne Falls, Cong. ch. and so.	48 00—135 10
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
East Hampton, Payson ch. and so.	127 94
Middlefield, Cong. ch. and so.	17 47
South Hadley, L. Gaylord,	2 00—147 41
Middlesex co.	
Cambridge, Harvard Coll. So. Chr.	
Brethren,	30 00
Cambridgeport, 2d cong. ch. and so.	27 10
East Cambridge, Evan. cong. ch.	
m. c.	22 64
Groton, Union ortho. ch. m. c.	45 66
Lincoln, 1st cong. ch. la. miss. sew.	
circle, to cons. Rev. HENRY J.	
RICHARDSON an H. M.	50 00
Littleton, Cong. ch. and so.	25 00
Lowell, Kirk st. cong. ch. m. c.	33 61
Malden, Trin. cong. ch.	87 00
Natick, 1st cong. ch. and so.	57 45
Needham, Cong. ch. and so. m. c.	13 57
North Chelmsford, A friend,	5 00
Reading, Old South ch. 50,05; m.	
c. 42,25;	92 30
Saxonville, m. c.	50 35
South Reading, C. Dole,	10 60
West Newbury, 2d par.	33 00
West Newton, Cong. ch. and so.	
m. c.	55 70—614 38
Norfolk co.	
Dedham, A friend,	4 00
Dorchester, A friend, to cons. Miss	
ELIZABETH A. WALES an H. M. 100 00	
Medfield, 2d cong. ch. and so.	30 60

Roxbury, Eliot ch. m. c. 23,49; A.	
10; Vine st. ch. m. c. 104,35;	137 84
West Roxbury, South evan. ch.	
and so. A. S. B. 10; m. c. 38,77;	48 77 320 61
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, J. H. Bartlett, Jr.	25 00
Rochester, Rev. S. Clark,	5 00
Wareham, A friend,	3 00—33 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st cong. ch. m. c.	121 00
Scotland, Cong. ch. m. c.	20 00
South Weymouth, Rev. Mr. Terry's	
ch. m. c.	32 41—173 41
Taunton and vic.	
Berkley, Rev. F. Davis,	1 00
Raynham, 1st cong. ch. and so.	22 66—23 66
Worcester co. Central Asso. W. R. Hooper, Tr.	
(Of wh. fr. Clinton, 1st evan. ch. and	
so. 84,31; Princeton, cong. ch. 114,83;)	315 14
Worcester co. South Conf. of chs. W. C.	
Capron, Tr.	
Blackstone, m. c.	20 00
Millbury, 1st cong. ch. and so.	18 00
Webster, Cong. ch. and so.	120 25—158 25

Chelsea, Winnisimmet ch. and so.	
m. c. 31; Broadway ch. and so.	
m. c. 13,22;	44 22
Unknown, 10; a friend, 5;	15 00—59 22
	4,313 15
Legacies.—Conway, Mrs. Sarah H.	
Adams, by Rev. G. M. Adams,	
Ex'r,	100 00
Enfield, Mrs. Maria Babbitt, by	
Alvin Smith, Ex'r,	24 42—124 42
	4,437 57

## CONNECTICUT.

Fairfield co. East Aux. So.	
Bethel, Cong. ch. to cons. Rev. E.	
C. BALDWIN an H. M.	72 33
Stratford, Miss Hawes,	5 00—77 33
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. miss.	
benev. so. 52,26; Master Board-	
man B. Beardsley, 30;	82 26
Greenfield Hill, Cong. ch.	50 68
Green's Farms, Cong. ch. m. c. 4;	
T. B. Wakeman, 20;	24 00
Norwalk, Cong. ch. coll. and m. c.	187 65
South Norwalk, Cong. ch. m. c. 20;	
Rev. D. Pratt and wife, 10;	30 00
Stamford, Cong. ch. James Betts	
and fam. wh. with prev. dona.	
cons. CHAS. W. KNAPP an H. M.	60 00
Stanwich, Cong. ch.	43 00
Wilton, Cong. ch. bal. of coll.	25 00—502 59
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Windsor Hill, Cong. ch. and	
so.	52 87
Farmington, "X. Y."	50 00
Hartford, Centre ch. m. c. 6,12;	
a friend, 5;	11 12
Hartland, Cong. ch. and so.	10 00
South Windsor,	19 25—143 24
Hartford co. South Aux. So. H. S. Ward, Tr.	
New Britain, 1st cong. ch. m. c.	21 29
Newington, Cong. ch.	192 95
Portland, Gent. 56; la. 33,56;	99 56
Wethersfield, 1st cong. ch.	75 82
Westfield, Cong. ch. gent. and la.	
27,98; m. c. 22,02;	50 00—439 62
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcockville, Cong. ch. and so.	40 35
New Canaan, do. m. c.	49 00
North Cornwall, Benev. asso.	47 18
North Woodbury, Cong. ch.	108 00
Roxbury, Cong. ch. and so. bal.	3 00
Sharon, 1st do.	125 00
Salisbury, Cong. ch.	90 00
South Britain, m. c.	5 00
Watertown, A friend,	18 50—486 03
Middlesex Asso. J. Marvin, Tr.	
Centre Brook, m. c.	15 00
Chester, Cong. ch. and so.	79 00
Hadlyme, Cong. ch. gent. and la.	

asso. 45,40; m. c. 15,15; to cons.	
Rev. HENRY W. JONES an H. M.	60 55
Higganum, Cong. ch. and so.	89 33
Millington, Cong. ch.	10 00
Westbrook, Cong. ch.	34 93
Westchester, Cong. ch. and so.	100 00—388 87
New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, North ch. m. c. 11; Centre	
ch. 320; m. c. 13,70; Yale coll. ch. m. c.	
13,80; sub. of J. W. Gibbs, 15; Davenport	
chapel, m. c. 4,60; Chapel st. ch.	
224,94; m. c. 7,64; South ch. m. c. 7;	
3d ch. and so. 102,14; Prof. E. E. Salisbury,	
100; a friend, to cons. Rev. Fisk	
P. BREWER an H. M. 50;	874 82
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Bethany, Cong. ch.	28 35
East Haven, La. miss. asso.	43 24
Madison, Cong. ch. m. c. 63,93;	
married ladies' sewing circle, wh.	
with prev. dona. cons. Mrs. EBER	
J. BISHOP an H. M. 37; J. T.	
Lee, 10;	110 93
North Branford, Cong. ch.	45 40
North Haven, Cong. ch. 64; m. c.	
26;	90 00
Wallingford, Cong. ch.	70 36—388 88
New Haven co. West Conso. A. Townsend, Tr.	
Woodbridge, Ladies' asso.	50 00
New London and vic. and Norwich and vic.	
F. A. Perkins and Charles Butler, Trs.	
Bozrah, New Concord, coll. 17,85;	
Fitchville, do. 25;	42 85
Colchester, 1st cong. ch. and so.	130 00
Lebanon, 1st ch. ladies, 23,75;	
gent. 12;	37 75
Griswold, 1st ch. m. c. 11,50; coll.	
45,05;	56 55
Montville, 1st ch. coll. (of wh. fr.	
N. B. Bradford to cons. Mrs.	
MARIA FITCH an H. M. 100;)	185 61
Norwich, 2d ch. and so. m. c. 9,31;	
Broadway ch. m. c. 9,75; 1st so.	
m. c. 6,33;	25 39—478 15
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. ch.	112 66
South Mansfield, 1st cong. ch. and	
so. gent. 75; la. 55,68; m. c.	
5,32; to cons. GEORGE SWIFT	
an H. M.	136 00
Tolland, Cong. ch.	44 52
Vernon, do. ladies,	4 00—297 18
Windham Co. Aux. So.	
Westminster, La. asso. 12; gent.	
do. 8;	23 00
West Woodstock, Mrs. G. B.	1 00
Willimantic, m. c. 16,25; Miss J.	
M. 1;	17 25—38 25
	4,164 36

Legacies.—Columbia, Miss Levina	
Richardson (to cons. LEANDER	
RICHARDSON an H. M.) by J. H.	
Richardson,	100 00
West Hartford, Mrs. A. P. Tal-	
cott, by Joseph Cone,	79 31—179 31
	4,343 67

## RHODE ISLAND.

Little Compton, United cong. ch.	
m. c.	20 53
Pawtucket, Cong. ch. m. c. 218,94;	
la. asso. 156,74; gent. (in part,)	
151,32; of wh. fr. a friend to cons.	
LYMAN B. GORF an H. M. 100;)	527 00
Providence, Mrs. S. S. for African	
miss.	50
Slatersville, Cong. ch. and so.	400 00—948 09

## NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.	
Geneva, Rev. M. P. Squier, (in	
part,)	20 00
Gorham, Pres. ch.	13 43
Penn Yan, do.	14 70—48 12
Monroe co. and vic. Aux. So. E. Ely, Agent.	
Bergen, Cong. ch.	17 93
Rochester, Plymouth ch.	40 06—57 93

New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Ambrose K. Ely, 200; Mrs.	
H. J. 100; students of Union Theol.	
sem. 16,53;)	1,002 81
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, 1st pres. ch. an individual for sup-	
port of a miss. in Turkey,	53 78
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Fem. miss. so.	11 88
Syracuse and vic. Aux. So. S. Mead, Tr.	
Syracuse, 1st pres. ch.	139 25
	1,313 77

Albany, 4th pres. ch. to cons. ABRAM	
KIRK an H. M. 100, prev. ack.	
Amsterdam Village, Pres. ch. m. c.	66 24
Batavia, Pres. ch.	83 51
Branchport, Coll.	4 50
Bridgehampton, Pres. ch.	35 00
Cambria, 1st cong. ch.	60 00
Camden, Cong. ch.	22 88
Campton, Cong. ch. and so.	24 05
Cuba, Black Creek ch.	45
Gilbertsville, Pres. ch.	35 00
Hannibal, Cong. ch.	4 00
Haverstraw, Central pres. ch.	30 92
Homer, A friend,	10 00
Hudson, 1st pres. ch. m. c. 87; ladies,	
47; s. s. for support of Dea. John	
Hermedz. 35;	169 00
Leroy, 1st pres. ch. 46; exc. 23c.;	45 77
Lookout, do.	180 00
Malta, Mrs. H. Rowell and Son,	8 00
Manchester, Pres. ch.	3 00
New Road, Cong. ch. 14,50; Fem.	
miss. so. 10,50;	25 00
New Rochelle, Miss S. Brewster,	12 00
New York, Two friends,	6 00
North East Centre, Cong. ch.	10 00
Northville, Cong. ch.	10 00
Owego, Pres. ch.	37 86
Pembroke, 1st do. m. c.	27 00
Richfield Springs, Ch.	14 75
Sweden, Pres. ch.	20 00
Vernon, Mt. Vernon pres. ch.	32 00
Weedsport, Pres. ch.	20 00
Westmoreland, Rev. J. Petru,	1 00
A friend, to cons. Miss MARY ALIDA	
BOARDMAN, of Rome, an H. M.	100 00—1,097 93
	2,411 70

Legacies.—New York, Mrs. Rebecca	
McCullum, by J. B. Morton,	
Ex'r,	500 00
Troy, Benjamin Tallmage and Mrs.	
Maria Tallmage, by Mrs. Maria	
J. Cushman,	828 23—1,328 23
	3,739 93

## NEW JERSEY.

A lady,	5 00
Chester, Cong. ch.	12 53
Rockaway, Pres. ch.	29 60
South Orange, Pres. ch. J. D.	
Sprague,	10 00
Springfield, Rev. O. L. Kirkland,	10 00—67 13
Legacies.—Rockaway, Clariessa King, by	
Samuel B. Halsey, Ex'r,	150 00
	217 13

## PENNSYLVANIA.

By Samuel Work, Agent.	
Dunmore, Rev. T. R. Townsend,	10 00
Philadelphia, Pine st. ch. m. c.	
29,17; Union m. c. 17,56; Clin-	
ton st. ch. 23; Miss Linnard,	
30;	100 03—110 03
Belle Valley, A widow's mite,	3 00
Brooklyn, Pres. ch.	14 00
Carbondale, Pres. ch. to cons. WIL-	
LIAM ROOT an H. M.	100 00
Montrose, Pres. ch. coll. 60; La.	
cent so. 24;	81 00
Philadelphia, F. A. P.	5 00
Pittsburg, D. O. Jones,	4 00
Providence, Cong. ch.	20 00

Sugar Grove, Mrs. M. R. 2; Miss C. F. 1;	3 00
Troy, S. W. Paine,	15 00—248 00
	358 03

**DELAWARE.**

Wilmington, Hanover st. pres. ch.	20 00
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**DISTRICT OF COLUMBIA.**

Washington, 4th pres. ch. 51,33; Rev. J. C. Smith, 24; 1st pres. ch. miss. asso. 208;	286 33
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**VIRGINIA.**

Alexandria, A friend, avails of her mother's silver clasp,	1 25
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**KENTUCKY.**

By G. L. Weed, Tr. Covington, Miss Franklin, 1; J. M. Preston, 20;	21 00
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**TENNESSEE.**

Blountville, Coll. for the Nestorian miss. 31,77; m. c. 13,50; dis. 4,50;	40 77
New Canton, L. H. Rogan,	5 00—45 77

**OHIO.**

By G. L. Weed, Tr. Cincinnati, 3d pres. ch. m. c. 16,64; Welsh cong. ch. (of wh. fr. James Griffiths to cons. Rev. THOMAS EDWARDS an H. M. 50; 81,10;	97 74
Cleves, C. Yates,	5 00
College Hill, Pres. ch. m. c.	3 33
Georgetown, do.	1 00
Granville, Ch. coll. bal.	50
Jersey City, Pres. ch. 13,60; m. c. 2,50; Miss J. R. 5; Rev. C. M. Putnam, 10,90;	32 00
Johnstown, Pres. ch. 19,55; m. c. 12,45; Rev. E. Garland, 12;	44 00
Williamsburg, O. Dudley,	3 00

Ded. ex.	186 57
	1 75—184 82

Breckville,	8 00
Cleveland, 2d pres. ch. 14; H. K. Wells, 10;	24 00
Hudson, Cong. ch. 34,84; m. c. 11,39; Bible class miss. asso. 6,66;	52 89
Logan, E. T. R.	1 00
Maumee City, 1st pres. ch.	23 35
New Lyme, C. S.	1 00
Painesville, Coll. 73,28; m. c. 26,97;	100 25
Farma,	1 70
Putnam, Pres. ch. and cong.	84 00
Solon, Pres. ch.	12 53
Strongsville,	6 63
Windham, m. c. wh. with prev. dona. cons. ZENAS S. BIERCE an H. M.	5 00—320 35

**MICHIGAN.**

East Saginaw, 1st cong. ch.	7 75
Fentonville, Pres. ch.	12 00
Port Huron, Cong. ch.	13 00
Three Rivers, Pres. ch.	50 00
Vassar, S. W. Voorheis, a thank-offering,	10 00—92 75

**INDIANA.**

By G. L. Weed, Tr. Danville, Pres. ch.	15 00
Shiloh, do. m. c.	5 00—20 00
Indianapolis, A. D. Wood,	10 00
Mishawaka, A friend,	1 00—11 00
	31 00

**ILLINOIS.**

By G. L. Weed, Tr. Rushville, Pres. ch.	12 00
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By Rev. C. Clark. Knoxville, N. S. pres. ch. m. c.	3 00
Sandwich, Pres. ch. m. c.	10 00
Springfield, 2d do. 9; Mr. and Mrs. L. C. Boynton, 25; Mrs. A. for Madura mission, 11;	45 00—£8 00
Bunker Hill, Ch. and so.	5 85
Chicago, Olivet pres. ch.	150 00
Farmington, M. Simpson, 10; dis. 1;	9 00
Maroa, Pres. ch. Pres. ch. m. c.	3 00
Port Byron, Cong. ch.	11 00
Tolano, W. Keble,	9 00
Virden, Pres. ch. m. c.	10 00—197 85
	267 85

**WISCONSIN.**

By Rev. C. Clark. Beaver Dam, Pres. ch.	37 47
Racine, do.	40 15—77 62
Beloit, Mrs. J. C. Newcomb,	10 00
	87 62

**IOWA.**

Cedar Rapids, 1st pres. ch.	10 00
Kossuth, do.	2 00—12 00

**MINNESOTA.**

Hastings, Pres. ch. m. c.	2 18
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**TEXAS.**

San Antonio, S. W. W.	2 50
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**FOREIGN LANDS AND MISSIONARY STATIONS.**

Amanzimtote, South Africa, Jubilee offering, bal.	189 14
Danville, C. E., Cong. ch. m. c. 18; H. P. S. 2;	20 00
Fingal, C. W., Mrs. Eleanor D. Johnston,	30 00
Hazlewood, Dakota m. Sab. coll.	7 20
Ifumi, S. Africa, Jubilee offering, bal.	18 45
Jaffna, India, do. do.	108 96
Madura, India do. do. Mr. and Mrs. Capron,	25 00
Montreal, Canada, Mrs. Lyman's former pupils, for support of a pupil in Miss Fisk's sch. Oroomiah. 168; Mrs. Benjamin Brewster, Jr., do. 18; Mrs. Henry Lyman, do. 18;	144 00
Pajutazie, Dakota, m. c.	1 85
Pasumalie, India, Mr. Grout, graduate of seminary,	75 00
Shipton, C. E., A. M.	4 00
Sivagunga and Mana, Madura stations,	15 30
St. Stephen, N. B., Cong. ch. 68,15; m. c. 4,50;	72 65
Tuscarora, m. c.	2 54
	714 10

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

MAINE, . . . . .	\$69 89
NEW HAMPSHIRE, . . . . .	29 36
VERMONT, . . . . .	52 00
MASSACHUSETTS, . . . . .	62 82
CONNECTICUT, . . . . .	46 40
RHODE ISLAND, . . . . .	8 00
NEW YORK, . . . . .	156 94
PENNSYLVANIA, . . . . .	22 74
MARYLAND, . . . . .	75
OHIO, . . . . .	117 42
INDIANA, . . . . .	10 00
ILLINOIS, . . . . .	14 76
MICHIGAN, . . . . .	20 14
IOWA, . . . . .	53 63
OREGON, . . . . .	65
IN FOREIGN LANDS, . . . . .	10 00
	674 90

Donations received in January,	17,797 40
Legacies,	1,781 96
	\$19,579 36

<del>\$3</del> TOTAL from August 1st to January 31st,	98,552 88
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THE  
MISSIONARY HERALD.

VOL. LVII.

APRIL, 1861.

No. 4.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ESIDUMBINI.

LETTER FROM MR. TYLER, OCTOBER  
15, 1860.

THE reader will be gratified to perceive that Mr. Tyler finds occasion to speak in a cheerful and hopeful manner respecting the prospects in his field of labor; and may well, by this consideration, be led more earnestly, because hopefully, to comply with his request, remembering the peculiar temptations of converts there and in other heathen lands, before the throne of grace.

*Encouragements.*

Our prospects were never better than at present. The heathen, so far as I know, are without exception friendly to us. Our congregations are as large and attentive as I could expect. Seven young men and boys have just come to reside with me for a year, whom I hope to benefit by industrial and moral training. Some of them have previously lived with us, and been taught to read. It is encouraging to see them coming of their own accord, and manifesting an eager desire for instruction and clothing. Three years ago, they were all engrossed in heathen follies and vices. It is our constant prayer that God will bring these precious souls into the king-

dom, and make them blessings to their countrymen.

Some of the heathen parents are not so much opposed as formerly to their daughters' residing in our family. We have lately taken a small girl for three years, during which time we hope she will acquire so great a disrelish for heathenism as to abandon it forever. The girl who fled from her father, about whom I wrote in February last, remained in Mr. Mellen's family, at Inanda, a few months, when her father relented and brought her back to us, pledging himself that he will not sell her to a heathen without her consent. A young man, professedly pious, wishes to marry her, and she appears attached to him; but alas! the avaricious father demands thirty head of cattle, and the young man is unfortunately poor. Although we hope some happy settlement will be made, we are not without fears in respect to her future course. At present she appears well, but is frank to confess that if she should return to her heathen home, she would not be able to resist the temptations which would constantly beset her.

*The Strong Temptations of Converts.*

And here I would remark, it is with great fear and trembling that we hope in



respect to many of the believers in this heathen land. That some of the oldest are stable and conscientious Christians we cannot doubt; but even such, if placed for a long time away from the direct influence of a missionary, would grow cold, if they did not yield to temptation and dishonor their profession. In reading, a few days since, the last April number of the Herald, I was particularly impressed with Mr. Bushnell's description of the native believers at the Gaboon. That brother could hardly have better described this people than when he said: "There seems not to be moral stamina enough in most native converts to withstand the temptations and adverse influences to which they are exposed, when withdrawn from the direct influence of the missionaries." There have been some cases of apostasy in *this* mission as painful as the one to which our brother in that trying field alludes, and we can sympathize with him most deeply. We can hardly expect, in the present generation of converts from this polluted people, that Christian consistency and firmness we would fain behold. These *shades* in our missionary work are all calculated to stimulate us to fidelity, and lead us to feel more our dependence upon Almighty aid. Would that our patrons at home, and all who pray for the heathen, at the family altar as well as at the monthly concert, realized more the *peculiar* temptations to which converts from heathenism are exposed, that they might more fervently address the throne of grace in their behalf. Should not this be made a *special* object of prayer? For what is true in these African missions is undoubtedly true, also, in other fields.

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### Mission to Western Turkey.

#### SMYRNA.

LETTER FROM MR. DODD, JANUARY  
18, 1861.

MR. AND MRS. DODD have been called to severe affliction in the death of a little

daughter, six and a half years of age; but they have the rich consolation of "assured confidence that she loved the Savior," and "has gone to the 'happy land' of which she loved to sing." Respecting the religious prospects of the community at Smyrna, he is permitted to report some pleasing facts.

### The Week of Prayer.

You will be pleased to learn that there is a hopeful state of things among the English population of Smyrna. Some months ago, a union weekly prayer meeting was established. It has been gradually increasing in interest to the present time. During the week of prayer, (January 6-13,) we had the meetings every evening. The Dutch chapel, which you may remember as the place of our English service, was crowded to overflowing on each occasion, and on the last evening, probably two hundred people were present, sitting and standing. The meetings, too, were deeply solemn. I doubt whether such meetings have been known in Smyrna since the days of Polycarp. We intend to continue them twice a week for a time. There is an unusual spirit of prayer among Christians, and a good deal of thoughtfulness and tenderness among the impenitent. May it prove the beginning of new things in Smyrna, both among Franks and natives.

### The Armenian Community.

Our hearts long, even to breaking, for the display of God's power among the Armenians. We stand in perishing need of this. Though in outward things there is progress, increased enlightenment and acquaintance with the truth even, we have seen no spiritual progress for two years. Two years ago, and for a time before that, there was an encouraging state of things. The church had grown in numbers, was active and prayerful, and congregations were increasing. Since that time there has been no visible progress, but rather a decrease in numbers and in interest. There have been bickerings among

brethren, dissatisfaction and coldness, few additions from without, and diminished congregations. But we hope the Lord has gracious designs towards us. A month ago, he took away a prominent church member. It has done the church good, and there is a much better state of feeling. He has also visited both the mission families, one with long sickness, and the other with bereavement, and we hope has thus quickened us. We trust we may see the fruit of all this in our work; but most of all, we hope for answers to prayer.

We continue to have good news from Aidin, and have much hope that that is to become an important centre, from which the word of God will sound abroad.

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CESAREA.

LETTER FROM MR. FARNSWORTH, DE-  
CEMBER 17, 1860.

*Chapel at Moonjasoon—Progress.*

IN a brief letter—"hoping to write again soon"—Mr. Farnsworth gives some account of matters at an out-station in which he had been greatly interested. Referring to efforts of the Protestants at Moonjasoon to build a place of worship, he writes:

I am glad to tell you that, at length, their efforts have been crowned with complete success. Though they have had many difficulties to contend with, they have patiently persevered, and last week it was my privilege to join with them in the dedicatory exercises. The chapel is a very neat stone building, accommodating about one hundred hearers, and has been built mostly at the expense of the brethren of the place.

I cannot tell you how much we enjoyed this occasion, or how much our hearts were encouraged by it. We were accompanied by about a dozen of the Cesarea brethren, who enlivened our ride by singing many of the sweet songs of Zion. The dedicatory services were held Thursday, December 13, and the stirring hymn, "All hail the power of

Jesus' name," led off the exercises, ringing out over the village like a clarion note. There were about sixty hearers present on the occasion—not so many as we had hoped—but the reason of this may be found in the fact that a vartabad had just given strict orders to the people not to talk with the Protestants. Though such orders are little heeded, every body—priests and people—regarding them as rather ridiculous, they still have some effect in keeping people from our meetings and pupils from our schools.

In the afternoon of the same day a second meeting was held, the Lord's supper was administered, and two children were baptized. It was a joyful day for our brethren at Moonjasoon. We all felt ready to exclaim: "What hath God wrought!" Only two and a half years ago I visited this place and found it entirely closed against us. Though the families of two men, known as Protestants, resided here, they were themselves at Constantinople, and we could find no house for a helper, and no encouragement. At a much later period there was a state of things hardly less discouraging. Now we have a nice chapel, a good school of from fifteen to twenty pupils, and a Protestant community of some thirty souls.

*Burying Ground Secured.*

I may mention, also, another event of some importance to this little community. At my first visit a place was pointed out as a very desirable spot for a burying ground. From time to time the question has been raised, Can we not get it? There was little hope that we could, but now we see how the Lord brings good out of evil. A few months ago there was, in Constantinople, a most disgraceful mob at the burial of a Protestant Armenian. That mob was, unwittingly, giving us this place, and purchasing similar spots for the little Protestant communities scattered throughout the empire. The civil head of the community improved the occasion of our visit, to

obtain from the various nationalities the papers necessary to secure to us this place for the desired purpose.

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SIVAS.

LETTER FROM DR. WEST.

THIS letter from Dr. West is without date, but was probably written late in December, or early in January. Its statements in regard to his medical practice, as well as on other subjects, are of interest and value.

*Medical Practice.*

The past year has been one of incessant and laborious work. I must have had some thousands of professional calls. For a few months I have kept a record of my daily prescriptions, noting the various diseases for which they have been made. The largest number I have made in one day is one hundred. This is too much, but it was pressed upon me.

I have had, within the year, probably, at least a hundred surgical operations, major and minor. Of the former twenty; of which fifteen were lithotomy. One of the patients whose life I saved by an operation for strangulated hernia, was an Armenian priest. He, like multitudes of his people, prays much for me, according to his own account. I take occasion to tell them, at times, what kind of prayers avail with God. In the same way, also, I have the prayers of many Mussulmans. I performed the operation of lithotomy on one of their Imams. He, with many others of that sacred character, for whom I have prescribed, are, I am assured, praying for me; and I am also assured that their prayers are of the utmost service. Devout and prayerful language is characteristic of the Orientals, but they little know the meaning of true prayer. Such expressions, however, show their good-will. I feel a friendship for them in return, and as I continually meet with friendly greetings and kind reception, I feel that I have reason to thank God that he has opened for me so wide a door of usefulness among them. As they gather around me at the shop,

or assemble to see me in the surrounding villages to which I am called, or in their homes in the city, I take great pleasure in speaking to them concerning the truths of God's word, and always have respectful attention. I thus gain the ear of very many who do not attend our stated services.

Of minor surgical operations, many have been for various opthalmic affections which are common in this country. Sivas is central, and many patients come to me from surrounding cities and villages from a distance of a hundred miles and more. I sometimes have opportunity to sell copies of the Scriptures to those thus coming from abroad; and as many of the diseases of the people are the result of their sins, or their religious errors—fastings, &c.—I can daily preach to them practical sermons.

Sivas being the seat of the Pashalic, I frequently have patients among the Turks in authority, and have been able to turn their friendship to account in protecting some of the Protestants from oppression.

*Medical Students—Bible Class.*

During a great part of the year, I have given an hour daily to instructing a class of young Armenian physicians in medical science, both didactic and clinical. Of these two are Protestant, the others Armenian. They have all made good progress, and I hope they will make useful men. Their position gives them great influence among the people. Two of them are sons of the leading Armenian physicians of the city. Coming to receive instruction from me, they hear much scriptural as well as scientific truth. One has been a constant, and another a frequent attendant at my Bible-class on the Sabbath. Respecting the first I have strong hopes. He prays daily in his family, and reads God's word; and his daily walk and conversation bespeak the true Christian disciple. He is ready to encounter opposition and persecution for the sake of Christ and his gospel, and

his father-in-law, an Armenian priest, gives him trouble.

I have also a lad of fifteen in my employ, in the shop, who has one of the brightest minds in the city. He has been designed for the priesthood, but is now reading and studying the Scriptures much, and attends the Bible-class. His eyes seem daily opening to the errors of his church.

My Bible-class is in Armeno-Turkish, as Turkish is my language, and I frequently have strangers attending it, and sometimes Turks. I can see that gospel light is continually spreading. The Sivas people are more worldly, and harder to reach, than the more simple inhabitants of some of our mission stations. We need your prayers for the baptism of the Holy Spirit upon us all. There is a very extensive awakening as to the errors of the Armenian church; but there has been as yet very little spiritual awakening, and earnest desire to find the true salvation. This is what we long to see, and that for which we labor and pray.

#### *The Kuzzelbash Koords.*

Dr. West next speaks of a visit to Gurun, by himself and Mr. Winchester, accompanied by Baron Krikor, the helper mentioned by Mr. Winchester in a letter published last month, as having been sent among the Kuzzelbash Koords. The readers of the Herald will be sorry to learn that he found it expedient very soon to retire from a field which seemed to be so promising. Dr. West says: "Baron K. was to have remained among the Kuzzelbash Koords, respecting a visit to whom Mr. Winchester wrote you not long since; but opposition was raised by the surrounding tribes, and such threats were thrown out that he was advised not to remain, as his life might be jeopardized. They still profess to be anxious for instruction, and we have sent them word to depute a few to come to Sivas this winter and learn to read the Bible; and then return, Bible in hand, to instruct the rest."

#### *Gurun—Protection Promised.*

There are about 1,200 Armenian and 600 Turkish houses in Gurun. Protestant houses, as yet, are few. As the Ar-

menians are strong the Turks stand in fear of them, and are quite disposed to be friendly to the Protestants, who have encountered considerable persecution.

The day after we arrived we called on the Moodir and Mejlis, to request protection for Baron Krikor and a burial place for Protestants. They received us well and granted our requests. I recognized an old patient in one member of the Mejlis. Next morning the Moodir called to consult me professionally. I showed him a copy of the Turkish Bible, and he said he possessed one, which he had obtained in Oorfa or Aintab. He took occasion to preach to an Armenian present on the errors of his church, such as the worship of images, saints, &c., and said the Protestants were free from these errors and were destined greatly to increase.

#### *Promising Indications.*

Four brothers, of an influential Armenian family at Gurun, are spoken of as much enlightened and apparently interested in the truth. One of the brothers arrived from Marash while the missionaries were there, bringing a letter from Mr. White of that station, who spoke of the bearer as in an interesting state of mind. Dr. West says:

I think we have reason to hope for that house, that they will embrace the truth. Their minds are evidently convinced, and their hearts touched. There are other families said to be in a similar state. The people evidently feel the influence of the work at Marash and Aintab, and this influence must continually increase, as there is much intercourse with those places. Strong desires are expressed that a missionary may reside among them. A stay of a month or two, if not a permanent residence, would be of great profit, I have no doubt. Mr. Winchester hopes, before many months, to visit them again, and make a longer stay.

On our first coming into the place, we were hooted at and stoned; but as soon as it was known that the English hakem from Sivas had come, the tune was



changed, and I was thronged with visitors, eager for medical advice. I recognized many familiar faces, which I had seen at Sivas. The wealthiest man in the place, for whom I had prescribed in Sivas, sent for me to call at his vineyard, as I had a patient in an adjoining one. He insisted on my coming with my family, and spending four months at his vineyard in the summer. Such is the friendship that my profession gains for me among this people. I had several surgical operations during our stay, and was entreated to perform others, but had no time, as we must hasten home. We all tried to improve the opportunities that were afforded by our throng of visitors, seeking bodily relief, to point them to the Physician of souls. I left a number of patients under Baron Krikor's care, (who has some medical knowledge,) and I hope that he may thus find a still readier access to the people.

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T O C A T.

LETTER FROM MR. VAN LENNEP, DECEMBER 26, 1860.

MR. VAN LENNEP has sent, for publication in the Herald, a journal of a recent tour which presents information of much interest, though not mostly of a religious or missionary character. The journal is made long by the fullness of its descriptions and details, and the editor has felt obliged to omit many passages.

*Journal of a Tour to Niksar.*

Niksar, the ancient Neo-Cesarea, lies about thirty-six miles to the northeast of Tocat, and sixty miles to the east of Amadia. I left Tocat on the morning of Tuesday, November 27, 1860, in company with one of our young men, a member of our church, who has relatives in Niksar. The extraordinary fog, which had enveloped the whole region for a week, was so dense that nothing could be distinguished beyond a few feet. Though there was no wind, it felt intensely cold, and for an hour and a half we kept our horses at a rapid pace, going

along the bank of the Yeshil Urmah, up the stream, which at Tocat runs west, but farther up turns to the north. We finally became so chilled that we got off our horses and went on foot, until we reached the bridge of Gumenek, at the site of the ancient Comnena Pontica. The old worn-out structure arose like a spectre in the chilly air, with the ruins behind it of former dwelling houses and palaces, and behind them all, that strange old boulder, which has rolled several miles from the mountains beyond; and since it assumed its present position has been perforated in two places, in the shape of tombs; in one of which tradition assures us that Chrysostom spent the days of his exile from the capital.

After leaving the river, where it takes the direction of Karahissar, towards the east, we found the valley we had hitherto followed, widening in a northerly direction. Westward, this valley extends to a collection of hills, among which is built the monastery of Bizeri, in the possession of the Armenians. This monastery boasts of having the remains of Chrysostom deposited in its chapel. Most of the lands in the plain are its property, and though superstition is no longer a mine of gold, yet the monks enjoy a handsome revenue and live in easy opulence. I proposed to my companion to gain time by cantering over the plain; and we did not stop until we met a tributary of the Yeshil Urmah, coming down from the villages of Avlon, built nine miles beyond, among the mountains on the left.

*Safety in Traveling—Face of the Country.*

We alighted for a bite, near a rustic bridge on the road, where we found numerous remains of camp fires. This bridge, and indeed this whole region, used to be celebrated for the frequent robberies and murders committed here, and they point out the grave of a Turkish Moollah, who was here robbed of a

large sum of money and killed on the spot. But the roads are now quite safe. Most of the villages around are Kuzzelbash; the soil is very rich; and despite the oppression of the authorities, the people are all in a prosperous condition. We went on an hour from this point, and came to the water-shed of the region. Our path had lain in nearly a straight line from Tocat to this point, through a rich and well-watered valley. We were now twenty miles from Tocat, and fifteen from Niksar. The valley continues through to the plains of Niksar and the banks of its river, the Kerkid Urmah. The water-shed consists of a field from the north side of which the water descends in a north-northeast direction, and from the south side it takes a south-southeast course. The valley is inclosed almost throughout the whole length by high and steep ranges of hills, covered with forests nearly to the rocky summit.

*Influence of Forests in collecting Moisture.*

In this region, some 3,000 feet above the sea, the trees are mostly oak, and attain a large size. I noticed an illustration of the influence of trees in general in collecting moisture. Despite the fog, of a week's duration, the ground was everywhere perfectly dry. The dry oak leaves, however, had gathered the water, and the branches and trunks of the trees were more or less wet. In many cases the water had run down the trunk and moistened the soil around the roots of the tree. In two places, several trees had each furnished a small stream of water, and these uniting had run upon the road, so that travellers had to pass through the mud; although, as I said, everywhere else the ground was perfectly dry. Moreover, the collected moisture was not sufficient to drop directly from the leaves, but in every case it ran down the branches and trunk to the ground. Farther on we found a grove, and at the foot of each tree, on the north side, was a lump of ice, the water having frozen as it reached the

ground. This is a most striking illustration of the acknowledged influence of trees in collecting moisture; and one cannot for a moment doubt, that the parched regions which commence at Sivas, and extend in one direction to the Persian Gulf and in another to the Red Sea, were once a fertile garden, teeming with a prosperous population, before the forests which covered the hill sides were cut down,—before the cedar and the fir-tree were rooted up from the sides of Lebanon.

As we now descended the northern side of the water-shed, we passed through the grove of walnut, oak, and black mulberry trees, which shades the village of Oktab, whose houses, cattle, and ruddy children, were indicative of prosperity.

*A Wild and Beautiful Valley.*

We here asked two little girls how far it was to the mill; and the elder, pointing in the direction, replied: "Na! only a few steps!" The few steps, however, were full three miles. The mill, a very homely structure, whose whole water-power would pass through a tube three inches in diameter, lay at the entrance of one of the most enchanting spots I ever laid my eyes upon. It is a narrow, tortuous gorge, which descends to the plain of Niksar, and forms the bed of a stream that dashes down among fallen rocks and under overhanging trees. The whole vale is one continuous mass of trees, united by creeping vines, and forming a bower impervious to the sun's rays. The road, smooth and wide enough for a carriage, winds about under the trees, along the edge of the stream, which it crosses several times. The overhanging cliffs, on both sides, present a contrast of bare rocks on their summits, and occasionally down to the bottom, with trees hanging upon every projection where a footing can be obtained; while the steep ascent to the base of those rocks is covered with a dense and luxuriant growth of pitch

pinces on the left, and of *Arbutus*, or strawberry tree, on the right,—an old friend, whose red wood, glossy leaf, and bright red berry make it the most showy of trees,—for its size here will not allow me to call it a shrub. The scene, too, was constantly changing; every turn of the road offered a different picture.

I am told that this vale is still more beautiful in summer, when it becomes the resort of innumerable singing birds, the nightingale's note rising above every other. Stags have been seen here quenching their thirst at the brook, or seeking repose in the impervious shade. The place was once famous for its robberies, but is now quite secure.

#### *Approach to Niksar.*

We went on foot for some time, and my companion, who lagged behind, began to sing, to the tune of Lenox, a literal translation of the usual English words :

“ Blow ye the trumpet, blow !  
The gladly solemn sound ;—  
Let all the nations know,  
To earth's remotest bound ;—  
The year of Jubilee is come ;  
Return, ye ransomed sinners, home ! ”

His voice, manly and clear in itself, was multiplied by a hundred echoes. How many ages have elapsed since such words have been repeated by these echoes ! And how appropriate to our errand ; for we already stood in view of Niksar, built on the declivities of the hills beyond the plain, which now stretched out under our feet. And my mind could not help recurring to the Jubilee meeting in Boston, the cheering account of which we daily expect to receive, and where, though absent in body, we and our people are present in spirit.

As the sun was setting, we entered a Kuzzelbash village situated at the extremity of the gorge. The head-man received us with great hospitality, in his new and clean house, and we retired to rest, after spending the evening in conversation with him.

Nov. 28. The morning was cold, but the sun rose in a clear sky, and as it gradually illuminated the different portions of the plain, the view was exceedingly beautiful. The plain through which flows the Kerkid Urmah is in this place about five miles in breadth, and perfectly level. The greater part is overflowed in winter and spring by the river, and becomes a great rice plantation. The town of Niksar is about a mile and a half from the right or northern bank of the river. The low grounds are covered with gardens, and every house has, besides, more or less of a garden around it. The mountains to the north here advance toward the south, so as to make an elbow or corner. On this projecting portion there are ridges and intervening valleys, running east and west. The castle of Niksar is built on the highest ridge, and the town occupies its sides and the two adjoining valleys. The streets are paved, and the houses built of wood, and in very primitive style. A considerable stream passes down the principal valley and supplies the town with water.

#### *Inquirers.*

December 1. I have been very busy, conversing with inquirers, from the moment of our arrival. I have sat five hours in the evening, with a goodly company, and have thus far met with no opposition ; but on the contrary, with an earnest spirit of inquiry. Two Turks have been in, and have listened attentively to the truth ; the rest are all Armenians. About twenty appear to receive the truth in the love of it. An appeal to the Word of God silences every objection. Of some I have great hope that their feet are already planted on the rock Christ Jesus. The most interesting case, perhaps, is that of a Hadji some forty-five years of age, to whom my companion presented a Testament last July. He had learned to read when a boy, but had nearly forgotten. His conversation with H. had awakened

a strong thirst for the truth, and he applied himself most earnestly and unremittingly to the study of the Word of God. Every morning he remained at home as late as possible, to read the precious book without interruption; and though it lay open all day by his side, in his shop, yet he kept asking the time of day, to know when he might go home again and enjoy his treat undisturbed. By his incessant application, however, he brought on an inflammation of the eyes; and I had to order a strict diet, of one chapter every morning and another every evening.

Yesterday I went up to see the old castle. Its wall has seven gates. Just inside of one of these is an old mosque, of beautifully cut trachyte, which is the rock composing these hills. The streets are paved with boulders of the same. It contains very little *mica*, but the hornblend crystals are sometimes very beautiful. One tower of the castle alone is a Roman structure, and bears on its walls the marks of the legion which erected it. A piece of oak supports a part of the masonry over the door, and has not a sign of decay. It cannot be less than 1,500 years old. The rest of the castle has been built by the Abbassides. There is a mosque, a bath, and a palace. A fountain is adorned with a *bas-relief* in marble, representing two lions attacking a bull.

#### *The Town—Thermal Springs.*

Niksar contains about 1,800 houses, 500 of which are Armenian, 35 Greek, and the rest Turkish. The lowest estimate would make the whole population about 10,000 souls, of whom 3,000 are Armenians. Some of the latter are Gypsies; for as in Tocat, Amasia, Marsovan, and northern Asia Minor generally, the Gypsies belong to the Armenian church. From March until November they are nomadic; but during the winter they occupy a distinct quarter of the city, and live in abject ignorance and filth.

Visited the thermal springs, ten minutes' walk from the town. The water comes out of the ground in two places, about fifty yards from each other; and over each spring has been erected a stone structure which appears very ancient. Unlike the springs of Broosa, Sooloo Serai, and most others in Asia Minor, this contains no sulphur. Its temperature is but about 150 degrees of Fahrenheit, and its color very slightly white. In taste it differs but little from ordinary water, but it possesses remarkable cleansing properties. The dirtiest cotton or woolen fabric, after standing for a few minutes in the water, becomes as clean as new. Here the women of the whole town wash the clothes of their households, and the place is always so crowded—many being occupied in washing the only suit they possess—that a male visitor can go in only towards sunset, when they return home. It certainly is great economy to be able to dispense with the use of soap. The medicinal properties of the water seem not to have been ascertained, though one man told me that he had been cured of a troublesome eruption by washing in it but once.

Niksar is about eight hundred feet above the sea. Its climate is mild. Pomegranates are produced in abundance. The exports are rice and tanned leather. The former is of the red variety, and finds a market in Sivas and Karahissar, the white being preferred elsewhere. The marshes of the plain, and the rice-fields, produce much malaria, and there is a great deal of chill and fever in the autumn. The small-pox, too, commits great ravages, vaccination being unknown. I taught a man the simple art, and promised to send him vaccine matter on condition of his vaccinating the poor free of charge. In Tocat I vaccinated about three hundred children last spring, and their mothers had already lost, by this fearful disease, some two, some four, and some as many as eight children.



*The Sabbath—Return to Tocat.*

3. Yesterday, being the Sabbath, we had a public meeting, and all day long conversed with visitors on religious subjects. The nominal Christians here, as elsewhere, greatly profane the Sabbath. They go to church early in the morning, and then make calls, chiefly with a view to collect their dues.

Left to-day for Tocat. When near the river, I suddenly came upon about a dozen large white pelicans, proudly sailing on the water with their heads up stream. They seemed like so many men-of-war; their great pouches under their bills gave them a singular appearance. At first they seemed almost unconscious of my presence; but after a while, one, and then another, spread their great wings, rose heavily from the water, and putting themselves in single file, moved higher up, where no mean crowd could interrupt their solemn meditations. About the plain were companies of large blue cranes, whose cry could be heard at a great distance. We followed the route by which we had come, and stopped for the night at the Kuzzelbash village of Kuzzel Keuy, whose head man received us with great kindness, and spent the whole evening in making inquiries about the ordinances of the gospel. He acknowledged the doctrine of the Trinity, and called Jesus Christ "*our* Lord and Savior." The next morning the mountains were covered with snow, the weather was intensely cold, and we reached home appreciating its comforts all the more for a temporary absence.

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*Mission to Eastern Turkey.**KHARPOOT.*

LETTER FROM MR. BARNUM, DECEMBER 31, 1860.

*Tour to Geghi.*

At the last annual meeting of the mission, the oversight of the district of Geghi was assigned to the Kharpoot station. "This

new charge," Mr. Barnum says, "has compelled us to sacrifice other important places nearer home, but Geghi has been for so many years vainly pleading for the gospel, that it seemed to us wrong to resist the call any longer. We have taken for this place our faithful Bedros—next to the pastor of this church, our most valuable helper. He left here about the first of last month, taking with him his wife and a part of his family, expecting to remain a year. The district of Geghi is in the midst of wild, barbarous Koords, nearly one hundred miles from Kharpoot, and the road thither is quite a dangerous one, from the numerous robberies and murders which are committed. To leave home and friends for such a field of labor appeared to our friends very much like going on a foreign mission. The sacrifice, however, was cheerfully made."

Soon after the departure of this helper, Messrs. Wheeler and Barnum left home for a tour in the same region. They started on Friday, November 9, and spent the next Sabbath at Palu, where the Protestants, left alone of late, by the absence of the helper, who has been attending the theological class at Kharpoot, "meet together regularly," though with a congregation considerably reduced. The brethren deeply felt the need of a better chapel at that place, and the need of means to secure one.

*Snow—Hardships—Charnockji.*

Leaving Palu they found the roads very bad, by reason of recent rains. The next day they took a guide to conduct them over the mountains; but here the rain of the lower lands had been snow; the road, a mere path at best, was often entirely concealed; the guide was in doubt; and for many weary hours they were "picking their way among rocks, through mud, ice, and sometimes very deep snow, along the sides of a steep mountain." Mr. Barnum writes:

When we had gone about half way, in a place where there was not a visible footstep nor a sign of human habitation, —nothing but a wide and desolate waste of snow,—our guide became discouraged and turned back. This was a gloomy prospect, but trusting in God we rode forward, in the direction where we supposed our road lay. Very fortunately our guide reconsidered his determination, and followed after us. About two o'clock we reached Charnockji, an Ar-

menian village of fifty houses, where we yielded to a pressing invitation to spend the night, although we had planned to go several miles further. The family with which we staid was large, and several other persons came in, in the evening, one of whom had a Testament, and was a good deal enlightened. They all listened very attentively, and some of them, who were quite old, expressed a good deal of surprise when we read and explained Christ's words to Nicodemus upon the necessity of regeneration. They said they had faithfully attended their church, and heard the ancient version of the Scriptures read, but they had never before heard that a new heart was necessary to a preparation for Heaven. When we left, the next morning, they urged us to visit them on our return. We were truly grateful for the hardships of the previous day, as it was chiefly by reason of them that we were led to spend the night in a village where we did not intend to stop at all, and where we had the rare opportunity of preaching the gospel to so willing ears, in an entirely new place.

*Temran—Light in a Dark Place.*

"Probably the two most important places in the Geghi district are Kassabah ('Chief Town') and Temran." From Charnockji the brethren rode three hours to the latter of these places, and spent the night with the chief man of the village. At "the hour of prayer," about sunset, they went to the church, and "at the close of the long, meaningless services," fell into conversation with a vartabed, respecting religious doctrines and practices, speaking quite as much with reference to the people who gathered about as for the vartabed himself.

This kind of preaching was kept up for some little time, the people generally listening very quietly, till shivering with cold, we were obliged to return to our lodgings. About thirty-five persons followed us, and we heard them talking among themselves about the weakness of the vartabed's arguments. These persons spent the evening with us until

a late hour, and all gave close attention to whatever we said. We were greatly gratified to find so much light in a place where no Protestant labor had been performed, except three or four brief missionary visits, during the past twelve years. The teacher Melcon, who has several times been mentioned in the Herald, and who is reckoned the most learned man in the whole region, was in Erzroom, so that we did not see him. He is, I presume, pretty well acquainted with nearly all the doctrines of the Protestant faith, and accepts them; but from all that we could learn, he is a worldly-minded man. Yet he has done much to spread the truth in that region.

Two men who came to see us, greatly surprised us by the apparent thoroughness of their knowledge of the Scriptures. In our long conversation with them, they confirmed almost everything that we said by appropriate and exact quotations from Scripture, with a readiness such as I have seldom seen among theological students at home. They had in their possession nearly all the Protestant publications in Armenian, though they have probably not received six hours' instruction from any missionary or native helper. It would be difficult, I think, to find another place in which the truth has made such independent progress. Still we were impressed with the importance of having an earnest, spiritually-minded preacher there; for there is reason to believe that the light in the whole region is chiefly intellectual, and that those who have seen the absurdities of the old church, and shaken off its shackles, have still the natural enmity of the human heart to the truth, and need to have it pressed home upon the conscience, before they will receive it to the salvation of their souls. This is the case the world over. There was one young man, however, who could not read, but who has learned much of truth from hearing others, who seemed to feel that an escape from the old church did not imply the salvation of the

soul, and ardently to long for spiritual light and life. He spent a good deal of time with us in talking about the way of salvation, and followed us to Kassabah. He also promised to learn to read.

### *Bible Readers.*

Near Temran there are several apparently flourishing Armenian villages. Passing through two of these on their way to Kassabah, the brethren found in the first, Dzermak, one "reader and friend of the Scriptures," "very intelligent and agreeable." Three miles further on, they passed through Arek, and Mr. Barnum writes:

After we had gone some distance beyond the village, we saw a man evidently striving to overtake us; so we slackened our pace. He had suspected that we were preachers, and said that he and several others in his village were habitual readers of the Bible. They saw us after we had passed, and called after us, but we did not hear them. He said that all who read the Bible are called Protestant, by way of reproach. This is the case throughout the whole country. Many a simple-minded villager, who chances to find a Testament, is surprised to hear himself thus called by a name which he has perhaps never heard before, and of which he does not know the meaning. This man gave us a cordial invitation to send Bedros to their village, to give them some instruction from God's word.

### *Kassabah—Cordial Reception.*

A ride of about five miles, over a hilly road, brought us to Kassabah. This was Thursday, and we remained there until Monday morning. This is the chief town of the Geghi district, and itself, not unfrequently, bears the name, Geghi. The number of Armenian villages within twenty miles of this town, and looking to it as their centre, is nearly forty. It was in this place, from a copy of the Testament brought from Constantinople, that the first ray of light in this dark region began to dawn. Nearly all the interest heretofore con-

nected with this district centered here. It is from here that the chief calls for help have reached us, and here we have located Bedros. Probably twenty or twenty-five men in the place are called Protestants. Some were absent at the time, but of all whom we saw, we have no confident hope that even one is a child of God. The light which they have is such as they have gained by their own study of the Bible, and it is not surprising that it is somewhat shaded by their former superstitions. They are, however, among the more active, enterprising and intelligent men of the region. As soon as we arrived, they provided a place for us, well furnished; and during our whole stay, meals were regularly brought to us at the proper time, our beds were made, our horses cared for, and every want attended to without a particle of care or expense on our part. They provide two houses, one for Bedros and his family, and another for chapel and school-room, and they also pay all incidental expenses, such as lighting, warming, &c. From twenty to thirty-five were present on each of the four evenings which we spent there, and on the Sabbath we held three services, at each of which about sixty persons were assembled. At other times, too, there was no lack of hearers, whenever we had time or strength to talk with them.

As our stay was brief, we urged upon them, with all the earnestness which we could command, the most important truths of the gospel—those which are necessary to salvation. The people, uniformly, and with apparently increasing interest, listened to all that we had to say. It was a rare privilege to preach to such a company of eager listeners, who have been so long pleading for the bread of life.

These people have, from the first, cherished a strong desire that a missionary might be located among them, which is not strange; for besides their desire for instruction, the whole vicinity

is infested with Koords, who practice upon Christians every species of extortion,—committing murder with very little hesitation; and the authorities, being so far removed from the central government, are very corrupt, will seldom attend to any claim, however just, without a bribe, and are generally ready to favor the party which gives most money. A resident missionary, who should be known as the friend and protector of Protestants, would to some extent be a terror to evil doers.

#### *The Helper—School.*

But they have now abandoned the hope of having a missionary, and in many respects Bedros is the best man whom we could have there. He is not an educated man, and will not attempt to gratify their desire for merely intellectual knowledge; but he is an earnest Christian, and will preach to them, tenderly and affectionately, Christ and him crucified, as their Savior. What has hitherto been learned appears to have waked up the intellect more than the heart, and now, more than all things else, they need to have the truth faithfully applied to the conscience. Bedros's wife, too, is having an excellent influence upon the women. It is almost impossible, in this country, to reach females except through their own sex, and it was for this reason that we were anxious that Bedros should take his wife with him. His son, a bright, active boy, has opened a school. The Armenians have a large and flourishing school, and for that reason the Protestant school is small. A little more than a year ago, the Protestants were induced to join the Armenians in establishing a "union school." A large building was erected,—by far the best for the purpose that I have seen in the interior,—of which the Protestants bore more than half the expense, and then, as was to have been expected, it became at once a thoroughly Armenian school. It is, however, very popular, and is patronized by all except the more decided Protestants.

#### *An Interested Inquirer—Prospects.*

Two days before we left Kassabah, a man from Melikan, a village six hours away, of whom Mr. Bliss and Mr. Peabody made mention in the Herald ten years ago, came to town, and was almost continually with us, up to the moment of our departure. When so rare an opportunity presented itself of seeing a preacher of the gospel, he appeared to be anxious to catch every word that fell from our lips. He was at the chapel an hour before daylight on the morning we left. He seems a very simple-hearted, earnest man, and we are not without hope that he may be a true Christian. He has been a reader of the Bible for several years.

From some other villages which we did not visit, we heard that small beginnings have been made, and we commissioned Bedros to make occasional tours among the Geghi villages. We were greatly gratified and encouraged by all that we saw and heard, and have much hope, that with God's blessing, the coming year may be one of real progress. It is true that the people, like unregenerate men everywhere, have false ideas and unreasonable expectations; but when we consider that almost the only oral instruction which they have received has been during four brief missionary visits, within the period of twelve years, the wonder is that they have so few errors. It is not often that one can enter into a field of missionary labor, and find a work so apparently made ready of God to his hands.

From Kassabah, fearing they might be overtaken by a storm among the mountains, the brethren rode home "as directly and rapidly as possible," but by a different route from that by which they went. Of one place where they stopped for half an hour it is said: "In Peri, a town of considerable importance, containing about 3,000 inhabitants, quite a crowd gathered about us, and for the most part manifested a very friendly spirit. Some urged us strongly to spend the night, but the gathering clouds admonished us to be on our way. One young man said, as we



were leaving, 'Many persons here are reading the Bible, and have a strong desire for Protestantism.'"

### *Discomforts.*

Some of the discomforts incident to such journeyings in parts of the interior of Turkey are well illustrated in the account given of a night at Wasgurt.

We came at night to Wasgurt, an Armenian and Turkish village, within about thirty miles of Kharpoot. Perhaps I cannot better illustrate the "romance" of such a tour, than by describing the experiences of that night. In going about the villages nearer home, we are generally entertained in one corner of a stable—the ordinary "guest-chamber." During this tour, however, after we left Palu, we found no such accommodations, and except at Kassabah, we were received into the midst of the family. We found one of the principal men of this village, who consented to entertain us for the night. The habitation was divided into two nearly equal parts, one of which was for the family, and the other for a good supply of donkeys, cattle and sheep. The only entrance to the part occupied by the family was through the stable. Here we found, besides our host and his wife, four sons and their wives, two or three unmarried children, besides several children belonging to the sons—one only two days old—and an old man who was a guest from another village; so that we all numbered about twenty souls, occupying a single room. Except at Kassabah, we did not see the inside of a single house with more than one room in it, and I think too, that with a single exception, every house which we entered contained the representatives of at least three generations. The floor, in all these houses, is the bare ground. When we entered, a sort of cotton mattress, about three feet wide, four feet long, and an inch and a half thick, was spread down upon the ground for each of us; to be our seat until we should retire, and our bed for the night. The principal meal of the day is at night,

when those who are so fortunate as to belong to the male sex gather around a little table about a foot in height, and all eat with their fingers, or with wooden spoons, out of the same dish—the women contenting themselves by eating in one corner of the room what may be left. After supper, the men and boys gathered about the fire and spent the evening in picking cotton, which is raised in small quantities in this part of the country, while we talked with them upon the subject of religion, reading and explaining the Scriptures. When the hour for retiring came, we were each furnished with a heavy comforter to spread over us, which, like our mattress, was sadly begrimed by several years' use, without being washed.

But contact with the dirt was the least of our fears. Of course, with such beds and in such a place, we could do no better than to lie down in our clothes, using our shawls and overcoats to as good advantage as possible in protecting ourselves from the beds. After tying handkerchiefs carefully about our necks, putting on gloves and adjusting wristbands, to shut up, as far as possible, the various avenues of approach against the fleas, wearied with a long ride of eleven hours on horseback, we lay down; but not to sleep. There was no lack of fleas upon our persons before lying down, and despite all our precautions, their ranks were largely increased from the hosts of besiegers outside. This, with the almost incessant cries of the children, and the occasional crowing of a cock, which was a fellow lodger in the same room, made sleep an utter impossibility; and after a vain attempt of two or three hours, we arose and spent most of the night in writing letters to our friends. This is a fair sample of every night's experience upon the road, except that at no other place were the annoyances quite so great. We often asked each other, when about to retire—"What, but the satisfaction of showing these poor people what they must do to be saved,

could induce you to lie down in such a place as this—so revolting to every refined feeling; yet when did you ever retire more contentedly, more gratefully, or with a lighter heart than now?" And our sleep, too, when not absolutely banished from us, was never more sweet and refreshing.

#### *Theological Students—Sale of Books.*

Mr. Barnum dwells somewhat upon convictions, deepened in his mind by this tour, respecting the importance of Erzroom as a mission station—Geghi being in the Erzroom Pashalic—and the need of more missionaries in the Armenian field, and then says:

This letter has already grown to such a length, that I have not time to say much about our work in general. The theological school is now having a four months' vacation, and the young men are scattered among the villages—all very busy at work. The term closed with an examination of two days. Twenty-four were in attendance the last term. The progress made by these young men has been very gratifying, in most cases fully equaling our expectations. The vacation occurs at the time when their services in the villages are worth more than they would be during all the rest of the year. We are, this winter, occupying two cities and thirteen villages, as out-stations of Kharpoot, and in nearly all of them we see encouraging signs of progress. During the year which is now closing, there were sold at this station, and the out-stations, 177 Bibles, 607 Testaments and other portions of the Scriptures, and 1,298 other books; making a total of 2,082 volumes, for which \$450 were received. In 1858, the total number of volumes sold, was 772, and in 1859, 1,710. During the past three years then, 4,564 volumes have been put into the hands of the people, of which 1,772 have been the Word of God—the whole, or in part. We have already seen a good deal of fruit from this seed, but much of it is waiting for a quickening from on high.

#### *The Week of Prayer.*

January 12, 1861. We welcomed most heartily, the invitation of the Committee of the Evangelical Alliance, in London, to the observance of the "Week of Prayer." The season is nearly past, but it has been, thus far, very pleasant and refreshing. Besides a meeting for prayer among ourselves, every day at noon, we have two meetings each day with the people—one at sunrise and the other an hour after sunset—an hour or more in length. The occasion is also observed in the out-stations. There is a power in the sublime spectacle of so many millions of Christians, from different nations and in different languages, all redeemed by the same Savior, bowing together at the throne of grace, and with one heart, pleading for the same blessings,—which touches the hearts of even such ignorant people as these. The attendance upon these meetings has been from 70 to 140. Since I have been here, I have not seen the church more in earnest, nor more close attention given to the proclamation of the truth on the part of the congregation, than during this week. It is not improbable that we may continue the evening meetings for some time to come. We are ready to use all the means that seem likely to be useful, but oh, how much do we need an outpouring of the Holy Spirit.

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#### *Mission to Central Turkey.*

##### MARASH.

LETTER FROM MR. WHITE, DECEMBER 31, 1860.

THE statements of this letter present very interesting facts in regard to the existing religious state, the progress during the past year, and the home missionary work, of the Protestants at Marash.

#### *Increased Religious Interest—Additions to the Church.*

In a communication dated October 15, I remarked that the state of our congregation was much better this year than

last, and that the indications for the future were very favorable. Our hopes have not been disappointed, and we have now strong encouragement to believe that God has a rich blessing in store for this people the present winter. The Sabbath services are attended by large and solemn congregations, and during the past month an unusual spirit of prayer has pervaded the community. Spontaneously, in all parts of the city, little meetings for prayer and conference have been begun, so that now at least twenty of these meetings are held weekly. By this means, many Armenians who would not come to the church are brought under the influence of the truth.

We look forward with deep interest to the week of prayer, January 6 to 13. Why may it not be a Pentecost to all our churches? Oh for faith in God's *willingness* and *desire* to bless; and for that wrestling prayer which taketh no denial!

The Lord's supper was celebrated yesterday, and sixteen individuals, eight males and eight females, were received to the church. It was an interesting season. Of the fifty-two who came to be examined, a number give evidence of having, within a very short time, become new creatures in Christ Jesus, but such cases we usually defer for a season.

#### *Progress during the Year—Females.*

The year now closing has been one of rich blessings, both to ourselves and to the work. Forty-four have been added to the church, making its present number one hundred and eighty-seven, and sixty to the community, which now numbers one thousand. The schools have been increased from four to six, and contain nearly three hundred and fifty scholars, one-half of whom are Armenians and Catholics; and it is a special cause of gratitude, that during the whole year uninterrupted harmony, peace and love have pervaded the entire community.

Special advance has been made among

the females. Two hundred have received almost daily instruction in learning to read, and now, so far from their considering it a shame to be seen with a book in their hands, several, of their own accord, have formed themselves into a class, and receive instruction from Mrs. Goodale in Geography. Learning to read has a wonderful influence in waking up their minds. It leads them *to think*, a thing which most of them have never done before, and to realize that they, as well as men, have souls to be saved. It is an interesting fact, that while formerly by far the greater part of the candidates for church-membership were males, this year over two-thirds were females; and of the forty-four received to the church, more than one-half are females.

#### *The Home Missionary Society.*

In my last, I spoke of two men who had been sent out by our Home Missionary Society to explore the villages. They were out over two months, visited twelve Armenian villages—distant from one to three days from Marash—and in almost every instance were hospitably and kindly received. Of the twelve villages, only seven have churches, and out of their four thousand Armenian souls, not forty can be found able to read. What a work it will be to educate these and teach them the truth as it is in Jesus! Some of these villages, on account of their proximity to Zeitoon, cannot be worked now, but the others we shall try to occupy at once. One of the two men has returned to Ajimbi. As soon as he obtains a foot-hold, another will be sent to take his place, and he will pass on to other villages. The Society has also sent a man to Noorfret, to work at his trade and preach. Kishiffi, as before, they have occupied, with an excellent man. The people feel a deep interest in this Society and its work, and many are the prayers offered for it. When the two colporters returned from the villages, the church met together,

and great was the interest manifested as they listened to the narration of their travels from village to village, sowing the good seed of the word. It very forcibly reminded me of that meeting held in Antioch, eighteen centuries ago, to listen to the account of the travels of Barnabas and Paul.

We now enter on a new year, and though we know not what a day or an hour may bring forth, we do know that the same kind Savior ever liveth to intercede for us; that he longs for the salvation of this people far more than we do; and that he will make all things result for our good and to his glory. In him will we trust.

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*AINTAB.*

LETTER FROM MR. SCHNEIDER, JANU-  
ARY 10, 1861.

IN this letter Mr. Schneider presents a brief but quite gratifying statement respecting the condition and prospects of the work at Aintab at the commencement of a new year, with some review of the year which had closed. Not the missionaries only, but those who, in this land, aid them in their efforts, surely have occasion to feel that their "labor is not in vain in the Lord."

*Additions to the Church — Theological Class.*

On the first Sabbath in January seventeen persons were admitted to the church—eight males, and nine females—"making the whole number received during the year thirty-six." As many as forty presented themselves for examination, previous to the last communion season; and though some of these, it is said, did not give much evidence of a change of heart, Mr. Schneider writes:

The indications of the work of the Spirit seemed very clear and cheering in the case of others. It is evident that a work is silently progressing in many hearts among our people. Though we cannot report anything special in our community, and though many of the members of the church are not in as desirable a state as they should be, yet many persons are quietly seeking the

pearl of great price. We are now observing the week of prayer. We have meetings at sunrise in the morning, and an hour before sunset. The number present is from 500 to 600, or even more; and the people are much interested. We cannot but hope and believe that it will be a profitable season.

We have formed a new theological class, consisting of seven members. Of these, two are from Marash, three from Killis, one from Adana, and one from Aintab. Most of them possess more than ordinary talent, and all exhibit an excellent spirit, giving cheering promise of usefulness. They engage in the discussion of the great and deep things of revelation with the liveliest interest, and the same queries and difficulties which occur to students in America present themselves to their minds. They manifest a relish for the truth, and a desire to comprehend it, which is very gratifying. They are full of questions; yet these indicate no propensity to cavil, but simply a desire for more complete knowledge. With one or two exceptions, they will become preachers and pastors; and those not entering these offices may become teachers of high schools, or be otherwise useful. It affords me great pleasure to instruct them.

*Effort in New Districts.*

There is a part of the town, considerably distant from our church, where many Armenians reside, considered the most abandoned part of the Armenian population. Comparatively little impression has been made upon them hitherto, but with a view of gaining a foothold, we opened a school there nearly a year since. It has flourished as much as could be expected. Recently, Mrs. Schneider and Miss Proctor, with the aid of Mr. Goss and a few native brethren, have also opened a Sabbath school. Though it has been established only about a month, the number attending has already risen from twenty-one to fifty-one, and the prospect of further increase



is encouraging. A night school, a weekly meeting, and visitation among the people, have also been commenced. With the blessing of the Lord upon these means, we trust that the truth is to effect a lodgment among the people there.

Within the past year we have been enabled to establish helpers in a mountainous region west of Aintab; but Mr. Coffing will, probably, give you some account of the openings in that portion of our field.

#### *General Statements respecting the Past Year.*

The condition of our work, during the past year, has been satisfactory. There has been general harmony and peace, both in the church and the community. The means of grace have been regularly enjoyed and attended with interest. The audience on the Sabbath has been between 900 and 1,000; the truth has been listened to with attention; and not unfrequently a deep impression has been produced. Additions have been made to our community, though not as numerous as in some previous years. The habit of giving to benevolent objects is gradually becoming stronger and more general. The idea that their pastor is to be supported entirely by themselves, and that it is their duty thus to support him, has become universal, and his support has been furnished during the year. They are in arrears for a previous year, but they acknowledge the obligation, and express the design to pay.

#### *Schools—Prospects.*

The eight common schools, embracing over 500 pupils, and the three schools of a higher order, are in a prosperous condition. Of 534 pupils in the common schools, 317 are the children of Armenian parents. Biblical and catechetical instructions are constantly given, and the children not only acquire the rudiments of a common education, but have their minds thus early imbued with the truth. Miss Proctor will, doubtless, give you

some account of her school, and I will only observe that it is progressing very favorably, on the basis on which it was commenced. The influence of the Protestants, as a community, and the respect accorded to them, continue satisfactory, and their rights are, probably, as well secured to them, if not better, than those of any other community here.

There exists, at present, no particularly active spirit of inquiry among the Armenians; yet a very large proportion of them have a strong conviction in favor of the truth, and gradually, one after another, they become Protestants. This state of mind among them justifies the hope that many more will, in time, openly espouse the truth.

The distribution and sale of books have proceeded much as usual. The depressed state of business, during most of the year, has been a hinderance to sales, but a goodly number have been disposed of, and there is a growing desire for good religious books. So far as we can now see, we enter upon the new year with encouraging prospects. All the appliances of the gospel are being used; and with the blessing of God they will not be in vain.

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### *Mahratta Mission.—India.*

#### *KHOKAR.*

LETTER FROM MR. BARKER, DECEMBER 24, 1860.

#### *New Churches Organized.*

THIS letter is short, but gives intelligence which will be received, as it was communicated, with emotions of grateful pleasure. May such churches of Christ, gathered from heathen communities, be very greatly multiplied, and be every where burning and shining lights.

Our mail closes very soon, but I cannot let it go without giving you some account of the formation of two new churches in the district under my charge. On the 14th inst. a church of eleven members was organized at the village of

Mali Wandgaum, four miles north of Khokar. About 100 Christians and relatives of Christians assembled in a tent pitched for the purpose, and the exercises were attended with much interest.

Some of the members of this church live on the Godavery river, nearly ten miles from Khokar, and consequently could not attend the Sabbath services regularly; and when they did come, it was not convenient to bring their families with them. We rejoice, therefore, in the formation of this church, since they can now attend worship much more easily. A few of the members are men of influence, who originally belonged to the First Church in Ahmednuggur, and we trust that, through the instrumentality of this new organization, the light and knowledge of the gospel will be spread into all the surrounding region.

On the 19th, five days later, a church of six members was organized at Satral, an out-station twenty miles south-west of Khokar. "Blind Mohanna," who is to have the care of the church, has been laboring at that place about three years, and his efforts have been greatly blessed. He cannot see to read, but can go from village to village, and talk and pray. His son, who is teacher there, often accompanies him and reads the Bible, of which Mohanna is a good expounder.

I have peculiar pleasure in seeing a church at this place, in and around which are many inquirers who ask for baptism, but who, on account of the distance, have found it impracticable to come to the central station for examination. Regular Sabbath services there will give facilities for instruction to a region where there is a growing interest, and a region for which, you will bear in mind, I have been pleading for a new missionary. I assure you one is greatly needed in that vicinity, for I am compelled to neglect important work near home whenever I go to labor there. Messrs. Ballantine, Abbott and Shahoo Dajee, assisted at the organization of these churches. Three other churches have been formed

recently in the valley of Godavery, making an increase of five the present year.

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### Madura Mission.—India.

#### MALUR.

LETTER FROM MR. BURNELL, NOVEMBER 13, 1860.

#### *The Cholera.*

THE prevalence of cholera, which Mr. Burnell is called to report, is not confined to his district. Brethren of the London Missionary Society in Travancore mention sad ravages of the disease, estimating the number of deaths among the nominal Christians connected with that mission during the season, from cholera and famine, at not less than 1,200. While such judgments are abroad in the land, may the people learn righteousness.

In the villages of this station district, cholera has prevailed much during the year, and has interfered, to some extent, with my weekly preaching. In the village of Vellyankundum, where we have a small congregation, the whole population has been decimated by fever and cholera. The number of the people is said to have been 1,760, of whom forty died of fever early in the year, and 133 of cholera, in May and June. In a small spot of ground I counted ninety new made graves. Among those dying of cholera were a catechist and his son, nine years of age. This catechist had been in mission service about forty-five years, first in Tanjore, (with English missionaries,) and subsequently, for perhaps fifteen years, in the Madura mission.

#### *Tour in the Villages—Sorcerers.*

I returned last evening from a tour of four days, during which I visited two congregations and preached in ten heathen villages, two of which I had not before visited. The people came together in large numbers to listen, attracted by various motives. Very often they acknowledge the truth and reasonableness of Christianity, and the folly of their own ways, but still cling tenaciously to their old customs.

In one village I came upon a sorcerer,

in the midst of his drummings, contortions, mutterings, and bodily exercises. A poor man was consulting this supposed oracle. Immediately on my riding near, on my horse, though I said nothing, the man ceased his swayings to and fro and the use of his little drum. A large crowd soon collected and I had a good opportunity to point the people to Christ, and to expose their folly in seeking these deceivers. I told them that if the sorcerer had really, as he pretended, the power of God upon him, making him thus jibber and mutter, that power would not have left him at once because a white man came near upon his horse. They saw the reasonableness of this, and laughed at their own folly. To undeceive them more fully, I wrote in Tamil, upon the blank leaf of a book, the name and residence of a friend, and putting it on the ground placed three rupees upon it, and told the sorcerer if he would tell what was written, he should have the money. The attempt, on his part, was of course a failure. He did not even, according to his usual custom, call over the names of the gods or use his drum, although the people urged him to do so, but contented himself with attempting to "divine" by means of his twelve lotus seeds, representing the twelve signs of the zodiac. The next day, in Kumbur, where we have a congregation, while I was speaking to a group of people, another of these sorcerers came into the company. In that village the people are suffering greatly from want of rain, and the man had told them, fifteen or twenty days before, that it would rain in five days! They reproached him for his deception. I then exposed him in a way similar to that of the day previous, in the other village. It would seem that the result could hardly fail of being favorable to the truth, tending to open the eyes of the superstitious heathen. The Tamil people, in all this region, are sufficiently awake to their temporal concerns, though dead to their higher and eternal interests.

### *Congregations—Usefulness of Tracts.*

Of the nine small congregations connected with this station there is nothing very special to report. They remain much the same as for two or three years past. At our communion service on the 4th of this month, a teacher in a village nearly twenty miles from the station was received to the church. He spent the last year in the seminary, and I hope he may be useful as the teacher of the school and the head of the congregation in his native village.

Although I am not permitted to see much attention given to the message of mercy, I am not wholly without tokens of good. In July, at a village ten or twelve miles to the east of Malur, in the Sivagunga station district, I met a man who seemed to have been influenced by a tract. The case interested one of my catechists a good deal. In August, spending the night at a large village where I had not before been, I talked and read to a large number of people till ten o'clock at night. Many of those present were Mohammedans. The next morning also I had long talks with large companies, and took my breakfast at a late hour under a tree. One Mohammedan surprised me by repeating the ten commandments, with tolerable correctness. He said he formerly lived near Tirupuvanam, where he received a copy of 'Spiritual Milk,' portions of which he had committed to memory. I trust the day of final account will disclose many cases of good done by tracts and portions of Scripture, which were wholly unknown on earth.

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### *Dakota Mission.*

LETTER FROM DR. WILLIAMSON, FEBRUARY 11, 1861.

### *Brightening Prospects.*

THE statements of this letter are calculated to interest and encourage, and thus to lead the reader, in complying with the request with which the letter closes, to pray in hope.

In regard to the boarding school, there is a very decided improvement since we determined that the scholars must all be taught to read their mother tongue first ; and I doubt not a part of the listlessness formerly so manifest, was owing to the difficulty of interesting children in learning to read what they did not understand.

In my last, I informed you that we had re-organized the church here, (at Pajutazie,) distinct from that of Hazlewood, or Lac-qui-Parle—the two having been blended ever since brother Riggs and his people came to this neighborhood. For some weeks previous to that, the attendance on public worship here was increasing. Since the week of prayer, at the beginning of the year, the interest of the Dakotas about me in Christianity far exceeds anything of the kind which I have ever seen among them before. Since that time, we have had two or three prayer-meetings in different parts of my parish each week, and the attendance at these has been about equal to what my Sabbath congregations were a year ago—from 15 or 20 to upwards of 40. Our school-house, sixteen by twenty feet, in which we worship, has been crowded every Sabbath. Yesterday the Lord's supper was administered at Hazlewood, for the first time since we separated from them. As the attendance at our prayer-meeting on Friday was much less than usual, but a small congregation was expected here ; yet we had the largest audience I ever preached to in that house, and I think I never saw more Dakotas assembled to hear preaching. Yet several went away because there was not room for them. We used to think the house full when there were from 50 to 60, exclusive of small children. Since the room has been so crowded, fewer of these children are brought, and yesterday, exclusive of such, I had an audience of about 75. Brother Riggs's house is larger ; how many attended there I know not, but of course none of his people came here.

Among those present was one of our female members whose health has been feeble for years, and who, when living only a mile or two from us, did not, on an average, attend public worship once a month. Yesterday, she and her daughter came five miles, walking through a snow storm. Another was a chief who, ten or fifteen years ago, killed his older brother that he might be chief in his place, and who subsequently manifested as much hostility to us as any chief of these Upper Indians has ever done. Though living nearly four miles distant, he has attended regularly on the Sabbath for more than a month, and has also been present at many of our prayer-meetings.

#### *Additions to the Church—Inquirers.*

At the communion at Hazlewood, yesterday, six were received for the first time. At our communion here, four weeks ago, we received one man, about thirty-five years of age, who had never been baptized. Three others have made known their wish to unite with us, who appear to me to give satisfactory evidence of piety. These four, with one exception, have for years read the Dakota Scriptures, have been in the habit of attending public worship, and have often seemed almost persuaded to be Christians. Of persons who have begun to attend more recently, some are evidently under deep convictions. Some, I hope, are the children of God, but owing perhaps to the imperfection of our teaching, and the inaptness of the Dakota language for expressing spiritual things, they do not readily apprehend the truth as it is in Jesus ; and I fail to learn the state of their minds because they are slow to tell how they feel and think. I trust you will pray, and encourage others to pray, that God will pour out his Spirit more abundantly on this people ; opening their minds to receive his truth, and thus turning many to seek and serve him, and making me and others wise to instruct them aright.



## Miscellany.

### HUNG-JIN, THE KAN-WANG, OR SHIELD KING, OF THE CHINESE INSURGENTS.

OF this man, often referred to in the letters of missionaries respecting the insurgents, and who appears to be mainly the author of whatever there is among them of a correct view of Christianity, the following account was published in the *Hong-kong Overland Register*, in August last. It was prepared for insertion in the last number of the *Herald*, in connection with other matters respecting the insurgents, but was omitted for want of room.

For the greater portion of four years, 1855—1858, there lived here, in connection with the London mission, a Chinese to whom the attention of strangers was sometimes called, as being a relative of the Tai-ping-wang, leader of the rebellion which had established its head-quarters at Nanking. The man was commonly called Hung-Jin, and had previously been known and esteemed by the late Rev. Mr. Hamberg, of the Swedish mission, who received from him the information which he published, in 1854, under the title of '*Visions of Hung sew tsuen, and Origin of the Kwang-si Insurrection.*' Mr. Hamberg had also sent him to Shanghai, that he might be in the way of an opportunity to proceed to Nanking; but after staying there several months, and finding communication with his friends impracticable, the intermediate country being all held by imperial troops, he returned in the spring of 1855 to Hong-kong. During his absence, Mr. Hamberg had died, and this circumstance threw him into the hands of the London missionaries, who were the more willing to receive him, as the late Dr. Medhurst, with whom he had been in constant communication in Shanghai, had written to them in very high terms of his principles and capacity.

He was at first employed as a teacher by the Rev. Mr. Chalmers, and subsequently was appointed a catechist and preacher. He soon established himself in the confidence and esteem of the members of the mission, and the Chinese Christians connected with it. His literary attainments were respectable; his temper amiable and genial; his mind was characterized by a versatility unusual in a Chinese. His knowledge of Christian doctrine was largely increased, and of the sincerity of his attachment to it there could be no doubt. His intercourse with Chinese Christians was what is termed *edifying*, calculated to promote their piety, and

stimulate their zeal. With other Chinese he was the proselytizer, fearlessly exposing their errors, and exhorting them to repent and believe the gospel. Over young men his influence was peculiarly beneficial. In fact, whether the individuals were young or old, the case was, as was once observed by Mr. Chalmers,—“Whenever you see any one having long and frequent intercourse with Hung-Jin, you may be sure there is something good going on in him.”

In 1855, the province of Canton was seething with insurrection, and different parties of rebels who had become acquainted with Hung-Jin's antecedents and whereabouts, made application to him, and begged him to head their movement, in the name of the Tai-ping dynasty. He would have nothing to do with them, however, partly because they professed no religious principles and were members of the Triad Society, and partly because his intercourse with the missionaries had shaken his confidence even in the rebellion directed by his relative. As it gradually came out that portentous and blasphemous errors were being mixed up by Hung sew tsuen, and the Eastern King, with the doctrines which they had first put forward, his sorrow was profound and bitter.

The writer recollects hearing him say on one occasion, that success had turned their heads; that they had proved unequal to the work which they had undertaken; and that, indeed, he doubted whether the regeneration of China was likely to be promoted by any course of rebellion and violence. It was suggested to him that he should dismiss all thoughts of meddling with those who were given to change, and not merely content himself with, but find both the business and happiness of the remainder of his life in simply preaching the gospel to his countrymen. The counsel was seriously revolved by him, and it is believed he schooled his mind into an approval of it, and strove sincerely to adopt it as his rule. But it would not do. The old rebel feelings—and there was much of patriotism, and something higher than patriotism, in them—only slumbered.

In the beginning of 1858, Hung-Jin went up to Canton, and assisted at the opening of a place for public worship, within the walls, on the third Sabbath of February. It was the first time the gospel had been publicly and formally preached in the Chinese language in that city. He remained there, but as the missionaries returned, some were afraid that his antecedents would be discovered by

the Mandarins, and connection with him prove rather injurious to their cause. It was thought advisable, therefore, that he should return to Hong-kong, and shortly after he determined to try and make his way to Nanking. He started for that place in disguise, in the beginning of June, passed through the Mei-ling pass, and gradually worked his way to Hoopih.

It now appears that he got to Nanking in the third month of the last Chinese year, was kindly received by his old friend and patron, Tai-ping-wang, who gazetted him in the following month "as the King Kan, the skillful and loyal military counsellor, attached to the army of the right of the palace," and, in fact, constituted him his minister-in-chief.

#### EXTRACTS FROM THE NEW WORK OF THE KAN WANG.

Dr. Bridgman, of the Shanghai mission, in a letter published in the Herald for December last, referred to manuscripts then before him written by Hung-Jin, (or Jun,) of which he said, "When carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope." Somewhat extended extracts from the translated work have since appeared in the *North-China Herald*, a few of which are now given here.

#### *Treatment of Foreigners.*

In regard to foreigners, those who are skilled in useful and ingenious arts, and the laws and institutions of whose countries are comprehensive and profound, should first be permitted to trade with China. But foreigners should not be allowed at their own arbitrary choice to enter the country, lest the people should take alarm at the sight of strangers, and trouble should arise. Only missionaries, and other teachers of religion, with instructors in skillful arts, should enter the country to teach the people, if they can present any memorial, stating what benefits would accrue to the empire from their residence in it. But they must not speak ill of the laws of the land.

A brief account of various nations is then given, followed by these

#### *Reflections on the Preceding Notices.*

From the present state of foreign countries it is clear, that in communicating instruction in morality, and in promoting national progress, there must first be wise lawgivers and administrators to set on foot great principles and laws. Then there must be wise officers to continue their work and extend their system, to cause increased skill in the cunning arts, to form new regulations according to circumstan-

ces, and carry out existing laws in a manner suitable to the change in the times. Thus the moral and social fabric will be saved forever from destruction. If the people of China do not love themselves, but allow themselves to be made the prey of others, the heron and the oyster will renew their old fight, and the barbarian fisherman will find his advantage in their disagreement. They will then first become aware that when brethren fall out with brethren, and countrymen with countrymen, the stranger will insult them, and it will be too late for repentance. Now is the time for action. Why not seize it, and struggle for China? Why not be among the first to recognize the Heavenly Father and the Heavenly Brother, with the social bonds and the principles of morality that they have appointed, and the Tai-ping empire, that it may continue for ten thousand times ten thousand years?

#### *Newspapers and Post-Offices.*

Among the most useful institutions are a universal post-office for conveying official dispatches and letters between all cities and towns, and a newspaper office, to receive expressions of public opinion from all quarters, and convey intelligence of the markets and all important events. This would aid the government in ruling, the scholar in acquiring knowledge, and the merchant in accommodating the supply of marketable articles to the demand. By public newspapers the laws are made more widely known, virtue more conspicuous, honor more nice. Public instruction in law, morality, and public honor, are thus greatly promoted by the public post-office and newspaper. When knowledge is diffused the law is more respected, and the benefits of government are more fully recognized. The people encourage each other in practicing the social virtues, and advance rapidly in intellectual and moral capacities, while the public manners visibly change for the better.

#### *The Divine Being.*

(The custom of) avoiding the mention of a name (from respect to the person to whom it belongs,) it can never be necessary, (to follow) in regard to the name of God.

The name of the Heavenly Father is (that of Him who is) greatest, most venerable, honorable, and good; most just, powerful, wise and true; most perfect and glorious, and possesses universal authority. Can there be harm in uttering his name? If used with a good design, as in discoursing on truth and religion, although it were repeated ten thousand times, its mention is in the way of praise; only it must not be used improperly, as in oaths, and any profane language.

If the name were not for several hundred years permitted to be spoken, it would become forgotten by mankind.

Further, the name Jehovah is Jewish, and means *self-existent*. It includes in it the significations omniscient, omnipotent, omnipresent, self-existent, most just, and benevolent.

God is truly existent. This is clear from observation of the natural world, and from the birth and teaching of Christ. For God is spoken of as Father, to denote that he embraces in himself all beings. Christ is called the Son, to indicate corporeal manifestation and verbal teaching. The Holy Spirit is the breath of God, and is also (as proceeding from God) a Son. Thus the Father and the Son are closely joined in one. For the Son, coming forth from the substance of the Father, how can they but be one?

Altogether then it appears that God is he who gives substance to substance, and form to form; causes heaven to be heaven, and earth to be earth; assigns beginning and end to all things, and is himself without beginning or end; has created all things, being himself uncreated; causes time to change all things, and is himself unchanged by time; influences nations, and is himself uninfluenced by them. He may be denominated the self-existent one. The Great Lord, the Heavenly Father, God, is one with the Redeemer of the world.

The Son proceeds from the Father, and the Son should therefore be regarded as the Father.

#### *On Sin and Happiness.*

1. *Knowledge of Sin.*—If on any day, in any month, in any year, I spoke, did, heard, saw, or thought what I should not, it was a transgression of the heavenly commandments. I ought not to remain in ignorance of it. How much more if I forget the grace that gave me a soul, so that I am far different from animals and plants; or the providential kindness shown me in birth, in childhood, and in growing up to man's estate; or, still more, the grace that brought Christ down to be crucified for my sins, to forget which is also criminal disobedience, should I not become fully aware of my guilt?

2. *Penitence for Sin.*—For each sin there should be a time of deep penitence. The guilty person may well beat his breast and his head, taking oath that he will subdue his sin. It must not be a penitence in words, without heart-feeling. The Heavenly Brother has said, "If thine eye offend thee, cut it out and cast it from thee. It is better to enter heaven with one eye, than with both eyes to be cast into hell. If thine hand offend thee, cut it off. It is better to enter into heaven with one hand, than with both hands to be cast into hell."

Great is the severity of true repentance. Can it then be neglected?

3. *Forsaking of Sin.*—He who does not know his sin, cannot repent of it. When penitence is felt for it, it must be forsaken. Otherwise the sin remains, and it is the same as if there had been no penitence.

4. *Forgiveness of Sin.*—There is a true knowledge of sin, a true penitence, and a true forsaking of sin. If there be a true forsaking of sin in the practical life, the mercy of the Heavenly Father in forgiveness may then be expected. If sins, when confessed before men are forgiven by them, how should the Heavenly Father be unwilling to pardon sin when it is confessed before him?

5. *Redemption from Sin.*—The Heavenly Father being willing to forgive sin, the Heavenly Brother could then become their redeeming substitute. If the Heavenly Father be unwilling to pardon us, we must earnestly beseech the Heavenly Brother to intercede with him. He will then look at the merit and rank of the Heavenly Brother and allow him to bear the sins of all. Just as if any one wish to see the Tien-wang, he must first obtain his permission, and be presented by the attendant officers; afterwards he may be admitted. In wishing to see the Heavenly Father, the Heavenly Brother must first be prayed to, to intercede. Then the favor of forgiveness and redemption can be obtained.

6. *Removal of Sin.*—When any one truly repents of sin, the Heavenly Father willingly forgives his sins. His guilt is then given to the Heavenly Brother to bear instead. It disappears altogether, and passes beyond the limits of the universe. If I then feel that I have sin, yet I have no more shame on account of it, but rejoice every day, singing and praising my Savior.

7. *Happiness.*—When any one is cleansed from sin, he can become happy; just as a vessel when cleansed can be used to contain luxurious articles of food. If the body be giving forth filthy excretions from the skin, good clothing cannot be worn. How then if the soul be stained with sin, can it receive happiness from above? Happiness comes from heaven, the height of all that is precious and glorious. How should it be given unsuitably, for sinful men to enjoy?

Let all the brethren and sisters calmly think of it. Is it so, or not? First, the six heads on sin just enumerated must be well studied. Then, without seeking it, happiness will come of itself. Misfortune, without trying to avoid it, will be prevented from approaching.

The Heavenly Brother, Christ the Savior, says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

[Here follow the whole of the Beatitudes, taken from the 5th chapter of Matthew.]

## Proceedings of Other Societies.

### Foreign.

#### LONDON MISSIONARY SOCIETY.

THE following statements respecting recent sorrowful events in South Africa, and also those respecting the Samoa mission, are from the *Missionary Magazine and Chronicle* for February last.

#### *Mournful Intelligence from the Interior of South Africa.*

It is well known to the friends of the Society that, as the result of Dr. Livingstone's exploratory travels in the interior of South Africa, and under his immediate advice, the Directors resolved to attempt the establishment of two central stations, the one on the south and the other on the north of the great river Zambesi. In addition to four missionary brethren specially sent forth to attempt these arduous enterprises, the Directors invited the Rev. Robert Moffat and the Rev. Holloway Helmore, whose knowledge of the language and long experience in missionary labors admirably qualified them for the service, to superintend the establishment of these projected missions. Mr. Moffat, after the hard service of more than forty years, most readily undertook the task, and, in the autumn of 1859, proceeded with Messrs. Sykes and Thomas, and his son, Mr. John Moffat, to the country of the Matebele, on the south of the Zambesi. Mr. Helmore, with his devoted wife, leaving the mission in which he had labored for twenty years, and which he had been honored by God to bring to a high state of social and moral cultivation, started at the same time with Mr. and Mrs. Price for the country of the Makololo, on the north of that river. On their way they encountered serious obstacles, both from want of water and the inadequate strength of their oxen; and our readers will remember in the "*Missionary Magazine*" for September last, an affecting narrative from the pen of Mrs. Helmore, of the sufferings of the four little children who were her companions on this long and perilous journey. From the date of that communication, viz., September, 1859, no tidings of the missionary party reached this country till the following mournful communication from Mr. Moffat, dated the 12th November ult., from which it appears that they reached Linyanti in the spring of last year, but of the precise date we are not informed. A pestilential fever was then raging in the country, and in the month of April, Mr. and Mrs. Helmore,

two of their children, and several of the native Christians by whom they were accompanied, fell victims to the deadly epidemic. Mr. and Mrs. Price were constrained to leave this land of death, and to retrace their course southward. No intelligence has since been received of their progress, but the Directors cherish the hope that their valuable lives have been spared for future usefulness. These mournful events will, we feel assured, awaken the deepest sorrow in many Christian hearts for our beloved and departed friends, Mr. and Mrs. Helmore, and the most affectionate sympathy for their orphan family. It is some alleviation under this heavy bereavement, to know that our devoted brother and sister, and their little ones, fell not by the violence of the savage people whom they sought to bless, but under the hand of God their heavenly Father.

#### *Mr. Moffat's Letter.*

Kuruman, (South Africa,) 12th Nov., 1860.

*My Dear Brother,*—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo brethren. It was favorable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore, and his devoted wife, are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambesi. He there met with some people from Linyanti, who, when asked respecting the welfare of the missionaries, replied, in the phraseology of the country, that they were all dead with the fever; and commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this station, Mr. P.'s waggon driver; the next, Tabe of Lekatlong, who had accompanied Mr. H. to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatba tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole



party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and could scarcely be said to live. Since then, nothing has been heard of the party. Our informant returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo, that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. P. to give guides to lead and assist the afflicted party through the fly country, he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Skeletu) however appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo who went down with the Doctor to Tete. These, however, were much reduced in number; for, besides those who had died, some preferred remaining with the tribes near Tete, to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

Dr. L. proceeded to Sesheke, where Sekeletu was sick, and from thence to Linyanti. Before leaving the hunting party, the Doctor requested them to remain about where they were fifteen days, and he would send letters by them. They did remain there and in the neighborhood, the time specified, but no letters arriving, and dreading the fever, they returned home. They had heard nothing of Mr. McKenzie, and supposed that, as he went on the route generally traveled, he must have met Mr. Price about the Zouga River, who will, it is probable, be brought to a stand from want of water. From what we can hear, the last year's drought has been

universal, as far as Linyanti. Probably, from this as well as other causes, the fever has been more virulent than usual. Dr. Livingstone also found, on inquiring about old friends, that many of them had been carried off by fever during his absence.

How mysterious are the dispensations of Providence to us, who know only in part, and see through a glass darkly! The large amount of expense incurred, the labor and toil involved, the valuable instruments cut off, and the bright prospects enveloped in darkness, are depths of Divine Providence which we cannot now fathom, and which we must place to the "all things" which work together for good. Like numberless similar events, they will remain mysteries to us till the light of eternity shall be thrown around them, when all shall appear harmony and love. What we know not now, we shall know hereafter.

#### SAMOA.

#### *Progress of the Mission.*

We have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the first six European missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just begun faintly to glimmer in that dark land, through the previous labors of Tahitian and other Christian teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned, but encouraged. Of the use of letters, they were as ignorant as the savages of the islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the gospel.

Such was Samoa five-and-twenty years ago. But what hath God wrought! Now, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engendered by paganism—the number of flourishing Christian churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the Word of Life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of native teachers and evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of

their deep interest in the blessings of the gospel, which more than repay the friends of missions for the labor of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honored of God to accomplish this marvelous transformation. By their skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated;—and these have been received by the inquiring native Christians, not as a boon of charity, but at a price which has secured ample re-payment of the cost.

LETTER FROM THE REV. A. W. MURRAY.

*Liberality of the Native Christians.*

“You will be pleased to observe that the amount contributed this year greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Salua-fata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one-third.

Should the plan be generally adopted throughout the mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our mission will ere long relieve, to a great extent, the Society from the burden of its support.

“It is a gratifying fact, also, that the liberality of the people to their own teachers keeps pace with their liberalty to the Society. In this district this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10s.; and sales of books will realize at least £50 more.”

*Failure of Popery—Desire for the Scriptures.*

“Among the natives the general rule is, that all children who are sufficiently advanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samoa, as elsewhere, loves darkness rather than light. Happily, however, it makes very little progress, notwithstanding the fact that the priests are double the number of ourselves.

“The thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society, is all sold off, and hundreds, perhaps I might say thousands more, might be sold if we had them. Some parts of the Old Testament are also exhausted. The Prophets have long been all sold off, and it is probable that before we can have the new edition of the Bible, every part which now remains of the old will be sold. Thus the desire for light is spreading. God grant that the life may keep pace with the light.”

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

SANDWICH ISLANDS.—Mr. Alexander wrote from Wailuku, Maui, December 22:

Not long since I sent you an account of my tour around East Maui. Soon after my return home, I observed a manifest increase in the numbers who attended our religious meetings, and an increased solemnity and earnestness on the part of the congregation. At length, in our prayer-meetings, old backsliders would rise, confess their wanderings, and ask for the prayers of God's people. Some of the most hardened characters in my field appear penitent. Daily prayer-meetings are now held in ten different places in my field, all well attended. Our ordinary congregations are as large as they formerly were on communion Sabbaths,

and other occasions specially adapted to draw out large numbers. I verily believe the Lord has graciously visited us. I would humbly bless him for his goodness, and take courage. It is a delightful privilege to preach to a waiting, earnest congregation. The work began in the most hardened and hopeless district of my parish, and it continues to manifest more power there than any where else.

SENECAS.—Mr. Pierce, of Upper Alleghany station, wrote, March 5: “There has been much deep feeling of late among several of our young men and women. Two give evidence of a change of heart, and have united with the church. This winter I have preached on the subject of infant baptism. The result has been that several heads of

families have presented their little ones and dedicated them to the Lord. I am visiting some among the pagans and find individuals who seem very willing to be instructed in the Christian religion. I shall visit them from time to time."

OJIBWAS.—The female teacher at Odanah wrote, Jan. 26, that Mr. Wheeler had been suffering from severe illness for several weeks. She gives some account of the state of things among the people and in the school, as follows:

It has been exceedingly gratifying and pleasant to notice the high esteem, affection and love, manifested by the Indians for Mr. Wheeler. Although they have but little tact in taking care of the sick, and it is not desirable to trust to them, yet they show their regard by begging for the privilege of sitting up nights to assist the watchers.

One woman (a member of the church) brought a large roll of mats, of her own manufacture, and insisted, with tears, that they should be spread down in his room, saying that he "*had done so much for her*." I thought, as I looked upon that poor woman, one could not feel that life had been spent in vain if he had succeeded in pointing out the way of salvation to a few like her; nor could any one feel that money had been misspent when, through its instrumentality, the gospel had effectually brought such precious souls to a knowledge of the way of life.

The prospect of doing good here I find quite as favorable as I anticipated before coming. I think the state of feeling evinced by some of our boarding-house children is very encouraging. Those who can speak English often visit me at my room, and personal religion is apparently not an unpleasant theme to them.

Some of them at times seem much affected, and say that they are "trying to be good;" but they are so sunken in degradation, that it is hard, *very hard*, for them to resist temptation when it assails them. It will doubtless be the work of time to root out these rank weeds of sin, and implant the true principles of Christianity in their hearts.

In facility for acquiring knowledge, the Indians are not surpassed by the whites. They have made very laudable progress since I came, both in their studies and in acquiring the English language. I have one class who knew nothing of English, or of the Alphabet, three months ago, who now read very well in the First Reader, and give the Ojibwa of nearly all the nouns in their lessons. Our school seems very popular among the people. I think they do, in some measure, appreciate the efforts which are made to civilize, enlighten and Christianize them.

We have now twenty-four children in the boarding-house, and over seventy different names enrolled on our school register. More would like to come into the boarding-house, but it is not the design to admit more under present arrangements.

We hope and earnestly pray for an ingathering of souls here, and we trust that those interested in this mission offer fervent petitions in our behalf.

MAHRATTA MISSION.—Mr. Wood, of Satara, wrote January 10, from Koregav, a village ten miles east of his station:

I am just now engaged in a case of litigation! Be not surprised; the gospel and the law are closely allied in more senses than the ordinary one. The fact is, after preaching in this place on the evening of Sabbath, December 23, to a large audience of one hundred and fifty or more, I was stoned out of the village. I was not injured in person, but I felt great apprehensions for my safety. The case was taken up by the mamletdar at first, and now it is being tried before Capt. Rose, Commandant of the Satara police. Several persons are being tried on the charge of riot. I have been here two days, and expect to be detained the whole of to-day.

We have had a good deal of trouble in Satara of late, on account of Harripunt's taking water from the public tanks,—the "water difficulty" they had a year ago at Ahmednuggur, acted over again. Harripunt's coming among them is like a mighty mill-stone cast down from heaven. The people are startled. We shall all be defiled—our tanks polluted—our religion brought to an end. Do not cease to pray for us. Just now large numbers come to hear us on the Sabbath. Last Sabbath more than three hundred were present, and the Sabbath before, half that number. I have been out on a tour for a month with Mr. Dean. We have had a good time; have had many to hear the word. This is the week for prayer, and I much regret being here for this reason, but it is unavoidable.

MADURA.—Mr. Rendall wrote, December 22, respecting the revival in the field of another society in India:

You will be glad to know that the revival in Tinnevely, the district immediately south of us, continues. It begins to have a marked effect upon the heathen. A missionary in Tinnevely wrote me a few days since, that during the month of November, 120 persons had forsaken idolatry in the villages in his own station, and that 600 persons had taken the same step in the villages of an adjacent station. He also stated in his note, that twenty persons were traveling in all parts of his field, preaching the gospel and holding meetings at their own charge. May the Lord continue this blessed work, and cause that it may soon extend to the vineyard in Madura.

EASTERN TURKEY.—Mr. Pollard wrote from Arabkir, Dec. 25:

This month I have been making the tour of our out-stations, spending a Sabbath with each of the little churches gathered around us. On the Sabbath, December 2, I was at Shapeek, and December 9, at Vank (village), where a little church was formed, last spring, of members from this and a neighboring village, six miles distant. Two new members were added to the church, making now, eight in all; small, but the day of small things is not to be despised. That little band may be a light, in God's hand, to lighten the hundreds of families in these and neighboring villages. Sabbath, the 16th, I spent at Keben

Maden, on the Euphrates. At each of these places the communion was administered, and a monthly concert held in the evening, at which the most interesting news from Boston was communicated. Next Sabbath, Providence permitting, I expect to spend at Mashkir.

CENTRAL TURKEY.—Mr. White, of Marsh, at the close of a line on business, dated January 14, says: "Our congregation is in a very good state—at noon, yesterday, 730; in the afternoon, 683. We have some new additions to the community. Held meetings every night last week—(the week of prayer)—audience usually 500, i. e. at these evening prayer-meetings."

ZULU.—Mr. and Mrs. Bridgman, who sailed from Boston, Sept. 1, to join the Zulu mission, arrived at Durban, Nov. 23.

## Home Proceedings.

### EMBARKATION.

REV. Edward Webb and wife, of the Madura mission; and Rev. David C. Scudder and Mrs. Harriet L. Scudder, both of Boston, going to join the same mission, sailed from Boston, March 11, in the National Eagle, Capt. Matthews, for Madras. Mr. Scudder is a graduate of Williams College and of Andover Theological Seminary.

## DONATIONS.

### RECEIVED IN FEBRUARY.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, 2d cong. ch. m. c.	54 28
Sacrappa, Mrs. H. Johnson,	2 00
Scarboro', 1st cong. ch. and so. to cons. JOHN LIBBY, 3d, an H. M.	100 00—156 28
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bluehill, A friend,	20 00
Brewer Village, Cong. ch. and so.	33 46
Holden, Cong. ch.	8 28—61 74
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, Philip Eastman and wife,	10 00
	228 02
Belfast, L. R. Palmer, 10; J. L. Havner, for South Africa miss. 5;	15 00
Machias, Cong. ch. and so. m. c. 50; "Machias," 1;	51 00—66 00
	294 02

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
Jaffrey, Cong. ch.	5 50
Troy, Mrs. Ruth K. Champion,	50 00—55 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Piermont, Cong. ch.	4 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bedford, Pres. ch. and so.	90 50
Brookline, A friend,	2 00
Manchester, Daniel Mack,	20 00
Nashua, Pearl st. ch.	108 23—220 73
Merrimack co. Aux. So. G. Hutchins, Tr.	
East Concord, Rev. H. A. Kendall,	5 00
Epsom, Cong. ch. m. c.	10 00—15 00

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Derry, Cong. ch. coll.	42 75
Epping, Cong. ch. and so. 10,03; m. c. 12,46;	22 49
Exeter, 2d cong. ch. bal.	16 51—81 75
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Conway, Cong. ch. and s. s.	19 00
Dover, Belknap ch. m. c.	10 00—29 00
	405 98

Legacies.—Hancock, Warner Clark, by Rev P. Clark,	539 79
Mason Village, Simeon Cragin, by Betsey Cragin, Ex'r,	100 00—639 79
	1,065 77

#### VERMONT.

Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Calv. cong ch. (of which from Prof. N. G. Clark, 50;) to cons. JOHN S. STORRS an H. M. 211,94; m. c. 22,06; "Lovely pew rent," 6;	240 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburgh, Cong. ch. and so. to cons. Mrs SARAH B. ALLEN and B N. BAKER H. M.	164 00
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Coll.	16 85
Castleton, Rev. Ulrie Maynard, wh. with prev. dona. cons. MATTHEW HENRY MAYNARD of Marquette, Mich. an H. M.	50 00
Pittsford, m. c.	16 53
Rutland, Coll. 195,56; m. c. 42,20; to cons. Rev. NORMAN SEAVER an H. M.; John B. Page, wh. with prev. dona. cons. Mrs. MARY R. PAGE an H. M. 50;	287 76—371 16
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c. 49,96; a friend, 5;	54 96
West Brattleboro', m. c.	39 13
West Westminster, Cong. ch. gent. so. of friends of morals and mis- sions, 52; la. do. 48;	100 00
Windham, Ch. and so.	4 10
A friend,	1 00—193 19
	974 35

North Hyde Park, Cong. ch. E. M. G.	1 00
	975 35

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Barnstable co. Aux. So. W. Crocker, Tr.	
Centerville, South cong. ch.	32 01
East Falmouth, Cong. ch.	11 21
Sandwich, Calv. cong. ch. m. c.	47 00
West Barnstable, Cong. ch. and so.	12 00—102 22
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, South cong. ch. 30,05; m. c. 18,27; Maplewood Young La. Inst. 25;	73 32
South Williamstown, Cong. ch.	20 00—93 32
Boston, S. A. Danforth, Agent, (Of wh. from a friend, 50; Rev. C. Cleve- land, 5; Mrs. Cleveland, 2; a friend, a new year's offering, 9; Mrs. H. S. Tyler, "a dying legacy," 10; a friend, 2,50;) 6,233 72	6,233 72
Essex co.	
Marblehead, 50; 1st cong. ch. and so. 57,50; Mr. and Mrs. Prim- rose, 35;	142 50
Lynn, 1st cong. ch. and so. 12; Central cong. ch. 34,34;	46 34
Lynnfield, 2d cong. ch. and so. m. c. 10	10 00—198 84
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Haverhill, North ch. and so.	50 00
Franklin co. Aux. So. L. Merriam, Tr.	
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Gill, do.	4 06
Greenfield, 2d do.	88 07
Montague, Cong. ch.	31 15
Sunderland, Cong. ch. and so. to cons. ELIHU SMITH an H. M.	100 00
Warwick, Trin. cong. ch. m. c.	6 00—362 40



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Hampshire co. Aux. So. S. E. Bridgman, Tr.	
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par. m. c. 102,26;	120 26
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Easthampton, 1st cong. ch.	27 05
Granby, do.	86 50
Hadley, 1st cong. ch. m. c. 58,27;	
2d cong. ch. 24,19;	82 56
Huntington, Cong. ch. 12,66; Ju-	
bilee offering, 1;	13 66
Haydenville, Cong. ch. (of wh. to	
cons. W. M. Trow an H. M.	
100;)	137 31
Northampton, 1st ch. 286,48; m. c.	
183,52; la. miss. so. 24,20; Ed-	
wards ch. m. c. 51,07;	543 27
South Hadley, 1st cong. ch. by	
Rev. R. Knight,	14 00
Southampton, Ladies' benev. asso.	24 10
Westhampton, Cong. ch. 49,75;	
m. c. 11,90;	64 65
Williamsburg, Cong. ch.	30 04
Worthington, Cong. ch. 56,28;	
Fem. benev. so. 11,72; m. c. 26;	94 00-1,219 64
Middlesex co.	
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East Cambridge, Evan. cong. ch.	
and so.	16 35
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Marlboro', Union ch. and so. to cons.	
SAMUEL BOYD an H. M.	98 00
Southboro', Pilgrim ch. and so.	
14,17; m. c. 19,04;	33 21
Townsend, Ortho. cong. ch.	47 61
Wayland, Evan. cong. ch.	23 66
Winchester, Cong. ch. and so. to	
cons. STEPHEN H. CUTLER an	
H. M.	132 42-442 73
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Roxbury, Eliot ch. and so. (of wh.	
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20;)	238,50; m. c. 15,11; Vine st.
ch. m. c. 32,80;	286 41
West Roxbury, So. evan. cong. ch.	
and so. m. c.	37 05-405 63
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st par. m. c.	87 00
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so. 6,50;	17 53-104 50
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7,50;	208 50-408 50
	9,697 50
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26,31; Broadway ch. and so. m. c.	
27,32;	53 63
A friend, 2; unknown, 5;	7 00-60 63
	9,758 13

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chapel, m. c. 3,92; Chapel st. ch. 7,40;	628 36
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3,973 92

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Princeton, D. Elder,	10 00
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South Edmeston, H. S. De Forest,	5 00
Southport, Pres. ch. and so.	25 00
Staten Island, Alice W. Walker,	
deceased,	1 00
Union Falls, T. E. Duncan,	10 00
Yonkers, 1st pres. ch. coll.	81 62-1,100 42

5,074 34

Legacies.—Leyden, Reuel Kimball, by Reuel Kimball, Ex'r, 300; interest, 8; deduct dis. on bills, 2,50;

305 50

5,379 84

## NEW JERSEY.

Mendham, 2d pres. ch.	25 33
Newark, South park pres. ch. (of	
wh. from Ira M. Harrison to cons.	
ANNA C. HARRISON an H. M. 100;)	
22,7,87; 2d pres. ch. coll. 134,45; 362	32—387 65

## PENNSYLVANIA.

By Samuel Work, Agent.

Abington, 1st pres. ch.	10 00
Lawrenceville, Pres. ch. m. c. 7;	
Rev. E. D. Wells, 3;	10 00
Philadelphia, Pine st. ch. in part,	
(of wh. fr. I. C. F. 50; C. R. 25;	
S. W. 25; W. F. G., I. M. McL.,	
S. T., and B. W. each 10; I. A.,	
Miss C., E. C., S. D., S. F., J. F.,	
I. M., R. Y., I. W. Q., Mrs. S.,	
Misses S., W. T., O. H. W., W.	
J. P. W., L. M. W., J. W., Mrs.	
L., Mrs. F., E. M. B., each 5;	
Miss McF., 7; W. H. P., W.	
McL., Mrs. H., each 3; M. B.,	
Miss H., each 2,50; Misses E.,	
Mrs. H., M. G. P., W. C., each	
2; W. H. C., A. C., A. K. C.,	
J. H., E. M. L., J. P. S., Mrs.	
W., Mr. H., S. A. H., J. F.,	
each 1; I. S. P., A. S., each	
50c.; S. A. H., 25c.; a lady,	
2,50; 307,25; Clinton st. ch. J.	
S. Harris, Fort Caldwell, Wash-	
ington Ter. 15; Calvary ch. Miss	
E. Smith, 10; 1st pres. ch. (of	
wh. fr. Rev. A. B. 150; A. W.	
100; J. B. 100; W. L. HILDE-	
BRAND, to cons. himself an H. M.	
100; A. F. 50; W. G. C. 40; W.	
P., G. W. T., T. R., J. S. E., J.	
G. B., each 25; A. B. P., I. S.,	
each 20; Cash, J. C. I., E. O.	
T., A. C., I. W. P., I. M. A.,	
each 10; G. E., B. S., S. C. P.,	
W. S. B., E. A. B., I. M., G. S.	
H., D. H. W., H. W., each 5;	
R. K. S. 8; W. W. 6;) sundry	
persons, 23; ladies of the cong.	
668,75; m. c. 213,31;	2,061 31-2,081 31

Great Bend, Pres. ch. m. c.	7 00
Philadelphia, I. G. B. 10; Philadel-	
phos, 50;	60 00
Pittsburgh, 3d pres. ch. 500; less	
exchange, 10;	490 00
Pleasant Retreat, Ger. Ref. church,	
Brownback's Change,	10 00—567 00
	2,648 31

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## MARYLAND.

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Baltimore, James Stuart, 10; Evelina	
Brown, for ed. in Ceylon, 59,40;	69 40—74 40

## VIRGINIA.

French Creek, Mrs. M. Phillips,	1 75
Prince Edward's Co. E. H. Dupuy,	
less exchange, 1,20;	18 80
Richmond, David Turner, Jr. to cons.	
CHARLES H. TURNER an H. M.	100 00—120 55

## OHIO.

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Cleveland, Euclid st pres. ch. (of	
wh. from Elisha Taylor to cons.	
Rev. JAMES M. HOYT an H. M.	
50;) 193,19; a friend, 1;	194 19
Cuyahoga Falls, Charles Clark,	42 00
Euclid, Pres. ch.	16 00
Farmington, do.	14 44
Freedom, Cong. ch.	8 00
Lyme, Pres. ch.	13 00
Mesopotamia, do. coll. 22,76; m. c.	
4,80; Mrs. C. Galpin, 10;	37 56
Newburgh, Pres. ch.	6 39
Toledo, 1st cong. ch.	78 50
	410 08
Ded. ex.	2 85—407 23

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Cincinnati, 2d pres. ch. m. c. 15,64;	
3d do. 10;	25 64
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Columbus, 2d pres. ch. m. c.	10 78
Dayton, Poplar Spring, Isaac A. I.	
Inskip,	15 00
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Hanging Rock and Pine Grove chs.	20 00
Newark, A. Sherwood,	15 00
New Plymouth, Pres. ch.	3 00
Walnut Hills, Lane sem. ch. m. c.	18 00—112 45
Columbus, 1st cong. ch.	30 00
Defiance, Avails of gold stud,	50—30 50
	550 18

Legacies.—Richfield, Heman Oviatt, by J.	
W. Weld, Ex'r, by T. P. Handy,	45 00
	595 18

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Faw Paw, do.	16 00—74 79
Morenci and Medina, Cong. chs.	10 00
Union City, Cong. ch.	5 00—15 00
	89 79

## ILLINOIS.

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Carlinville, Pres. ch.	18 40
Granville, do. Mr. Ware,	10 00
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Polo, "Ladies' praying circle," 7;	
Mrs. M. B. H. 5;	12 00

Rockport, 2d pres. ch.	36 65—148 20
	186 10

## WISCONSIN.

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Beloit, 1st pres. ch.	16 92
Kenosha, Cong. ch.	18 00
Hartford, do.	30 00—64 92
Cottage Grove, 1st pres. ch. 4,82;	
ded. ex. 32c.;	4 50
Neenah, Pres. ch. m. c.	27 00
Somers, do.	13 00
Sun Prairie, 1st do.	4 11—48 61
	113 53

## IOWA.

Des Moines, Rev. Thomas Bird, by Rev. D.	
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Oregon City, Cong. ch. eighteen ladies,	
10,50; m. c. 7,30;	17 80

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50; Miss S. E. Parker, 20; Miss R. V.	
Parker, 10; a friend, 10;	90 00

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Arabkir, Turkey, m. c.	10 66
Battalagundu, India,	25 00
Canton, China, S. Wells Williams, to cons.	
Mrs. SARAH W. WILLIAMS an H. M.	100 00
Cesarea, Turkey, m. c.	6 78
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St. Catharines, C. W. 1st pres. ch. m. c. to	
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	420 86

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$ 15 13
NEW HAMPSHIRE, . . . . .	38 75
VERMONT, . . . . .	26 15
MASSACHUSETTS, . . . . .	22 50
RHODE ISLAND, . . . . .	53 11
CONNECTICUT, . . . . .	18 49
NEW YORK, . . . . .	96 89
NEW JERSEY, . . . . .	5 00
PENNSYLVANIA, . . . . .	145 20
MARYLAND, . . . . .	25
OHIO, . . . . .	3 00
INDIANA, . . . . .	15 33
ILLINOIS, . . . . .	19 00
WISCONSIN, . . . . .	1 00
IN FOREIGN LANDS, . . . . .	26 00
	485 80

Donations received in February,	27,504 71
Legacies,	1,010 29
	\$28,515 00

37 TOTAL from August 1st to	
February 28th,	\$127,067 88

THE  
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MAY, 1861.

No. 5.

American Board of Commissioners for Foreign Missions.

Nestorian Mission.

LETTERS FROM MR. AMBROSE.

*Exploration—Amadia should be Occupied.*

Two communications have been received from Mr. Ambrose, without exact date, but both probably written in December. In one of these, he makes a report of some exploring tours in the Koordish mountain districts, undertaken with a view to the selection of a place or places for the permanent residence of mission families. "Amadia was twice visited; once in the hottest weather in mid-summer, and once in the sickly season in autumn." The result of observation and inquiry was very favorable to this place, as the location for laborers. It is "decidedly healthy for natives;" whether it will be equally so for Americans "can only be known by trial;" and its situation is peculiarly favorable, as it is "the natural outlet of the mountains, and the central point in the western division of the mountain field." "It is also under as good government as Turkey affords, and near Mosul, the head-quarters of the pashalic." The whole field, Mr. Ambrose says, is naturally divided into two great sections, the eastern and western, "making the great Jeloo range of mountains the dividing line;" and "the whole is naturally reached from two centres,—Oroomiah for the eastern section, Amadia for the western. From these centres, all parts of the field are easy of access." He also writes:

In respect to the papists, there is no place like Amadia, for the present.

They have made their way to that point, and swept all before them. Many an effort has been made by them to occupy that position, and enter into the mountains, but as yet their purposes have been providentially thwarted. The mountain Nestorians have thus far obstinately refused any allegiance with them. One or two priests of the mountains have become papists in the plain, and returned to their people, but they have not been received. The mountain tribes, however, are becoming disaffected with Mar Shimon, and are seeking aid elsewhere from their oppression. They listen attentively to the gospel, and seem ready to wait a little longer; yet there is the greatest danger that if promises of aid were offered by the papists, whole villages would go over to them; and if they once obtain a foot-hold, the work of evangelization is difficult. Prevention is better than cure.

*Van as a Mission Field.*

Mr. Ambrose also visited Van, belonging to the Armenian rather than the Nestorian field, and his statements respecting that place will be read with interest.

Our visit to Van was full of interest. We went in the most private manner, but the pasha, by birth a Koord, soon learned



of our arrival, and showed us every attention possible; offering to furnish us quarters so long as we wished to stay, guards, &c. We think he would willingly render any service necessary to protect missionaries, if they were on the ground. We labored under a disadvantage in not having command of a language to hold immediate communication with the Armenians. Our quarters were oftentimes thronged, more out of curiosity, undoubtedly, than for a better reason. We had with us two or three Armenian Testaments, which they read. Some seemed pleased, others were evidently surprised. We made as little stir as possible, being outside of our own field. We visited a large Armenian school, containing some 200 boys, and well supplied with books and teachers. The teachers received us kindly, answered all questions, and showed us everything that was to be seen. One of them purchased a Testament, and I doubt not he would receive kindly any missionary who might plant himself there. We found one man who seemed to be a chosen one of the Lord. He has been persecuted for the truth's sake; and now lives in a sort of seclusion, reads his Bible, has family worship, &c., but is anxiously waiting the coming of a missionary, when he may more openly avow his belief. He says there is a little company of ten or twelve who are ready to avow their belief openly, as soon as there is an opportunity to do so. We look upon Van as a very interesting field for labor, and see no sufficient reason why it should not be immediately occupied by one, if not two, of the most experienced men in the field, if such could be spared. The preparatory work has in a measure been done. There would undoubtedly be an immediate storm, but it might quickly pass over, since the powers that be, and many of the people, would be found on the side of the truth. It is a good field in itself, contains a large population, and is a good centre of influence, since it is in a measure the head-quarters of Armenianism. It would

be the completion of the Armenian stations in Turkey, the connecting link between the two missions, the preparatory step to a direct work in Persia; as the influence of a work there would be directly felt in this part of Persia, it being but three days from Salmas, which contains a large Armenian population. It would have a direct bearing upon our mountain work, but it is too far removed from the Nestorian population to be occupied by any man from the mission.

#### *Salmas.*

We visited Salmas in connection with Van. It is a fine plain, containing a large Armenian and Mussulman population, one large papal Nestorian village, and also a few, small, scattered Nestorian villages. As a centre for labor among the Nestorians, the same objections that have been urged against other places apply here. But in respect to the Armenians, it is a good position. The villages are large, easy of access, in all containing nearly 10,000 inhabitants. There might be a difficulty in locating in an Armenian village; but if the missionary should occupy one of the Nestorian villages, working among the Nestorians, while he did all it was possible to do for the Armenians, we might hope to see that field quickly opened, thus preparing the way to open all Persia to the gospel.

#### *Religious Condition of the Nestorians.*

Having thus given some account of places visited, and conclusions reached in regard to the best positions to be occupied, in a second letter Mr. Ambrose refers more particularly to the condition and feelings of the people. He writes:

With a very few exceptions we are every where kindly received, and are often entreated to remain and live among the people, to teach them, to establish a school for their children, &c. &c. These entreaties are frequently accompanied by a denunciation, on their part, of their own priests and deacons, in such terms as these: "They never tell us

these things; they don't preach to us." "They are as wicked as we are." "They don't translate the Gospel for us—how do we know the Word of God?" But while it is true that in all places they seem breaking loose from their old forms and ceremonies; rejecting their leaders; disbelieving in the old system, and desirous of change; still, they are lamentably indifferent to the pure truths of the Word of God. They are true sons of Israel in this, that they are a stiff-necked people, always seeking after strange gods. And their dissatisfaction now, arises more from political matters than from any thing in their religion itself. Their leaders are temporal as well as spiritual, and they love the temporal more than the spiritual. But in the present state of government their staffs and stays are broken. Authority has passed out of the hands of their nobles, and thus they have fallen into disrepute among the people. The time was when Mar Shimon was believed to be the greatest, most powerful and most holy man upon earth; but now they see him in banishment, in a little nook of the mountains, afraid to go out. While they curse the powers that be, they see their own helplessness, and look for relief from other sources. They are ready to fall at our feet and beg for help, believing that we can do for them what we will, not distinguishing between us, as preachers of the gospel, and the English authorities. This gives us much power over them in a certain sense; and it is wonderful, when we sit down to reason with them on the whys and wherefores, how quickly they seem to see that all is and must be in the hands of God; that he gives a government just as it pleases him; that he uses wicked governments to chastise his people on account of sin; that a remedy is impossible without repentance and return; that it is sin to ask help from others before asking from God, &c. &c. When this is carefully shown from the Bible, it silences complaints and entreaties, and gives an opportunity

to press upon them immediate repentance and return to God, as their last and only hope; and we do believe that our immediate and permanent success will be found in steadily refusing governmental aid, and pressing home the pure gospel. If our own faith is firm in this gospel, as the "power of God," we believe the result will be immediate and glorious, and the people, though not seeking after God, will yet find him to the joy of their souls. And though every where there is war, tumult, and confusion worse confounded, we still believe the time has come for a vigorous effort, whereby the elect will be gathered in, and the real opposers to the truth will be confounded.

#### *Tekhoma—Amadia.*

In Tekhoma, the result of the preaching seems to have been the diffusion of light, whereby nearly all open opposition has ceased, but more than this does not appear. Real, spiritual conquests, wherein sinners truly return to God, seem to be wanting. The danger would seem to be, in such a case, that a subtle infidelity will work its way among the people. Yet we hope to see a rich harvest of souls gathered in there, shortly. If a station exists in Amadia, much direct light will be thrown into Tekhoma. The power of Mar Shimon is less here, probably, than in any other province, owing to the part he has taken in the war between this province and Tiari. They cast the blame, perhaps unjustly, upon him, because peace is not yet restored. In Amadia our helper has seemed to exert a good influence, though it appears to be somewhat of the same general character—not specific and definite enough. But there are a few of whom there is hope. One priest accompanied him, of his own accord, on a preaching tour. One widow woman, against the wishes of her friends, has learned to read, and gives evidence of a change of heart. Two or three young men are reading, and appear well. Another poor,

ignorant woman, who lives in the church, having taken upon herself vows of separation, seems to receive the truth with child-like simplicity, and there is hope that she is truly separated unto the Lord. Still the standard of piety, if such have genuine faith, is very low. Faith is weak, the working element is wanting. Love, in its Christ-like, working universality, seems wanting. The same is true in Gawar, where the number of communicants actually received is twelve or fifteen. The idea of any thing beyond the breaking away from the more objectionable parts of their old rites and from open sin, and the ability to say, "I hope Christ has forgiven me," does not seem to exist. So that the Christians themselves are often any thing but *shining lights* in a dark place.

#### *Death of the Patriarch—Probable Effect.*

Since writing the above, Mar Shimon, the Patriarch, has passed away from his troubles in this world. The particulars of his death we have not learned. He was in Diss, his mountain retreat, from fear of the Turkish officers. Last summer he had the fever and ague. We saw him in the fall, when he was very weak, and his government troubles were harassing his thoughts. He had no rest, and this probably hastened his death. He was a venerable looking old man, and much revered by his people, although they trusted in him less than formerly. What course the government will take now is uncertain, but they will probably come directly upon the provinces for unpaid taxes; in which case there is danger that the people will resist to their own destruction. In case of actual trouble, it is not improbable that a union might take place between them and the Koords; but speculation is vain, and we wait results.

Deacon Isaac has just gone to the mountains. If he would go there permanently, to all human appearance he might do a good work, as a sort of guide and leader to the people.

As to the work in the mountains, we do not anticipate any particular change as the result of the Patriarch's death. The boy who will be made Patriarch is very young, and without any definite character, we suppose. He will be much under the influence of his advisers, but such is the state of things that not much is to be hoped or feared. To all appearance, these things are laying the road more completely open to us. There is a possibility, and a probability, that the young Patriarch will be a friend to us, and the influence of his opinion, and his silent and secret influence, are great over the minds of the superstitious people.

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LETTER FROM MR. COAN, DECEMBER  
29, 1860.

#### *Divisions of the Field—Professing Christians.*

SEVERAL topics of interest are presented in this letter. Mr. Coan first speaks of earnest consideration by the mission, of "the subject of a more vigorous prosecution of their work," and states that, with a view to the most efficient working of the field, some division of it has been made. "That part of the mountain field lying west of the Jeloo range, including the district of Julamerk, were assigned to Messrs. Rhea, Ambrose and Cobb, to be worked from Amadia as a centre. The mountain districts of Gawar, Kochanis, Berwer, Salmas, and several others, and the portion of the plain of Oroomiah lying east of the bridge on the Nazloo river, were assigned to Mr. Shedd. He is also expected to direct his attention to labors among the Armenians of Persia, as fast as Providence shall open the way. It was also "resolved, that Mr. Shedd be expected, as soon as practicable, to obtain a site, and erect buildings at a moderate expense, suitable for the residence of one or two families somewhere on the Nazloo river." There are about sixteen villages and hamlets on that portion of the plain thus assigned to Mr. Shedd, with "a goodly number of efficient helpers," and about fifty persons who have been admitted by the missionaries to the Lord's supper. Mr. Coan writes:

I thank God that I have been permitted to see so many and so precious fruits of missionary labor there, and rejoice that

these villages, and the little churches in them, are to have the more undivided labors of a missionary. I hope that we may ere long see a great ingathering of souls there. In all our field there have now been admitted to our fellowship, as Christians, a little over four hundred. Thirteen have gone to join the church above; two or three have been suspended. We look upon these little churches—for they are such in fact—scattered in the different villages, as so many moral light-houses in the surrounding darkness. They form the nuclei of future churches among this people, and we look forward with hope to the day when such churches will occupy a more prominent position.

*Week of Prayer—Congregations—Oppression.*

We have most cheerfully accepted the invitation, for ourselves and our flocks, to observe the first week of January as one of united and earnest prayer. Our helpers enter with spirit into the plan, and we hope great things; we would *expect* great things. We would not, however, delay praying till then.

Our congregations are fuller than in former years at this time. In one village there have been precious tokens of good; but the Government has taken away the village from the former master, and is now demanding the taxes a second time. The people, unable to pay, have been fleeing in every direction, and the effect has been to break up our congregations in a measure. In some instances, people have been dragged from meeting on the Sabbath, and beaten, to make them pay. The hand of the oppressor bears more heavily, if possible, than ever before, upon the poor people. The rich are becoming more rich, and the poor more poor. Famine prices still rule, though wheat is not now as dear as it was when the people were laying in their winter's supply. But one dollar is with more difficulty obtained now than three or four were three years since;

for, to use the language of the people, "We have no strength left. Our vineyards and fields are passed out of our hands, to buy bread for our children." Many of our helpers are deeply, and some, I fear, hopelessly in debt. This interferes sadly with their usefulness. We have not the means to relieve them, and if we could increase their wages, it is a question whether it would be wise to put them upon such a basis as would make it difficult for the people eventually to support them.

*Poverty of the People—Inability to support Schools, &c.*

We had reached a point in our work when we hoped to advance in the direction of self-support in part, especially in our educational department; but we were met by famine, and high prices. We have prayerfully waited and watched the signs of the times. Five years ago I mentioned the subject to some of our helpers in Geog Tapa, and was promised that in the then coming autumn, our schools in that village should, in part at least, be supported by the people. But when the time came, the scarcity and prices were such that I had not a heart to ask it. But the question of doing *something* in the line of self-support, in our village schools, has been presented recently, and several have responded nobly. Our helpers and teachers are willing to do even beyond their ability. In some instances, the article of fuel alone swallows up a great part of their wages. I feel rebuked when I see them parting with their little vineyards, or with articles really needed, to help eke out their salary, and enable them to preach the gospel. We may *require* the people to support the gospel and education, in part, on pain of not having these blessings, but the mass do not feel their need of our preaching or schools. I suppose the same is true in every place where missionary effort is put forth. Yet we hope, by the grace of God, to make progress in the direction of self-support;



and that the institutions and privileges of the gospel will become a *necessity* which the people will *cheerfully* secure.

Notwithstanding their great poverty and oppression, their contributions to the Board show a steady increase in the aggregate. Priest Elia, of Charbosh, has again redeemed his promise by the payment of upwards of twenty-five dollars. He hopes ere long to make up the entire sum of one hundred and five dollars pledged, although two years yet remain of the time he set.

#### *Schools—Quiet.*

Our seminaries are in session, and full. Our schools are opened on a limited scale, owing to the greatly reduced appropriation for this department. The papists are taking advantage of our weakness, and are opening schools wherever they can. If we have not schools for their children, there are many, not Catholics, who will send to the Papists.

Hitherto we have been permitted, this season, to pursue our labors quietly, and without molestation, though there are, just now, some indications of trouble.

#### *Defeat of the Persian Army.*

You will doubtless have heard, ere this reaches you, of the terrible reverses of the Persian army on the eastern frontier. The troops were sent to chastise the Turkomans. They were at first successful, but the Turkomans came down upon the Persians, who little dreamed of their approach, and utterly routed an army of forty thousand, carrying off immense stores, ammunition, munitions and treasures. Great numbers were taken captive and have been sold into slavery. Of only ten thousand has anything been heard. Hamza Meerza, the Prince who commanded the Persians, escaped, but the enraged Shah declares he wishes to tear out his bowels with his own hands. Several officers have been summarily dealt with, and the Prince was being brought to Teheran.

This affair is a terrible blow to Persia, and one that cannot be repaired for many years. What the end will be we know not, but one thing we know; "The kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

#### *The Patriarch's Death.*

Mar Shimon is dead. He was fifty-nine years old, and had been Patriarch thirty-five years. What influence this event will have on our work in the mountains we know not, and it is useless to speculate. Reuel, his successor, is a pleasant boy, and has appeared very anxious to enter our seminary. He will doubtless have his counsellors. Deacon Isaac has gone up to visit the family, and we all feel that the deacon could scarcely do a better work than to act as the adviser of his nephew, who entertains a profound respect for him, and who would doubtless listen to his counsels.

### *Syria Mission.*

#### STATION REPORTS.

THE peculiar circumstances in which the missionaries in Syria have been placed during the past year, and the fact that comparatively little has been written by them in regard to the state and prospects of their missionary work, which has been so much interrupted, will cause the annual station reports to be read with special interest, and render it proper to publish them more nearly in full than has been usual. The report from Abeih was published in March; others, recently received, are given here.

#### BEIRUT.

It is with no ordinary emotions of gratitude—no common feelings of thankfulness to the Author of all mercies, and the God of all grace and comfort—that we present our report for the year 1860. If at the close of former years we have had cause to make mention of the mercies of our heavenly Father, how much more should we speak of his great good-

ness after the experiences of this last most eventful year; a year of fire and sword, massacre and pillage, desolation and destruction to the Christian population of Syria. For several days, during the progress of the civil war in Lebanon, it seemed inevitable that Beirut too would fall a prey to Druze barbarity and Mohammedan fanaticism. The plot was laid; the mine was ready to be sprung; but a gracious Providence prevented a repetition here of the horrors of Damascus, Hasbeiya, Sidon and Deir-el-Komr. This city, with its extensive suburbs, was not only delivered from the imminent danger threatened, but also became a place of safety and refuge to the thousands of unfortunate beings who fled hither from the rage of enemies intoxicated with victory and drunken with the blood of the slain.

*Aid to the Suffering—Importance of the Station.*

From the last of May until November, the streets, lanes and gardens were filled with refugees from Lebanon, Anti-Lebanon and Damascus, whose sole dependence was upon charity for their daily bread, and for clothing to cover their nakedness. The entire strength of the station, with the help of the brethren who were here temporarily from other stations, has been put into requisition for the distribution of the charities of the Anglo American Relief Committee. Though many of the refugees from Lebanon have returned to their villages, the number in Beirut continues to be very large, in consequence of the constant influx from Damascus and vicinity. Every available place of shelter, however mean and miserable, is occupied; and notwithstanding the efforts of the benevolent, there are still many, even in Beirut, who know not, from night to night, where they shall lodge. During the summer months this was a matter of comparatively little importance, but now that the winter rains and cold are upon us, the cost to health and life are very

great. And so long as the bodily distress and wants of the refugees remain thus pressing, and so much time is unavoidably occupied in relieving these distresses, and providing for these wants, there is little opportunity for administering to their spiritual necessities on the part of those who would wish to do so, and still less of receptivity on the part of the people themselves. The case resembles that of the drowning man in the parable—"Help me out first and reprove me afterwards." The overwhelming, crushing temporal calamities which have come upon this people, have deadened them, for a time at least, to every thing else. This is true of the mass; but of individual cases, there are not a few whom spiritual as well as temporal aid has reached. The importance of Beirut as a station has been greatly increased by this sudden influx of thousands, nor does it seem likely soon to fall back again to its former position. As long as Turkish power remains, so long will there be want of confidence on the part of the Christian population, and so long will they continue to leave other parts of the country and flock to this place, both for the means of subsistence and for security. To how many thousands, during the past year, has Beirut proved a city of refuge indeed! And from its being the seat of government for the province, the residence of the representatives of European powers, and the station of the ships of war, it seems likely to continue, humanly speaking, the safest place in Syria.

*Preaching.*

Throughout the whole year, the regular preaching services, both Arabic and English, have been maintained without interruption. The congregations have also been larger than usual, and during the last six months Arab congregations have been twice as large as at any previous period in our history. In June and July, while the mission premises were crowded with refugees from distant

places, we had preaching every day to crowded audiences; and on the Sabbath, the chapel was filled to its utmost capacity. In this way the gospel has been made known to multitudes who never before heard its solemn message, and we indulge the hope that the good seed of the word, thus scattered broad-cast upon the troubled waters, will hereafter spring up and bear fruit to eternal life. We also notice, with hope, the fact that even since the refugees have mostly returned to their distant homes, our congregations are not materially diminished in numbers. The Sabbath school is much larger than ever before, and the teachers and pupils engage in it with very gratifying zeal. But although these things are calculated to awaken hope, which is further strengthened by noticing an unusual solemnity under the preaching of the gospel, still we mourn the absence of any striking manifestation of the Spirit's presence and power in the conversion of men to God. Indeed the fearfully excited state of mind, which the unparalleled atrocities of the war have produced and kept up during the past seven months, has acted very unfavorably on the spiritual condition of all classes. The result of such terrible scenes is almost always to stupify and harden, and such has hitherto been the influence of the tragedies here, to a lamentable extent. Still there are exceptions, and it is reasonable to expect that when the first utter distraction and wild perturbation, occasioned by these calamities, shall have passed away, better influences will begin to act, and happier results appear. Though no new members have been received to the communion of the church during the year, a number of applications for membership have been before the session, and some of the applicants will doubtless soon be admitted. So far as is known, the church is in entire harmony with itself and with the mission, and the members generally adorn the gospel by their conduct and conversation.

### Schools.

At the beginning of the year we had two schools for boys in operation, with an average number of about 100 scholars; and one large girls' school, of a higher order than heretofore, having also about 100 pupils. All the schools were well taught in the common branches of an Arab education, and religious instruction was regularly given. The female school has been more than ordinarily promising for one of its class, and the public examination in the spring gave unusual satisfaction. This school has also been continued in operation through the year, the teacher having transferred it to her own house when the war broke out; and as the school premises have been required ever since that time, for the clothing department of the Anglo American Relief Committee, the school is still carried on in the house of the teacher, which is well adapted to the purpose, and the number of pupils has not materially diminished. The boys' schools have been much interrupted, and one of them is still suspended, at the close of the year. Another, however, has been opened in a different quarter of the city suburbs, which is taught by Kosta, the surviving deacon of the church of Hasbeiya. Many of the pupils are from among the refugees of Hasbeiya and other parts of the country, and we are very glad thus to have an opportunity to impart to them something more than the daily supply of their physical necessities.

### *Translation of the Scriptures—Book Distribution.*

The translation and printing of the New Testament was completed in March. The work was then suspended till September, when it was resumed upon the Old Testament. At the close of the year, the whole of Leviticus and fourteen chapters of Numbers were ready for the press. One form, containing the first five chapters of Leviticus, was in type. A voweled edition of the

New Testament was commenced in September, but its progress was very slow at first, on account of the large quantity of vowel type requiring to be cast. At the end of the year, the first eight chapters of Matthew, and part of the ninth, had been printed.

The number of volumes and tracts issued from the Depository to the stations of the mission, and to Damascus, Jerusalem, Egypt, Lattakia and Mardin, amounts to 7,751, of 44 different works.

During the year 1,633 copies of the reference edition of the New Testament have been distributed and sold, and 2,543 copies of the pocket edition. 9,880 piasters were received from sales of the reference edition, and 8,515 piasters for the pocket edition. The remaining copies of the pocket edition have all been ordered, and in addition there is a demand for 1,500 copies, which cannot be supplied. It is to be hoped that permission to print a larger edition will soon be obtained.

A fact worthy of special note is the great increase in the sale and distribution of books, especially of the Scriptures, during the past year, notwithstanding it has been called a year of suspension of missionary labor. During the year 1859, the number of copies [of Scripture] distributed was 448, and during the past year 4,293; showing an increase of 3,745. The number of books and tracts distributed during the year 1859 was 6,526, and during the past year, 8,006; an increase of 1,480.

#### SUK EL GHURB.

##### *Preaching—Schools.*

RESPECTING this station Mr. Bliss reports as follows:

At Suk el Ghurb there has been stated preaching once every Sabbath during eight months of the past year. The average attendance at the preaching service was about forty. The number who regularly attended the Bible class was less. At Deir Kobil, which is about

two hours from Suk, we have also kept up a service during two thirds of the year. The average attendance at the latter place was about fifteen.

Previous to the commencement of the civil war there were five schools, numbering about 150 pupils, within the bounds of this station. All were doing well with perhaps one exception. These schools were all disbanded. The one at Deir Kobil has been resumed, but it is doubtful whether we ought to put the opening of this on the side of loss or gain.

The female seminary was in operation from the 1st of January till the 27th of March, making a term of twelve weeks of profitable study. During that period the pupils made commendable progress. The spring term commenced May 9, with an additional class of six. After three weeks of anxiety on the mountains, and four on the plain, the pupils were sent to their homes.

About the first of June the missionary family removed to Beirut, as did also Miss Temple and Miss Mason. On the 5th of October the family returned to the station, but the young ladies still remain in the city, prosecuting the study of Arabic.

Suk el Ghurb was neither burnt nor plundered during the civil war. It escaped the fire and the sword, not, as some may suppose, because it was a missionary station, but because the Christians, through fear of their more powerful neighbors, went with the Druzes to fight their fellow-Christians.

##### *Little Interest in Religion—Prospects.*

The interest of the people in spiritual things has manifestly declined. How to provide for present wants and escape future trouble absorbs the attention of all. For the past few weeks our congregation has greatly increased, numbering sometimes more than sixty. This needs a word of explanation. We at the Suk have distributed, in no small degree, the charities received from



America and England, and many come to hear us preach hoping for a greater share of worldly gain. When they obtain clothing and bedding, their interest in the Word ceases. Utter selfishness reigns through the land. Moral death broods over the people. The hand of God has been upon these idolatrous Christians, and yet I have not seen one humbled beneath the chastening rod of the Almighty.

The hatred of the Christian name, which the Moslem has fostered in his bosom for more than a thousand years, is still rife. The proof of this is the massacre at Damascus, which has few parallels in the history of the world. When we think of the enormous wickedness and idolatry of the Christians, of the brutality of the Druzes, of the hatred of the Moslems, and of the bestiality of the Turks, we see nothing in the immediate future of Syria but the blackness of darkness. We are in the midst of great changes. A government which plots butcheries, winks at bloodshed, and is carried on by bribes, cannot long stand. All is uncertain. We *gripe in the dark*. This is one view—the view of sight. The other is that of faith, which is always cheering, bright and joyous. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and were the darkness ten times as thick, we would believe this promise; and certain of its fulfillment, would preach the gospel, knowing that it is the power of God unto salvation, to every one that believeth.

#### SIDON.

##### *The Work Continued—Sabbath services.*

MR. FORD, of this station, commences his report with the expression of "devout thanks to God" for his merciful care, which had not only kept the mission families in Syria from violence and death, but had "preserved, to so good a degree, the spiritual interests involved" in their work. He refers to the return of Mr. and Mrs. Eddy, of that station, to the United States, in pursuit of health, and then says:

At our principal station and residence, the mission work has experienced very little interruption. During two of the summer months, the same which we usually spend in the mountains, we were in Beirut, remaining there at first from motives of prudence, but subsequently for the sake of aiding somewhat in the charitable distributions which had become so important a part of the work to be done at that place. Our faithful native helper, Tannus el Haddad, providentially detained in Sidon, kept up the ordinary services during our absence. The events which broke up some of our out-stations, and forced the inhabitants of many villages to seek refuge in Sidon, operated to bring within reach of the missionary a greater number than would otherwise have been accessible; and the result was a large increase in the number of attendants upon public worship, and also in the number of scholars in our schools. The average attendance at the Sabbath services, during the first half of the year, was about thirty-five. During the latter half, it has been nearly or quite double that number.

##### *Chapel—Increase of Protestant Sentiments.*

The neat and commodious chapel, which had been occupied for so many years, as well as the house with which it was connected, has passed from our possession, having been sold by the owner to the Latin patriarch, and is now occupied as a school by the French Sisters of Charity. Worship is therefore held, for the present, in the lower rooms of a private house, which have been thrown open in such a way as to accommodate the ordinary audience tolerably well. But we feel greatly the need of a suitable chapel, and are now making efforts to secure a building which seems to be unusually well adapted for the purpose.

Only one person was added to the church during the year—the school teacher at Sidon. One, an aged man at Alma, had been removed by death.

Near the close of the year, some stir was occasioned in Sidon by the spread of Protestant sentiments among the young men of the place, and the coming out of two or three of them as Protestants. The priests have not failed to make strenuous efforts to entice or frighten these young men from their purpose; but their efforts have signally failed, thus far, to produce any effect other than that of disclosing the weakness of the priestly power, and the gradual loosening of its hold on the minds of the people.

#### *Out-stations.*

In Hasbeiya, previously to the sad events of the summer, our work had gone on much as usual; although the minds of men, at an early period in the year, began to be distracted by the premonitions of the coming storm. Our usual visits there were kept up to a late period. Mr. Eddy was there in May, accompanied by Mrs. Eddy and Miss Temple, and considerable time was spent in labors with special reference to the females of that community. Hardly had they returned to Sidon, when the flames of civil war burst forth, and soon converted the scene of these peaceful labors into a heap of blood-stained ruins.

Facts respecting the destruction of Hasbeiya, and the death of two members of the church there, which have been published in former numbers of the Herald, are next mentioned, and Mr. Ford adds:

Beside these two church members, several other professed Protestants were slain, making seven or eight in all. The females were spared, and with the other members of the community who escaped death, made their way to Damascus or Sidon. Those who went to the former city passed through the trials and dangers of a second massacre, but without loss of life, and subsequently reached Beirut, where nearly all the surviving Protestants of Hasbeiya were finally gathered, and where they still remain. The kind of life they are forced to lead,

in this banishment from their homes, is far from being favorable to their prosperity in morals or religion. Subsisting upon charity, and without regular work, they are exposed to the temptations attending idleness, as well as to those common to crowded cities, and their condition calls for the sympathy and prayers of God's people far more, even, than for their contributions. The prospect of their return to Hasbeiya is still uncertain, but it is to be earnestly hoped that the early spring will see them again settled there, or in some other way released from their anomalous and dangerous position.

#### *Rasheiya, Ibl, &c.*

Facts respecting Rasheiya, as affected by the war, were given in December last. The native helper formerly there, Elias Yakob, has now been for some time in Tyre, where he finds a good opportunity for usefulness, many refugees and citizens of Tyre assembling at his room for worship on the Sabbath. The report says:

There seems to have been a spreading of the leaven of the gospel among the people of Rasheiya during their exile from home, and we have reason to hope that that village, if rebuilt, will be among the most interesting of all our out-stations. The out-stations in Merj Ayun are Ibl, Kheiyam, and Deir Mimas, and there are a few Protestants at Blaati. The people of all these villages, as indeed of the whole district, were driven from their homes, their houses were all plundered, and many of them burned, and their crops, with most of their effects, became the spoil of the Druzes and Metawalies of the vicinity. The villagers found a sort of protection among the Metawalies of Belaad Beshara and Belaad esh Sheekif, and after a while, returned to their homes, where they are now living, though in a state of destitution. Since their return, the missionary has several times visited them, and found increased facility for access to the minds, and we may hope the hearts, of large numbers. The attend-

ance upon Sabbath services is very full, and at ordinary evening prayers, in the house of our native helper, as many as fifty are sometimes present. Preaching is kept up at each of the three villages mentioned.

#### *Cana and Alma.*

Our Southern out-stations, Cana and Alma, suffered less from the war than those of which we have spoken. In Cana, indeed, no disturbance took place, and the people suffered only in a general way; that is, from the interruption of work and trade. Yet, both in Cana and Alma, the spiritual interests of our flocks have suffered from the long interruption of missionary labor, and from the distractions of the war. But the close of the year finds the congregations undiminished, and the attention to the concerns of religion much as heretofore.

#### *Schools.*

In the department of *Education*, there has of course been great interruption, caused by the disturbances of the summer. At the beginning of the year, we had schools in Sidon, Tyre, Alma, Hasbeiya, and Deir Mimas. At its close, we have them in Sidon, Alma, and Kheiyam, with an urgent call for them in other places. The school in Tyre was suspended early in the year, on account of the want of funds. The others were broken up by the war, except that at Sidon, which was largely increased by the influx of villagers, so that we were obliged to employ an extra teacher for a time. For the same reason, we have just opened in Sidon a small school for girls and women, taught by a former member of Mr. Bird's family.

In Cana, a school is to be opened at the beginning of the new year, under the charge of a pious young man from Abeih seminary. In various places there seems to be a new interest among the women in learning to read, and several of them frequent the schools for this purpose, as well as a number of grown-up girls.

#### *Prospects.*

By way of review, we may state that the number of scholars now in our schools at different places is about eighty, and the average number who attend preaching at the station and out-stations, nearly three hundred.

We find ourselves at the close of the year in an open field, with little show of opposition from any quarter, with an increasing spirit of inquiry abroad, with crowded congregations in as many as five different places for stated preaching, and smaller congregations in others; and wherever we go, we find the ears of the people open. It is true there are some who profess an interest in religion from mercenary or worldly motives, and it is not very difficult to distinguish them. But with many, we hope it is otherwise; and in any case, we ought not to neglect the opportunity thus afforded us for speaking the words of eternal life to all, whether they will hear, or whether they will forbear. A wide and effectual door is set open before us, and because the days are evil, we must redeem the time. Souls are perishing, and what we do for them must be done quickly. Who will come to our help? And who of those that cannot come, will help us mightily in prayer for that divine blessing, without which all effort is vain?

#### *TRIPOLI.*

MR. JESSUP, of this station, has been at Beirut since April last, assisting in the arduous labors thrown upon the brethren there. Mr. Lyons was also absent in December, to assist in carrying forward the labors at Sidon, and during that month the work at Tripoli all devolved upon Mr. Wilson, who had removed from Homs because of the unsafe condition of the country. The station report, however, is signed by Messrs. Lyons and Jessup.

#### *No Outbreak.*

We have abundant reason to thank God for his great goodness to us during the eventful year just closed; for while so large a portion of the land has been

desolated with fire and sword, and some of the fairest portions stained with blood, we have been permitted to prosecute our work in Tripoli without hinderance or molestation.

At the time of the fearful massacres on Mt. Lebanon and in Damascus, the Moslems, who form by far the largest portion of the population of our city, assumed a hostile attitude towards the Christians, which naturally occasioned among the latter no little anxiety and alarm; but no actual outbreak occurred, either in the city or on the plain, or on the mountains adjoining; and now, since peace and order have been in a measure restored, all things have returned to their accustomed channel.

#### *Spiritual Deadness.*

Would that we could report such progress of gospel truth among the people of Tripoli as would be commensurate with the greatness of God's mercies to them. But alas! they seem to be wedded to their idols, dead in trespasses and sins.

Among the Mohammedans, we have been enabled to do little more than keep up our former acquaintance; and indeed, more than this we could hardly expect to do, when we take into consideration the bitterness and hate engendered in their minds, by late events, towards all Christian sects.

And as regards the Christians, towards whom our labors and efforts have been more particularly directed, instead of becoming more humble in consequence of God's dealings with their co-religionists in various parts of the land, and more sensible of their dependence upon the divine arm, they seem to have become more hardened in heart and conscience. They are as tenacious as ever in clinging to their profitless ceremonies and empty forms of worship, and as indifferent as ever to all that is vital and spiritual in true Christianity. Sabbath after Sabbath, hundreds of these nominal Christians have passed by the open door of

our mission chapel, within sound of the preacher's voice, yet cared not to enter and listen for a few moments to the message of divine truth.

#### *Missionary Labors.*

We have, however, maintained our Sabbath services throughout the year, and though there have been sometimes twenty-five or thirty persons present, the average attendance would not probably exceed ten. And we have endeavored not to relax our efforts in the use of other appropriate means for influencing men to embrace the truth.

In addition to the public exercises of the Sabbath, we have held weekly evening prayer meetings in our own dwellings; have visited the people in their homes; have conversed with them on the interests of their souls, in their houses, in their shops and in the streets; and distributed among them religious books and tracts. But all has been apparently with so little effect, that we have sometimes almost felt prompted to follow the example of the Apostles at Antioch, who, when they were not received by the inhabitants of that city, shook off the dust from their feet as a testimony against them, and departed.

Yet we are by no means without hope. The seed has been sown. The word has been preached, and our faith is strong in Him who has declared, "My word shall not return unto me void, but it shall accomplish that which I please." Yes, it shall, sooner or later, accomplish God's own purpose, whether it shall prove a savor of life unto life, or a savor of death unto death.

#### *Signs of Promise.*

But to turn from the contemplation of the dark view now presented, let it not be supposed that there are no signs of promise in Tripoli. Many have become enlightened, and there are some so fully and thoroughly convinced of the truth of Protestant Christianity, that they need but the quickening influences of God's



Spirit operating upon their hearts, to bring them at once to embrace Christ as he is offered in the gospel.

But the indications of progress are to be found rather in the villages in the vicinity of Tripoli than in the city itself. In the village of *Kisba*, south of Tripoli, and also in *Halba* and *Sheikh Mohammed*, to the north-east, in the district of *Akkar*, light is springing up, and a spirit of inquiry has been awakened. These and numerous other villages have been visited during the past year, and some of them several times. The disturbed state of the country however, during the summer months, prevented our making as frequent and extensive missionary tours as we had anticipated and desired. Two journeys performed by Messrs. Wilson and Lyons, during the autumn, through the district of *Baalbec*, for the purpose of distributing charity to the needy and suffering in that region, are worthy of mention here, for the reason that the missionaries were there brought into contact with many thousands of nominal Christians, the great mass of whom were previously unknown to us, and most of whom had probably never before heard the voice of the Christian missionary. We have great hope that the acquaintance which has thus been formed, under so favorable auspices, with this Christian population, will result in the spread of light and truth in an interesting and extensive region of country, where little if any missionary labor has hitherto been attempted.

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### Mission to Western Turkey.

#### PHILIPPOLIS.

LETTER FROM MR. MERIAM, FEBRUARY 15, 1861.

#### *Tours of a Colporter.*

THIS letter consists mostly of detailed statements respecting the labors of a native, employed as a colporter. He is an Armenian from Nicomedia, who was recommended by some of the brethren at Constantinople, for

the work at Philippopolis, and had been there since September. Mr. Meriam writes:

He has made two tours under our direction, one to the north and the other to the south of Philippopolis. He has distributed and sold tracts, and sold the New Testament in Bulgarian, Greek, Turkish, Armenian and Hebrew, as well as other religious books; and has preached the gospel in about forty different towns and villages in the vicinity of this city. These towns and villages represent a population of more than one hundred thousand souls. His custom is, upon entering a place, first to call upon the priests and teachers, if there are any, and make them acquainted with the character of his mission and the contents of his boxes. He then visits the schools and the khans, or public houses. The priests very generally show themselves friendly, and the way is open for the people to call upon him at his room in the khan, and as he sells the New Testament and other portions of the Bible, he preaches the gospel. A short sketch of the two tours this colporter has already made will make you acquainted with the work among the villages surrounding this city.

Extracts only can be given, from the detailed account which is furnished. At some places he met with coldness and indifference, and at a few with opposition; but at many, as will be seen, the reception both of the laborer and of the books which he would sell, was of the most encouraging kind.

#### *Chardak, Otluk keoy and Karlofer.*

The village of *Chardak* contains four hundred Bulgarians. The priest of the village invited the colporter to his house, and requested him to read and explain some chapters of the New Testament. To an audience of thirteen he read the 13th of Matthew, and preached to attentive listeners. The priest seemed delighted to find a man who loved to speak of spiritual things. He sold but few books, as the people are very poor. *Otluk keoy* is a large village of 12,500 Bulgarians, about thirty miles from Philippopo-

lis. Here our colporter was well received by all classes. He visited a large, flourishing school, and the teacher assisted him in selling the Tract Primer and the New Testament to the scholars. He spent a few days in this village, his time being wholly taken up in selling books and preaching the gospel. The people blessed the Board, and pressed our colporter to come again to them with the whole Bible. He sold in Otluk keoy about forty dollars' worth of books. *Karlofer* is about forty miles from Philippopolis. It contains a population of 7,500 souls, all Bulgarians. Three friendly teachers seemed awake, and eager to hear the word of Life. He found here a native physician who called himself a Protestant, and conducted family worship morning and evening. This physician conducted the colporter to a monastery near the town. The establishment is called a monastery, but in reality it is a nunnery, containing fifty nuns. To these nuns he preached the gospel, and sold about ten dollars' worth of books, mostly the Psalms in Bulgarian.

#### *Second Tour—Opposition.*

Upon reaching Philippopolis, our colporter immediately prepared to make a second tour, although it was now winter in earnest. He seemed on fire with zeal to preach to the villagers, and offer to them the word of Life. He left on the 6th of December, and stopped first at Stanimak, a large village, about ten miles south-east of this city. This is a Greek village, containing 9,000 Greeks, 100 Turks, and a very few Bulgarians. He was refused admittance to the schools, and met with scoffing and ridicule in the streets, khans and shops. They asked him if he had brought with him a machine for making Protestants. He remained six days, endeavoring to rouse the people from their spiritual death, but saw few signs of life, and left after selling \$1 60 worth of books. There were twenty priests in this village, but

not one would speak a word with the "Protestant dog."

#### *Glad Reception in other Places.*

*Prestovitz* is a pretty village among mountains, containing 1,000 Bulgarians. Priests and people received him gladly. He was invited to take his books to the church, and during two feast days preached to all who came there. The priests purchased the Testament and advised the people also to do so. The people were much awake, and very eager to hear as well as to buy; and but for their poverty, he would have taken no books out of this village. At *Perostitza*, two hours farther on, he was surprised and delighted to find the people so eager to hear the New Testament read and explained. Thirty persons immediately gathered themselves together at the khan where he stopped, and showed great joy when they found that he was the New Testament seller. In this village are two churches, one priest, one school, two teachers, and 150 scholars. The priest and the teachers showed great kindness to the colporter, and assisted him in selling books and distributing tracts. The chief man of the village invited him to his house. Here a small company was assembled, and he was asked to read from the Testament and to pray. While eating at this man's house, he was pressed to drink wine with the rest. This invitation led to a long conversation, during the course of which he explained why he did not drink, and urged upon them a higher life than that afforded by the wine shop. Upon returning to his room at the khan, the teachers and the priest called upon him and asked him to explain some passages from the Bible. He left this village after selling about thirteen dollars' worth of books, and with the earnest invitation from all classes that he would quickly return to them.

At *Kritchma*, a village of 1,000 Turks, he met with no success, but one hour further on he again met with encour-

agement. *Kozatzko* is a little village of but 225 Bulgarians, yet it has a prosperous school, and but two wine shops. The priest shook the colporter's hand with delight, and told him that for a year he had used the Protestant New Testament in his church, and that all the people were pleased with it. "It was plain, and all could understand it." The people pressed around him to hear him speak of the Bible and of salvation through Christ, and sighed that they had no money with which to purchase a Testament to be their own. For two days he improved opportunities to preach to eager and attentive gatherings. He visited the school and addressed the scholars, and in the evening the teacher visited his room and asked him to dictate a form of prayer, as he (the teacher) wished to open his school with prayer, but knew not what to say. He sold two dollars' worth of books, and left deeply impressed with what he had seen and heard.

An hour and a half farther on, he came to *Bertsikova*, a village of 2,000 Bulgarians, about twenty miles from Philippopolis. His room at the khan was quickly filled with people. One of the priests asked him if he was a Protestant. He answered that he was, and explained to them what Protestantism was, asking them if they also did not wish to be true Christians, in accordance with the New Testament standard. He distributed forty Testaments to the crowd, and asked them to find the passages as he read them. They did so with great eagerness, and he pointed out to them and pressed home upon their consciences such texts. For four hours the people gave unwearied attention, as he thus preached the gospel. At length they saw that he was weary and hungry, and begged him to stop for the present and appoint a time on the morrow, when they could again assemble to hear him.

#### *Discussion with Priests.*

At *Belovar* he had a remarkable ex-

perience, the people coming together to see him, and two priests forcing a conversation and discussion of six hours in length. They asked him such questions as these: "Why do not the Protestants worship Mary and the Saints?" "Why do not the Protestants send all who are over seven years of age to the confessional?" "Why do the Protestants accept only the Bible and reject other books as the rule of faith?" He replied to the questions in order, and one of the priests seemed convinced of the justice of his replies, but the other was enraged and said: "Your talk is plausible enough, but if you do not accept the Virgin Mary as Intercessor with God, you cannot be saved." Our colporter replied, calmly: "Judge not, that ye be not judged." "Do you believe the Bible? If so, listen." He then opened the New Testament and read Rom. x. 9-11, Acts xvi. 31, and like passages, stating that belief in Christ is the requisite for salvation. At length the priest, whose anger was now abated, asked: "Do you believe that Jesus Christ is the Son of God?" "Most certainly I do?" "If you do," said the priest, "you can be saved." From this text, which the priest had confirmed, he preached to an audience of eager listeners. When he left this village many shook hands with him, bidding him God-speed, and promising him a friendly welcome, whenever he should return. The village contains 750 Bulgarians.

The colporter returned to Philippopolis with almost empty boxes. He is now absent, on his third tour, taking with him over two hundred dollars' worth of books. This sketch of the condition of a few of the villages and towns surrounding Philippopolis will disclose to you our pressing want of native preachers. Would such inviting openings for outstations be long neglected if they were in Africa or Asia, instead of being in Europe?

Mr. Meriam mentions, with satisfaction, the stationing of Mr. J. E. Blunt, "a man of

character and prudence," as English consul at Philippopolis; but regrets a change in the government of the province—the removal of a governor who had shown himself "enlightened, without bigotry, above taking bribes;" and friendly to the principles of religious liberty and to the missionaries. Before his removal he had secured for them ground for a burial-place. "We labor on," our brother writes, "with many things about us to encourage."

### Mission to Central Turkey.

#### MARASH.

LETTER FROM MR. WHITE, JANUARY 28, 1861.

#### *Religious Interest.*

A FEW words from Mr. White, respecting the week of prayer and the religious prospects at Marash, appeared among items of recent intelligence in the Herald for April. This letter, making fuller statements, though brief, will be read with grateful interest.

You are doubtless awaiting, with deep interest, intelligence from the various stations, to learn with what results the week of prayer has been attended. It is with feelings of gratitude we would record that God has not passed us by, but has granted a spirit of prayer and activity on the part of Christians, and of inquiry on the part of Armenians and Catholics. There had been much interest during the whole of December, and many little meetings for prayer were held; but since that second week in January, this interest has deepened and become more extended. During that week, prayer meetings were held every evening in the church, the average congregation being 500. The exercises, up to the close, were of a very interesting character, and the prayers and remarks testified that the Spirit of God was present. It is said there has never before been so much activity among the Protestants, and so much inquiry among the Armenians and Catholics, as at the present time. Our congregation numbers from 650 to 750, and every Sabbath there are from twenty to fifty new hearers.

#### *Prayer Answered.*

I preached not long since from the text, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now, herewith, saith the Lord of Hosts." One of our young men, after going home, said within himself: "God says, *try me once*. If you do not believe my word, still *make the trial once*, and see if I am not willing to bless you." And, said he, I will try. He selected, as a subject of prayer, a Catholic woman, a neighbor. The very next Sabbath, she was in our church, an avowed Protestant. And since then, within a few steps of that young man's house, *six men*, heads of families, have become open Protestants, and now attend our church! Would that we all might thus take God at his word, and receive such blessings!

The Catholic Bishop, finding that his flock was diminishing, induced the Pasha, last week, to give an order, that the members of the various communities should not meddle with one another, under penalty of five hundred stripes and banishment. But the word of God is not bound, and our brethren are as diligent in making known the truth, and the Armenians and Catholics in listening, as before. Will not our friends in America pray that these blessed influences may continue and increase, until this whole city shall be brought under the power of the truth.

I have long been wishing to instruct our young men somewhat, but Baron Avedis's sickness, examinations, meetings, &c., have prevented. Dr. Goodale has now taken the preparation of the weekly lesson for the Sabbath school teachers, and I have taken a class of nine in Sacred History, beginning with the Creation. They meet four times a week, and have entered upon the study with much zeal.

Mr. White gives an estimate of the Christian population of the various towns and villages in the Marash station field, presenting a total of 55,135; and then says:



Even supposing Hajin to fall to Adana, our field numbers 30,000, and how many well-trained laborers will be needed to break unto this people the bread of eternal life! The Home Missionary Society's helper at Ajemli was driven away, but by order of the Pasha returned. The governor of the village was deposed, and our helper now has great freedom and success. Yarpuz is also reviving, the helper there being much encouraged.

### Sandwich Islands.

#### HONOLULU.

LETTER FROM MR. SMITH, FEBRUARY 4, 1861.

#### *The Religious Interest.*

THE following brief letter furnishes occasion for grateful rejoicing. The reviving and converting influences of the Spirit are still experienced in some communities at the Islands. May all the churches yet be visited.

I wrote you last October, giving some account of a revival of religion which was then in progress on the island of Oahu; and I am happy to state that in some of our congregations the interest continues to the present time. The concert week of prayer for the world—the second week in January—was observed by all, or nearly all, the native Protestant churches throughout the Islands. As the result, some eight or ten of the churches are now enjoying a refreshing from the presence of the Lord. It was a very interesting week with my church and congregation. Though the revival had been in progress for six or seven months, and not a week had passed without some new cases of professed penitence, during that week we received a fresh baptism; and the following week, ten backsliders, and seventeen hardened persons, came forward to confess their sins, resolving that henceforth they would serve the Lord. My church has held a prayer meeting every evening since that time, (now three weeks,) and the number of attendants has been con-

stantly increasing. At our communion season, the first Sabbath in January, thirty-two backsliders were restored to the church, and one hundred and thirty-two were received, on profession of penitence and faith in Christ. Over two hundred are now on our list of inquirers, with the number increasing every week. How easy it is to preach, exhort and pray, when the Holy Spirit is present, convincing of sin, of righteousness, and of a judgment to come!

Brother Clark and myself hold alternate union meetings every Sabbath evening; i. e., my congregation go to his meeting one Sabbath evening, and the next, his people come to mine. Our houses of worship are generally crowded on these occasions, and thus far these have been precious and solemn meetings. As might be expected, many of the Roman Catholics come to hear, and some, I trust, have been savingly benefited by the preaching of the gospel. About a dozen of them have united with our church, and scores of others attend our meetings.

Mr. Clark will of course report to you the interest which his people manifest in this good work of grace. For some two or three months, the Holy Spirit has been moving upon the church and people at Wailuku. Mr. Alexander is now in this city, and informs me that the good work still goes forward with unabated interest.

### Madura Mission.—India.

#### PERIACULUM.

LETTER FROM MR. NOYES, DECEMBER 1, 1860.

REPORTING the state of things in his field, Mr. Noyes mentions the contribution of fifty rupees to the Board, notwithstanding the poverty of the people, and his desire, "if possible, to induce every one of the 1,200 individuals connected with the congregations, whether man, woman or child, to give at least one farthing." Connected with his station, there are in all thirty native helpers, viz., 1 pastor, 14 catechists, 6 readers, and 9

teachers, who "have generally been faithful." Two new village congregations had been received during the year, making now twenty connected with the station, with a total membership of 1,200; an increase of sixty-one within the year. There are at least six other villages in which Christianity is likely to gain a foothold. The cholera had prevailed to a fearful extent in many of the villages, but the number of deaths among the Christians had been comparatively small. The Zemindar mentioned in a former letter as greatly oppressing the Christians of Coambey, had been complained of to an English magistrate, found guilty, and sentenced to three months imprisonment and the payment of a heavy fine.

### *Progress of a Congregation.*

This Coambey congregation, which now has about one hundred members, has grown up from a very small beginning. When I first went to the place, about seven years ago, I found a school-house which was built in Mr. Lawrence's time, and there had formerly been a "mission day school." There were two old men, of the shanar caste, who, with their wives and two sons, constituted the whole Christian community of that village. My predecessor, who was with me, advised me to employ one of the younger members of the congregation as a teacher. This I did, and soon after sent a catechist to labor there. The congregation has since gone through various changes. At one time thirty pariah families joined, and after continuing for about a year were frightened away by the Zemindar. Afterwards several families of chucklers joined, who were also all driven away, excepting one man who still continues in the congregation. The next movement was among the shanars, and though they have suffered much persecution they have remained firm. Twenty new members, from the same caste, have been added the past year. There is a church of sixteen members and a school of nearly forty pupils, fifteen of whom belong to Christian families. A new house of worship is in process of erection. The people have subscribed 48 rupees, and are going

on with the work. They have laid the foundations, and have a large quantity of building material on the ground. They wished me to begin the work, and I did so by marking out the foundations; but I have not paid a farthing, nor shall I until they have done their share. I have told them that after they have done all they can, I will take hold and help them finish. An interesting and encouraging circumstance in relation to the present state of this congregation is, that the women seem as much interested as the men. When I first knew the congregation, not more than two or three women, of any description, came near the church, but now the women make up a respectable part of the audience; though the place of meeting is so small, compared with the size of the congregation, that they find it difficult (as they always come last) to find places to sit down. Having said so much of this congregation, I have not room to speak of others.

### *Churches.*

There are seven churches connected with this station. It is a matter of deep regret, that though these churches have been organized about four years, only one of them has a pastor. The organization into separate churches, of the communicants living in different localities at a distance from the station, has been no disadvantage, even without pastors. On the other hand, the idea of responsibility involved in being members of the local church, with the feeling of obligation to watch over one another and to perform the other duties which members of the same church owe to each other, as well as the Christian dignity attached to the privilege of being partakers in the receiving and disciplining the members of their own body, has no doubt had a very beneficial influence on the native Christians; but a church without a pastor cannot be expected to develop and grow like one which is fed by a faithful shepherd. The number of additions by profession to all the seven

churches has been only eleven. This is a very small number compared with the 1,200 under Christian instruction, and

a sad evidence of want of spiritual life in the churches, and of our great need of an outpouring of the Holy Spirit.

## Miscellany.

### CHINESE INSURGENTS AND CHRISTIANITY.

THE following Edict, with the notes and other remarks, were forwarded by Dr. Bridgman, of Shanghai, for publication in the Herald, as throwing some further light upon the views and intentions of the insurgents with reference to Christianity and Christian missionaries.

*Edict for the Toleration of Christianity, given by the young prince, the eldest son of Hung Sew tsuen, on solicitation of the Rev. Griffith John, the Rev. H. Z. Kloekers, and others, at Nanking, November, 1860.*

"The Decree of the Heavenly Father, the Heavenly Sire, and our Sire, has been received; and it is our pleasure to proclaim it to you, our brothers Ho and Fuh; to you, our uncles Kan, Tah, Yuh, Sew, Ngan, Hien, Fu, and Chang; to you all, our younger brethren, the Heavenly Leaders, Generals of Divisions, Principal Magistrates and Magistrates General, Divine Controllers, Court Directors, Metropolitan Protectors, Divine Leaders, Members of the Six Boards, Chief Attendants; and to all our Ministers, both within and without our capital, that you may know the same.

"The True Doctrine of the Father and the Sire is the Heavenly Religion, and in it the Religion of Christ and the Religion of the Lord of Heaven are both included. The whole world, with our Sire and our Self being one family, all who kindly and lovingly conform to and keep this Doctrine are permitted to come to our court.

"From a memorial presented by our uncles, Kan, Ngan, and Chang, we see and know that Yang Tuh-sin [Rev. Mr. John] and the others, missionaries from the foreign lands, deeply interested in the Heavenly Kingdom, reverently obedient to the Father and the Sire, and grateful for the bestowment of power and authority to effect wondrous deeds attracting the near and the remote, have come on purpose to observe these glories, to do homage to the High Ruler and to Christ, and to ask permission to propagate the True Doctrine.

"Considering that the present is a time of war, and that troops are moving in various directions, we are truly afraid that the said persons, while devoted to the propagation of religion, may sustain serious injury by the revolutionary army, to our deep regret; seeing, however, that

they are really faithful men, and reckon it as nothing to suffer with Christ, we do regard them with high esteem.

"Let our brothers and uncles, therefore, give commands that they be treated kindly and lovingly, and that there be no occasion for strife or quarrel; and let all, realizing that the Father, the Sire, our Sire, and our Self, are one Family and one Body, treat the missionaries with extraordinary courtesy. This is from the Prince."

### Notes and Explanations by the Translator.

For duplicate copies of the Chinese of the foregoing edict, I am indebted to the Rev. Messrs. John and Kloekers,—the original of which, written on satin, with the vermilion pencil, by and in the name of the son of Hung Sew tsuen, and stamped with the seal of the Celestial King, his father, has been sent, by Mr. John, to one of the Secretaries of the London Missionary Society.

Mr. Hamburg, in his "Visions" of Hung, gives the following particulars of this youth: "In the tenth month of this year, [1849,] on the 9th day, [June 28th,] at the rising of the sun, the first son of Hung Sew tsuen was born. Just at the same time, thousands of birds, as large as ravens, and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled on the trees behind his house. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said the crowd of birds came to do homage to the new-born King."

Though I have tried to make a full and accurate translation of the edict, I am by no means sure that I understand the original. Indeed, I do not know in what sense some of the terms are employed by the royal youth; it is quite certain, however, and it is a notable fact, that the *toleration of Christianity* is freely granted, equally and alike, to both the Roman Catholic and Protestant Missionaries.

Two important inferences may be plainly drawn from this document, one regarding the polity, and the other touching the theology of the insurgents.

It is often asked, Have the Rebels any regularly organized government? And, if they have, what is it? Their long list of officers enumerated seems to me a sufficient warrant for an affirmative answer to the first. There can be no doubt that they have a regularly organized government, however much it may differ from that of the Manchus and from all that have preceded it. Many of its details are purely



Chinese and well defined; others, however, seem quite new, and it is not easy to say, at present, what they are, either in their theory or practice.

The military element enters largely into the whole great movement; and there is in it, likewise, a strong theological element, with, as the edict evinces, something friendly towards foreigners. The probability is, and I have no doubt the fact would be patent enough if they were allowed to speak freely for themselves, that these men do not yet know what precisely will be their settled and permanent forms, military, civil and ecclesiastical. At present, and at the distance we see them, they seem less a *state* than an army, or a collection of armies. It is a fact, however, that they have a *civil* as well as a military department; yet how far the two are distinct, the one from the other, I am unable to determine.

I have said above, and I repeat it here, for the sake of emphasis, that I do not know in what sense some of the terms in the edict are employed. This is the case both in regard to the titles of the officers, and to the appellatives given to the Supreme Being.

Yang Siutsing, the infamous Eastern King, was, evidently enough, a bold blasphemer and an impostor; but it is not so clear that these two epithets are justly applied to the deceased Southern and Western Kings, or to Hung Sew tsuen, now styled the Celestial King, TIEN WANG. With our notions of things, celestial and terrestrial, there is a shocking impropriety in calling any human government or ruler *Heavenly*. But men's notions, like their tastes, will differ; and keeping in mind the very limited instruction these men have yet had in Biblical theology, they should not be judged of by us too hastily.

The four distinct persons, in the edict designated *Yay, Tay, Tay, and Chan*,—i. e., God the Father, Jesus the Savior, Hung Sew tsuen, and his son, are declared to be *one Family* and *one Body*. In what sense they are so regarded is not evident; but this is evident, and I think certain, that they are declared one in quite the same sense, if not exactly the same, as in a previous clause, where the young prince says, the whole world, all its nations and individuals, with our Sire and our Self, are "*one family*."

This may be too favorable a view of the use of the terms in question; and for the present I am not anxious to defend it. At the same time it is not only safe but right for us, until more fully informed, to put the most favorable construction upon the language of men struggling, as they are, amid thousands of difficulties, for light and freedom.

The composition of the edict, considered in a literary point of view, is by no

means bad. On the contrary, if it be the work of the young prince, now only in his twelfth year, it certainly does him no small credit.

E. C. B.

#### EMANCIPATION IN THE WEST INDIES.

THE English Baptist Missionary Society, finding that representations frequently made respecting the results of emancipation in the West Indies, and the general condition of those Islands, were injuriously affecting their missionary operations there, sent a deputation, some months since, to ascertain the real facts in the case. On the 20th of February last, a public meeting was held in London to receive the report of that deputation,—E. B. Underhill, Esq., and Rev. J. T. Brown. The subject is one which has excited much interest in the United States as well as in England; and the statements made at that meeting were of so much value, that readers will be glad to find the more important part of them transferred to the pages of the Herald.

#### Remarks of Mr. Buxton—Statistics.

The chair was occupied by Charles Buxton, Esq., M. P., who, among other remarks, said:

No doubt the former slaves had passed through a period of great suffering since their emancipation—owing, he firmly believed, to other causes, and not to emancipation; but the meeting would hear from the deputation an account of what they had seen, and he believed the unanimous conclusion would be that that was a bright day for the West Indies when the people of that country were set free. Nothing could be more remarkable than the progress of the island during the last few years. At one time its trade appeared as though it would be ruined by the competition with Cuba, but of late years it had increased with most remarkable rapidity. In the four years ending 1853, the exports and imports of the island amounted to 32,000,000*l.* only, but in the four years ending 1857, they amounted to nearly 37,000,000*l.*—an increase of more than four millions and a-half. In the last named year, the exports and imports amounted to nearly 11,000,000*l.*, sugar alone being exported to the United Kingdom to the extent of 5,600,000*l.* That was a signal proof that the statement of *The Times* newspaper, as to the production of sugar in the islands having come to an end, was unfounded. In addition to this, it must be remembered that, in the time of slavery, whatever the island produced was exported; the food of the slaves consisting principally of salt fish and yams, their clothes and lodging being of the most wretched description.



At the present time, however, the creoles were rapidly rising in their social and physical condition, and appropriated, to a great extent, the productions of the country for their own use. He would not further anticipate the report of the deputation, but would simply add that, in his opinion, notwithstanding every discouragement, emancipation had proved itself, beyond all doubt, to be a good thing for Jamaica, not only by producing glorious moral results, but by enormously enhancing the prosperity of the island.

*Mr. Underhill's Statements—Adverse Appearances.*

Mr. Underhill said, that Mr. Brown and himself proceeded towards the close of 1859 to the West Indies. Mr. Brown spent, altogether, about six months in Jamaica, and he (Mr. Underhill) about a year, in that and the other islands of the West Indies; and therefore the statements they were prepared to make were the result of no rapid and cursory view, but of close investigation, followed out to the best of their ability. He must admit that at the first show of things, those who maintained that emancipation had failed had something in their favor. There could be no question that, with regard to Jamaica, there had been a very considerable diminution in the exportation of the staple products of the country. \* \* \* He must also admit that upon entering the island of Jamaica the representations as to its decline struck one as being very truthful. On landing at Kingston, one found a large city, the streets of which were either deep in mud or sand. The whole town appeared sadly neglected, and many large warehouses were wholly unoccupied, whilst beggars and drunkards abounded. The feeling of depression was still further increased upon reading the newspapers, or going into the country. Estates once flourishing, were desolate and uncultivated, and the buildings in every direction were rapidly falling into decay.

But there were one or two circumstances which materially altered the first impression which this state of things produced on the mind. In the first place, while Jamaica, to use a favorite expression, had been ruined, the West Indies generally had prospered. It was a curious fact, for instance, that while the exportation of sugar for three years before emancipation had averaged from all the islands 3,600,000 cwts., in 1858 it amounted to 3,500,000 cwts., being only a diminution of 100,000 cwts., or about 2,000 hogheads. It was obvious, therefore, that there was some other cause for the decay of Jamaica. \* \* \*

With regard to Kingston, also, he learnt that instead of being, as it once was, a kind of central market for the Spanish main, the merchants of the different ports

in South America either stopped at St. Thomas's island, or preferred to trade direct with Europe, which would account largely for the appearance of Kingston. Then came the question of the country estates, and here he would not enlarge on the evils of absenteeism, nor the effects of the immense mortgages which had ruined so many of the estates, nor the results of mismanagement, nor the frauds perpetrated by the managers of the estates against the proprietors. \* \* \*

The great cause of all the decay—irrespective of those he had alluded to—was the removal, in 1846, of the protection which West Indian sugar enjoyed in the English market. The West Indies were not prepared to encounter the loss of that protection. In 1846, their sugar was selling in England at from 30*l.* to 40*l.* a ton, free of duty, but after the equalization of duties the prices fell to 14*l.* or 15*l.*, whereas the planters of that day said they could not make it for less than 24*l.* or 25*l.* True, the island of Trinidad had prospered since the removal of the protection, and so had Barbadoes, but that was partly because the planters of those islands had done all in their power to improve their agricultural and manufacturing processes, and partly from other causes. Barbadoes, for instance, had profited by a competition in the labor market, and had been able to produce sugar and rum very cheaply. Trinidad also had promoted coolie emigration, much to her advantage. \* \* \*

*General Condition of the People.*

But he would proceed to show what was the condition of the general population in Jamaica. There were 380,000 people in the island dependent to a great extent on the cultivation of the land. These people were the slaves of former days, but were now the enfranchised peasantry, and it was only right to consider how emancipation had affected their interests. On this point he could at once say, that their position had in every respect immensely improved. It had been said that the negroes were an idle lot of people, who squatted upon the land, and were quite content if they got a pumpkin to eat. But this was quite false. The first thing the negroes did was to leave the estates in great numbers. There were now but few estates on which they resided, and in those cases the planters had treated them as free men, and consequently secured their affections and services. A contrary line of treatment was pursued in the majority of instances, and that, together with want of capital wherewith to pay the wages weekly, had the effect of driving them away. \* \* \*

*Property.*

Great numbers of the old slaves had purchased land, and it was an amazing

fact that, at this moment, three-fifths of the cultivated land in Jamaica was the *bona fide* property of the blacks. He held in his hand a return of one missionary congregation, and there were some interesting facts contained in it which he would take the liberty of quoting. In that congregation there were seventy-three heads of families, of whom sixty-two were once slaves, which should be charitably considered when looking at the progress they have made in the arts of civilization and mental culture. It could not be expected that in twenty-one years all the old feelings and passions, and moral taints of slavery, would be removed from the land. These seventy-three families possessed among them 342 acres of freehold land, and rented an average of two acres each besides. They possessed amongst them seventy horses or mules—a species of property negroes were very anxious to have. Surely these facts proved that they were not “squatters,” in the sense in which that word was used. The report of the Hanover Agricultural Society strongly supported him in the conclusions to which he had arrived in reference to the negro population. That report stated that in six districts of the parish, containing four or five thousand people, there were 802 proprietors, holding about 4,200 acres amongst them, which would be about five and a-half acres to each family. He valued the land possessed by the people at 3*l*. 10*s*. per acre, which was a much lower estimate than he might fairly put upon it. This would make 1,050,000*l*. as the price they had paid for the land. But they had not only bought land—they had built houses upon it. The cottages in which they lived during slavery had been destroyed, and he was thankful it was so. The people had built for themselves a better class of houses, at a cost which could not be less than 10*l*. per house, and he was very glad to say it was very rare to find more than one family in a house. That amounted at least to 600,000*l*. Their furniture would be very moderately valued at 3*l*. per house—about half the real value—making an additional 180,000*l*.; and their carts, horses, mules, pigs, &c., could not be put at less than 50,000*l*., which was, in fact, much under the mark. The next item was a very interesting one, namely, the value of the sugar mills, and implements used in the production of sugar. There were 143 sugar-mills in a portion of Hanover alone, and there could not be less than 5,000 in the island of Jamaica. These mills were valued by the Hanover Agricultural Society at 10*l*. each. Then, as to their clothes, they were as well dressed as the agricultural laborers of England, and every negro had at least one, if not two suits. It was not true that the moral and respectable people were gaudily dressed.

Upon the whole, the clothes would be cheaply valued at 1*l*. per head—making 380,000*l*. Then, and lastly, there were deposits in the savings' banks to the extent of 49,395*l*. The sum total of all this property, which had been accumulated since the emancipation, was 2,358,000*l*.—an estimate which he ventured to say was much below the mark. Of course there were some idle and some ragged people among them, as, indeed, there were in every country on the face of the earth. \*\*

#### *Industry.*

He found that each family cultivated some land for itself—say an acre to each family. An acre would produce from 15*l*. to 50*l*. worth per annum; he had estimated it at 20*l*. The entire produce of this island would be 2,500,000*l*. per annum. Was that an idle people? His calculations were checked, in a very interesting way, by those of the Hanover Agricultural Society, to which he had previously alluded. That Society estimated the average earnings of each family at 30*l*. per annum. The number of families was 76,000, so that, according to the Society, the annual earnings of the negroes in Jamaica amounted to 2,280,000*l*., a conclusion nearly similar to his own, though he had arrived at it by a totally different process of calculation. \*\*

Upon the whole, therefore, he was of opinion that the negroes of Jamaica were not an idle race, especially when the climate was taken into consideration; and in his opinion he was corroborated by the statement of a planter of thirty years' experience, who had told him that he did not believe better laborers could be found in the world than the creoles of Jamaica.

#### *Religious Condition—Morals.*

A few facts might not be uninteresting with reference to the religious condition of the people. In the first place, they had built 220 chapels quite independent of the Established Church, of which he could find no record showing their number. In connection with these chapels there were 53,000 communicants, or about one-eighth of the entire population. This itself was a very gratifying and rather unusual state of things. The number of people regularly attending these chapels was 91,000, or about a fourth part of the population, and the Sunday schools contained about 22,000 children, or about a third of the children who were capable of attending school. Lastly, they raised every year for religious purposes about 22,000*l*. \* \*

And now he came to the question,—What about the character of the people? There were three drawbacks in the negro character. In the first place, he was addicted to petty thieving; secondly, he was

charged with being a great liar—and there was some truth in the charge; and lastly, there was a good deal of deceit about him. These were undoubtedly evils, but, bad as they were, they owed their existence, to some extent, to the influence of slavery. To meet force the slave had recourse to fraud, and to spite an uncontrolled master he would thieve. But in other respects crime was rare in the West Indies—he meant crime which brought men to the courts of law. He found from the published returns, that the number of men in prison during 1854 was 908, whilst the number in prison at one time in 1858 was only 600. That was not a very considerable number for so large a population. The people were very fond of cutlasses, and there was hardly a man who had not got one, but yet one scarcely ever heard of a cutlass being used to the injury of another man. Men had been known to throw away their cutlasses when they have been quarreling, lest they should be tempted to use them against each other—a circumstance which showed a great amount of self-control and accounted for the unfrequency of great crimes. There was a rising feeling in favor of marriage, and an increasing respect for the marriage tie amongst the negroes, since the abolition of slavery.

#### *Education—The Labor Question.*

The question of education was one of vast importance in relation to the negro. The progress made in the island in this respect had been slight, but from a census taken by one of the missionaries at an interval of twenty-five years, he found that whereas, just before freedom, only three negroes in 5,000 could be found in one particular district that could read and write, at the next census 1,700 were able to do so. That showed that some progress had been made, but for all that, the great want of Jamaica was education.

Mr. Underhill then re-adverted to the labor question, in order to illustrate some points in the relation of the people to the planters. The reason why the latter could not always command labor was, that they could not afford the negroes continuous employment, and that consequently the latter often found it more profitable to attend to their own little farms than to work for the planters. There was, however, another cause which affected the supply of labor, which was very honorable to the negro, and that was the immorality practiced on some of the estates. He had known of negroes who would refuse to let their wives or daughters go and work in places where they would be exposed to moral corruption, but who declared they would rather keep them at home till they died than suffer them to go to an estate to be ruined. \* \* \*

The conclusion he had come to was this, that though emancipation might have occasioned some difficulties to the planters, it had been an unmixed blessing to the people. He did not know a single drawback or qualification that need be made to that statement. Should the planters continue in their present course, they also would reap the advantage in the general peace and security of the country, and in their own increased pecuniary gains. Last of all, he believed the tide in Jamaica was now turned, and that ordinary foresight, prudence and care might make the island even more prosperous in years to come than it had ever been in the past. He recalled his visit to Jamaica with sincere pleasure. He went with deep trembling, but had come away with a gladdened heart, satisfied, as he trusted the meeting was, after having the facts he had laid before it—that Jamaica had not suffered from emancipation, but that its results, both to the people and to their country, would prove to be of the highest, most blessed, and most advantageous kind.

#### *Mr. Brown's Remarks.*

Mr. Underhill was followed by Rev. J. T. Brown, the other member of the deputation, from whose statements, also, a few extracts are presented.

It was natural to inquire what social, philanthropic, and religious results had followed the great expenditure of money, and labor, and time, which had been lavished upon the island, (Jamaica.) He was free to confess that his first impressions on landing, and for a short time subsequently, were, like his friend Mr. Underhill's, very unfavorable and depressing. It was depressing to mark the signs of decay which met the beholder everywhere, and to read the statements in the newspapers; but his impressions were very different after he had lived for some time in the country, and gone almost from one end of it to the other; and he and his colleague had now come back, after making the most searching investigation of the case that they could, to say, in the face of all contradictory reports and lies—to say to all honest and inquiring minds, that to the best of their judgment, as men that had tried to form a judgment impartially, emancipation was an event which called for deep congratulation, for devout thankfulness to God, and for high and sacred hope. If the chief thing in all the world was to make sugar; if there was nothing to have joy in but puncheons of rum; if one of the main things to be done was to reward absentee proprietors, and nourish luxurious excesses; if another of the main things to be done in life, was to make a dependent, a subtle, and an easily controlled laborer, tied to his master; if these



were the highest objects in life, then he would say there was ground for complaint against the emancipation. But if, on the other hand, to have changed some 300,000 *things* into *persons*; to have made their lives happy till they knew not how to express their gratitude; to have planted the germs of civilization and created a rudimentary society; to have turned mere chattels of the planters into artificers and small land-owners, and to have given to a people gospel and freedom—if that were a good thing, then had the emancipationists deep cause for joy. \* \* \*

Facts were facts, and, though Mr. Trollope avowed his dislike for statistics, there were some very stubborn ones which stared him in the face. In the first place, the people were orderly in their conduct—well governed and well behaved; persons and property were perfectly safe on the island, and serious crimes were very rare. The marriage tie was respected, and

children respected their parents. These were facts which forcibly contrasted with the awful condition of society before the emancipation. Again, the religious statistics of the country spoke loudly in favor of emancipation. They contributed largely towards the expenses of religious worship, and many attended punctually the means of grace. The European Dissenting ministers on the island received 150*l.* per annum, and the native preachers, of whom there were sixteen, from 100*l.* to 120*l.* per annum. There were seventy-seven churches connected with the Baptist body in the island; these included 20,000 communicants and 2,000 anxious inquirers; and although there were at times instances of false profession and cases of backsliding, yet the discipline of the churches was good, and their condition, altogether, in many respects furnished good examples for Christian congregations at home.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

DAKOTAS.—Mr. Riggs, of Hazlewood, (February 22,) mentions meetings held during the week of prayer, which seemed to have a good effect. "Meetings since," he says, "have been better attended, and God has mercifully bestowed upon us the influences of his Holy Spirit." Several young persons are mentioned as having become apparently the followers of Christ, and six, (mentioned by Dr. Williamson in a letter published in April,) as having been received to the church.

Mr. J. P. Williamson, of Lower Agency station, wrote March 16:

On last Saturday and Sabbath I had my father with me at this place. A church was organized, which now consists of eleven members. Seven of the number had formerly been members of the mission churches at Lac-qui-Parle and Kaposia. One of the others had been baptized at this place some time since. Three were received on profession of faith—one young man and a newly married couple. All the others, except one, are women. That one is Napesni, at whose house we met, and who was chosen elder of the little flock.

It was a novel sight at this place, when we met on the Sabbath to commemorate the Lord's death, and also to witness the baptism of those received on profession, together with two little children. There were as many present as the accommodations would permit, and we trust the Spirit of the Lord was there, to seal the words spoken not only on the hearts of believers, but to other prominent Dakotas present.

ZULUS.—Mr. A. Grout wrote from Umvoti, January 3.

Some months ago I wrote you, that in view of the distress of the Board our mission would draw nothing for schools, and at the same time I expressed some hope that the people of this station were beginning to feel themselves *men*, and that they would themselves assume the support of the school. The mission had heretofore paid one pound sterling per month, and the people had added to it half that sum,—ten shillings. When the people learned the state of the case, they had consultation, and resolved at once to pay the teacher themselves, and to give him, not one pound ten only, but double that sum, making his wages three pounds sterling per month! Now the school is their own, and Mr. Benjamin Hawes is their teacher. Quite a step in advance, and in the right direction, you will no doubt admit. And I tell them I shall at no distant day call on them to pay my salary too.

MAHRATTAS.—Mr. Ballantine sends the statistics of the churches connected with the Ahmednuggur branch of the Mahratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830, which exhibits very gratifying progress, during the last five years especially. The num-



bers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the sixth, 363. Total, 595.

Mr. Barker, of Khokar, in reporting his station for 1860, is permitted to speak gratefully of "the distinguishing blessing which God has been pleased to bestow upon the district." A much larger number have been received to the churches under his care than during any preceding year—thirty-two in all; and two new churches have been organized, as mentioned in his letter published last month. He speaks of the importance of taking measures to furnish the Christians of the district with better facilities for educating their children. "Twenty-four villages are represented in this district," he says, "scattered over an area 25 miles in length by 10 to 15 in breadth, and only six of these are supplied with schools." At the close of his report he says:

When this district first came under my charge, five years since, there was only one church, numbering thirty-three members, representatives from seven different villages, none of which were more than six miles from the station. Now, there are four churches, containing ninety-nine members, who represent twenty-four villages, some of which are twenty miles from the station. At the present time, there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, and much encouraged, to find a rapidly growing friendship, and an increasing desire to hear the truth, especially among the higher castes, where we met with opposition on our first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude and thanksgiving, and I invite all the people of God to join with me in praising him for all the spiritual blessings he has been pleased to grant to this people, and in devout supplication for the outpouring of the Spirit in far richer effusions.

Adding a few lines to his report, February 7, he says:

I have been employed since December 24, in itinerating among the villages in the western part of my parish. My family are with me, and we are all in excellent health. We find much encouragement, indeed unexpected encouragement, in that region. I cannot doubt that the Spirit of God is at work here, impressing upon the hearts of this people the truth as proclaimed by us and our helpers.

Mr. Dean writes from Satara, February 18, that Harripunt, the native pastor from Ahmednuggur, now spending some time at Satara, while he has abundant opportunity to make known the truth to young men of the city, yet meets with many trials and persecutions from the people, and it is uncertain whether he will be able to continue his resi-

dence within the city. It is hoped, however, that the prejudices of the people will soon die away, and that great good will result from his labors. During the week of prayer in January, one young woman, after some days of deep distress on account of sin, hopefully found a Savior, and has since "appeared to be a meek and humble follower of the Lamb."

MADRAS.—Writing on the 12th of January, Mr. Winslow mentions the public examination of the mission schools, which was attended by a large assembly of respectable natives and others, and appears to have been very satisfactory. He states that Mr. Hunt is much encouraged by the progress of a new boys' school, in a pariah village west of Royapuram, and by the attendance there on preaching. Respecting the week of prayer he writes:

We are now in the midst of the special religious services of the "Second week of January." A united central meeting was held at the "Banqueting Hall," near Government House, and in the same compound, on Monday evening last, for *prayer and supplication*; and another, for *thanksgiving*, is to be held this evening in the same place.

There have also been other union meetings, attended by all denominations, every evening of the week, in various parts of the city, for the convenience of those in different localities; and at all these places there has been a good assemblage. At the "Banqueting Hall," on Monday evening, there were probably not less than eight hundred persons present, which is more, perhaps, than ever attended a religious meeting in Madras before. The Bishop presided. This is interesting and encouraging, as it shows a degree of union among Christians here, and a *spirit of prayer*, which have not been before manifested.

CEYLON.—Mr. Sanders reports an examination of the theological and training school at Batticotta, at the close of the term, in January; mentions the reception of one pupil to the church at that time; states that of the twenty pupils fifteen are now members of the church, and one other gives evidence of a change of heart; and says, "The feature of special interest, last term, was the spiritual blessing received by the pupils." There was much apparent conviction of and penitence for sin, commencing early in October, and "the interest increased until, about the middle of the term, there seemed to be no one in the school who did not share in it." "It has seemed to me," he says, "that if any feature in the work could be mentioned as peculiar, it is the confidence manifested by all in the power of prayer, and the earnestness with which prayer has been offered."

Mr. Hastings writes that, in November, twenty-seven members of the Manepy church were dismissed and organized into a separate church at Naval, and that the new church were arranging to secure the services of a native pastor. The second week in January was observed as a week of special religious services at all the stations of the mission. The meetings were "very encouraging."

**EASTERN TURKEY.**—Mr. Knapp, of Bitlis, writing on the 24th of December, regrets that no more decided progress can be reported, in the work at that place, for the last year. He says:

During the first five months of the year our work appeared more encouraging, and culminated in June in our having over one hundred listeners on the Sabbath. But this was too much for the Armenian ecclesiastics and rulers, and in a state of alarm they awoke to the consciousness that "all their people were becoming Protestants!" An inquisition was forthwith held, and the result was, that all but four were forced to recant and turn back; their Bibles, Testaments, and religious books, being all taken from them, and deposited (there being about seventy volumes) in the archives of one of their monasteries, where they are still guarded by the vartabeds. One of the four referred to, who did not turn back, a promising young man, is this winter taking lessons of our native helper preparatory to entering a seminary, and we hope will, in due time, become an efficient preacher of the gospel.

Subsequently, during the summer, but few attended the Protestant service, all alledging that they were afraid to do so. The very general and fatal prevalence of small-pox, for some months, has been another hinderance to the labors of the missionaries. A new helper from Trebizond, who had spent about two years in the Bebek seminary, had been at Bitlis about two months when Mr. Knapp wrote, and was likely to render important assistance. A new place of worship, "a mile and a quarter north," had been occupied for a few weeks, with a constantly increasing congregation, over fifty being present at the last Sabbath of service there. A teacher, who was forced by the priests, in the spring of 1860, to leave the service of the missionaries, had returned and would be again employed. Mr. Knapp says, "at present our work appears more encouraging."

Mr. Walker writes from Diarbekir:

On the first Sabbath in January ten persons were added to our church. During the last month two members have died. Of one of them Mrs. W. has written some account for the Journal of Missions. We bless God and take courage from such an exhibition of his grace. As yet there has been no opposition

made here, by Armenians and Jacobites, to the burial of Protestants in their family lots in the burial grounds of their former churches, although it would seem that an order to that effect has gone forth from the Patriarchate at Stamboul. And in view of this fact it is all the more pleasing, that at the burial of an old Armenian woman, whose only son is a member of our church, but whose three daughters and other relatives are Armenians, I was invited to conduct the services at the house; and at the grave, after the five or six priests in attendance had finished their ceremonies, they again gave place to me, and listened respectfully to an address and prayer.

**CENTRAL TURKEY.**—Mr. Goss, writing from Aintab, January 17, speaks of the "week of prayer," which has been referred to by so many of the missionaries, and of its results, as follows:

Allow me to add one word about the glorious week of prayer just past, and tell you how it was observed in Aintab. Two meetings were held daily—one at sunrise and the other at four o'clock, P. M. In general, the subjects suggested in the *Evangelical Christendom* were presented for prayer and remark, each successive day. The pastor of the church usually conducted the exercises, while the missionaries, the members of Dr. Schneider's theological class, and others, took part as opportunity was offered. Wednesday, when the subject was, "The increase of true conversions, especially in the families of believers," some written and verbal requests were presented for prayer. After that quite a large number were presented daily; and it was interesting to notice how exactly the spiritual condition of the people here corresponds with that of persons in America. One desires a new heart, and asks prayer. The head of a family requests prayers for his wife and children, all of whom as yet attend the Armenian church. One has been praying a long time, but the Lord has not granted an answer. Another has a mother who has not come to repentance; another a sister; another a father, who has heard the truth twelve years and yet has no saving knowledge of it. A young bride desires prayers for her new friends, &c. &c. We hope for good. It will at least multiply the objects of prayer, for the minds of the people have been directed to many subjects, to them new. The attendance was from four hundred to eight hundred. Providence favored in respect of the weather—a cloudless week—no snow. The four o'clock P. M. meeting is continued this week, with fair interest: but the snow which came Tuesday, and it being feast-week with the Armenians, prevent as large attendance as last week. The first-fruits of the prayer-week have appeared, for I heard, a day or two since, of a family, consisting of a man, wife and child, who have joined the Protestants.

**WESTERN TURKEY.**—Mr. Farnsworth writes from Cesarea, that he has entered with much interest upon the work of touring, striving to carry the bread of life, or send it by helpers, as best he may, into all portions of his field.

The Armenian population within the limits of that station district, he states, is 55,000. Referring to the four native helpers now residing at Cesarea he says: "My purpose is to keep them touring a large portion of the time. We have been over the field once, pretty thoroughly, and find it larger and more promising than we anticipated. I feel that we have come very far short of our duty to these multitudes. The last three months of 1860 we toured to the amount of 1,350 miles, and visited fifty towns and villages. In no instance were our helpers personally ill treated, and in almost every place they found friends."

Mr. Meriam, of Philippopolis, in a letter dated February 20, speaks of some "unmistakable awakening of mind" among the Bulgarians at and around that city. Mr. Clark for several Sabbaths had "a large number of young men" at his Sabbath morning Bible exercise, and was hoping soon to commence preaching regularly in Bulgarian. But on the other hand, Mr. Meriam says: "Our approach to the Greeks in this city seems to be wholly cut off. At the culmination of the issues between the Bulgarians and the Greeks, when it was seen that we were laboring for the former as well as for the latter, the Greeks took themselves away from us immediately. The simple truths of the gospel are foolishness to them. Their condition is most deplorable." Upon Mohammedans it is thought some salutary influence has been exerted. "Four or five intelligent men come often for conversation upon religious subjects. It is not thought improper for a Turk to possess a New Testament, and to read it openly. Turkish ladies call upon Mrs. Meriam." Interesting statements are made respecting Mrs. Freeman, the wife of a once professedly converted Mohammedan, who has fallen away from the truth and in other ways shown himself "an evil minded man," which will be published in the Journal of Missions.

Respecting the Bulgarian (religious) revolution, Mr. Meriam reports public sentiment strengthening daily against the movement towards the Pope, and is confident the people will stand firm against all the temptations held out by his agents, unless the Turkish Government shall wholly refuse to give them their rights.

Mr. Van Lennep, of Tocat, wrote Feb. 28: "There is still a good degree of interest here, and we rejoice over some conversions." He sends also extracts from letters from a native helper at Amasia, which indicate a very hopeful degree of interest in the school and in Protestant services there.

## Home Proceedings.

### FINANCIAL PROSPECTS OF THE BOARD.

*Missionary House, Boston,  
April 9, 1861.*

EVENTS, as unexpected as they are strange, oblige the Prudential Committee to speak of an embarrassed treasury. At the close of the last Annual Meeting, they hoped that no such necessity, for many years at least, would be laid upon them. In making the appropriations for 1861, they endeavored to act with due carefulness and forethought. They granted to the missions, not what was really needed, but what could not be refused without serious curtailment and loss. They made no provision for enlargement, strong as were the claims of some of our fields; they did not even promise to the existing stations the means of prosecuting their work to the best advantage. *Had they given less, the approval of the churches, as they supposed, would have been withheld.*

Of the clouds which have since darkened, and still darken, our political prospects, it is needless to speak. By this generation, surely, they will not be forgotten, however speedily they may pass away. The Committee began at an early day to consider what the emergency required. On the 26th of December, letters were sent to the missionaries, strongly urging them to "relieve the treasury of the Board as much as possible." They have been fully apprised, all along, of our national perils, as also of the diminished receipts of the Board. As the Committee had confidence in their willingness to reduce the expenditures to any reasonable extent, no instructions have been sent, as yet, that would derange or damage their work. *Every thing short of this has been done.*

The urgency of the case at the present time can be easily stated. If the financial year is to close without a debt, the receipts for the four months, April 1 to August 1, must be \$200,000! This sum appears to be large; it is large. But the Committee are fully persuaded that it can be raised, without injury to other benevolent efforts, and without any burdensome sacrifice on the part of our churches. True, there is not a little of derangement and apprehension in the financial world; and this may increase hereafter. Still, for any investment that might seem to be profitable and secure, how many millions might be obtained from Christian men! And shall it be said that \$200,000 cannot be obtained for Him who claims all the silver and the gold as his own? The only question, as it

seems to the Committee, is this: "*How can \$200,000 be realized prior to August 1?*"

The achievement will be easy, provided "the people" have "a mind to work." 1. Let every congregation determine, if possible, to raise as much as it did last year, (aside from any sums which were contributed for the debt.) 2. To balance any deficiency that may occur in certain churches by reason of providential hinderances, let such congregations as can enlarge their donations without difficulty, advance upon those of last year, remembering the words of the Apostle, "Bear ye one another's burdens, and so fulfill the law of Christ."

In the case of congregations *which have already made their annual collections*, but have receded from the point which was reached last year, the Committee take the liberty of asking that in some way the deficiency may be made good. A few individuals, doubtless, will be able to do it. Perhaps a sufficient number can be found who will give one dollar each, in accordance with the plan which succeeded so admirably among our Baptist brethren, a short time since. In the case of congregations *which are now taking, or may hereafter take, their collections*, the Committee would ask that the exceeding desirableness of at least equaling the donations of last year may be kept in mind. Should a diminution be revealed at the completion of the effort, the dollar plan (or one that shall seem better) may be tried.

The method which the Committee now propose for the consideration of their friends, it will be seen, has two features to recommend it. 1. It divides the responsibility of meeting the expenditures of the year among the churches generally. 2. It is simple, intelligible, feasible. Shall it not receive a fair trial?

It should be stated, for the encouragement of those who may look favorably upon this appeal, that there are strong reasons for believing that the \$200,000 will be obtained. A liberal gentleman in New York has recently contributed \$5,000. Upon those whom the Lord has enabled to devise liberal things, surely, such an example will not be lost. Already a number of churches have advanced upon their previous efforts; and many others are confidently expected to do likewise. Much of the deficiency in the receipts, up to the present time, has arisen from the postponement of collections; and there is ample time to bring up all arrearages. *Nothing is requisite but the "willing mind."*

It may be said, perhaps, "The times are inauspicious; our future is shrouded in

gloom; let us not go to other lands for objects of charity." But this work of missions—is it not the work of Him who is the First-begotten from the dead, the Prince of the Kings of the earth? Is he not blessing it even now with the richest gifts which infinite love has to bestow? If it *is* his work, can it be safe for our churches to neglect it, because the times are inauspicious? Rather, in such an hour as this, does not our safety lie, especially and pre-eminently, in keeping *all* his commandments, not the least of which is, "Go ye into all the world, and preach the gospel to every creature"? In obeying his precepts, may we not turn with confidence to his own words of promise and hope, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"?

In behalf of the Prudential Committee.

R. ANDERSON,  
S. B. TREAT,  
G. W. WOOD,

*Secretaries of the A. B. C. F. M.*

## DONATIONS.

RECEIVED IN MARCH.

### MAINE.

|                                                                                                                                    |              |
|------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                                                                            |              |
| Portland, State st. ch. 183; m. c. 128,50;                                                                                         | 311 53       |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.                                                                                          |              |
| Farmington, Cong. ch. and so.                                                                                                      |              |
| 26,88; m. c. 10,12;                                                                                                                | 37 00        |
| New Sharon, Cong. ch.                                                                                                              | 8 00—45 00   |
| Lincoln co. Aux. So.                                                                                                               |              |
| Bath, Central ch. 93; Winter st. cong. ch. and so. 546,77; F. Clark, to cons. WHITING GRISWOLD of Greenfield, Mass., an H. M. 100; | 739 77       |
| New Castle, Cong. ch.                                                                                                              | 10 00—749 77 |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                            |              |
| Kennebunkport, South cong. ch. and so.                                                                                             | 21 00        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                     |              |
| Limerick, Mrs. Hannah Eastman, 10 10                                                                                               |              |
| Saco, 1st ch. and par.                                                                                                             | 78 00—88 09  |
|                                                                                                                                    | 1,215 26     |

### NEW HAMPSHIRE.

|                                                                        |              |
|------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. Asa Duren, Tr.                                   |              |
| Alstead, Cong. ch. m. c.                                               | 18 38        |
| Hillsdale, do. wh. with prev. dona. cons. CYRUS NEWHALL an H. M. 50 00 |              |
| Keene, La. asso. 28,35; gent. do. 17,15; m. c. 13;                     | 58 50        |
| Marlboro', Cong. ch. and so.                                           | 15 75        |
| Rindge, 1st do.                                                        | 57 00        |
| Sullivan, Cong. ch. and so.                                            | 16 10        |
| L. N. I.                                                               | 21 00—236 73 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                |              |
| Alton, Cong. ch.                                                       | 15 00        |
| Hanover, 1st do.                                                       | 25 00—40 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                               |              |
| Hancock, Gent. asso. 10,35, la. do. 15;                                | 25 35        |
| Lyndeboro', Cong. ch. and so. to cons. Mrs. JOSIAH WHEELER an H. M.    | 87 00        |
| Nashua, A friend,                                                      | 1 00         |
| Temple, Gent. asso. 14; la. do. 13; 27 00—140 35                       |              |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                |              |
| Concord, 1st cong. ch. and so.                                         |              |
| 122,01; m. c. 23,34;                                                   | 151 35       |
| Fisherville, Rev. A. W. Fisk,                                          | 10 00        |



|                                                                      |             |
|----------------------------------------------------------------------|-------------|
| Hopkinton, Cong. ch.                                                 | 3 00        |
| Warren, A friend,                                                    | 5 00—169 35 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                           |             |
| Atkinson, Cong. ch. and so. to cons. JUSTIN WHITE SPAULDING an H. M. | 63 00       |
| Exeter, 1st and 2d chs. m. c.                                        | 18 00       |
| Hampton and Seabrook, Cong. ch.                                      | 20 00       |
| Northampton, do.                                                     | 34 18       |
| Raymond, do.                                                         | 26 00       |
| Windham, Pres. ch.                                                   | 5 00—166 18 |
| Stratford co. Conf. of chs. E. J. Lane, Tr.                          |             |
| Great Falls, Cong. ch.                                               | 5 00        |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                             |             |
| Claremont, Cong. ch. m. c.                                           | 12 24       |
| Goshen, do.                                                          | 10 42       |
| Christian Fraternity of K. U. acad.                                  | 5 60—28 26  |
|                                                                      | 785 87      |

## VERMONT.

|                                                           |             |
|-----------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                       |             |
| Cornwall, Widow's mite, avails of gold beads,             | 3 85        |
| Orwell,                                                   | 33 00—36 85 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                |             |
| St. Johnsbury, North cong. ch. 56,93;                     |             |
| so. cong. ch. and so. 66,90;                              | 123 83      |
| Franklin co. Aux. So. C. F. Safford, Tr.                  |             |
| Georgia, A friend,                                        | 1 00        |
| Orange co. Aux. So. L. Bacon, Tr.                         |             |
| Wells River, Cong. ch. and so.                            | 40 60       |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                 |             |
| Albany, Cong. ch.                                         | 6 00        |
| Coventry, m. c.                                           | 6 00        |
| Derby, Cong. ch.                                          | 11 00       |
| West Charlestown, Ortho. cong. ch.                        | 37 00—60 00 |
| Rutland co. Aux. So. J. Barrett, Tr.                      |             |
| Rutland, m. c.                                            | 5 85        |
| Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs. |             |
| Bethel, Cong. ch. and so.                                 | 42 85       |
| Royalton, do. 16; m. c. 19;                               | 35 00       |
| Springfield, A lady, 4; a friend, 1;                      |             |
| do. 1;                                                    | 6 00        |
| Woodstock, Cong. ch.                                      | 8 60—91 85  |
|                                                           | 359 38      |
| Lunenburg, Cong. ch. and so.                              | 15 00       |
| Sunderland, P. Hall,                                      | 5 00—20 00  |
|                                                           | 379 38      |
| Legacies.—Hannah Hawley, by C. Coolidge, Ex'r,            | 140 00      |
|                                                           | 519 38      |

## MASSACHUSETTS.

|                                                                                                                       |               |
|-----------------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                               |               |
| Chatham, 1st cong. ch.                                                                                                | 24 00         |
| East Orleans, Cong. ch. m. c.                                                                                         | 13 45—37 45   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                               |               |
| Richmond, Cong. ch.                                                                                                   | 7 00          |
| Williamstown, 1st do.                                                                                                 | 29 00—36 00   |
| Boston, S. A. Danforth, Agent, (Of wh. from, unknown, 20; a friend, 30; do. 45; an aged lady, 10; H. M. 13;) 3,159 51 |               |
| Essex co.                                                                                                             |               |
| Andover, South par. to cons. WILLIAM A. AIKEN an H. M. 100;                                                           |               |
| Sarah Tuttle, 10;                                                                                                     | 110 00        |
| Lynn, 1st cong. ch. m. c. 10; Tower Hill chapel, 30,30;                                                               | 40 30         |
| Salem, Tabernacle ch. m. c.                                                                                           | 13 78         |
| South Danvers, Cong. ch. and so. to cons. GEORGE F. OSBORNE an H. M.                                                  | 106 84—270 92 |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                             |               |
| Amesbury and Salisbury Mills Village, Cong. ch. and so.                                                               | 30 00         |
| Groveland, Cong. ch.                                                                                                  | 9 37—39 37    |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                        |               |
| Gloucester, A friend,                                                                                                 | 1 00          |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                              |               |
| Monson, Rev. D. W. Coburn,                                                                                            | 20 00         |
| Springfield, Miss Colton,                                                                                             | 1 00—21 00    |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                            |               |
| Amherst, L. H.                                                                                                        | 2 00          |
| Hatfield, Cong. ch. and so.                                                                                           | 45 00—47 00   |

|                                                                                                                                           |                 |
|-------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Middlesex co.                                                                                                                             |                 |
| Cambridge, A friend,                                                                                                                      | 3 00            |
| Charlestown, 1st par.                                                                                                                     | 66 50           |
| Chelmsford, A. A. Byam, for himself and fam.                                                                                              | 2 00            |
| E. Cambridge, Evan. cong. ch. m. c. 13 53                                                                                                 |                 |
| Fitchburg, Calv. cong. ch. m. c. 30;                                                                                                      |                 |
| D. Messenger, 12;                                                                                                                         | 42 00           |
| Holliston, Cong. ch. and so.                                                                                                              | 75 00           |
| Lawrence, A friend,                                                                                                                       | 2 00            |
| Lowell, John st. ch.                                                                                                                      | 41 36           |
| Marlboro', Union ch. and so.                                                                                                              | 2 00            |
| Sudbury, Cong. ch. and so. 112; m. c. 72;                                                                                                 | 184 00          |
| Townsend, Ortho. cong. ch. which with prev. donation cons. Rev. MOSES PATTEN an H. M.                                                     | 3 00            |
| Waltham, Trin. cong. ch. and so.                                                                                                          | 64 76           |
| West Needham, Cong. ch.                                                                                                                   | 18 00           |
| West Newton, do.                                                                                                                          | 255 92          |
| Woburn, Cong. ch. and so.                                                                                                                 | 260 29—1,033 36 |
| Norfolk co.                                                                                                                               |                 |
| Brookline, E. P.                                                                                                                          | 10 00           |
| Medway, Rev. D. Sanford,                                                                                                                  | 5 00            |
| Roxbury, Eliot ch. and so. 141,05; m. c. 10,65; Vine st. ch. and so. 197,79;                                                              | 349 49          |
| West Roxbury, South evan. ch. and so. S. D. Smith to cons. FRANCIS LYMAN SMITH an H. M. 100;                                              | 139 91—504 40   |
| Old Colony Aux. So.                                                                                                                       |                 |
| New Bedford, North cong. ch.                                                                                                              | 181 14          |
| Palestine Miss. So. E. Alden, Tr.                                                                                                         |                 |
| East Weymouth, Cong. ch. and so.                                                                                                          | 30 00           |
| South Abington, Cong. ch. and so. to cons. SAMUEL BLAKE, Jr. and Mrs. ABBY C. ALDEN H. M. (prev. acknowl. 10; legacy, 40; total, 280,44;) | 231 94          |
| So. Weymouth, Union ch. and so.                                                                                                           | 60 00—321 94    |
| Pilgrim Asso.                                                                                                                             |                 |
| Carver, Cong. ch. and so.                                                                                                                 | 5 20            |
| Taunton and vic.                                                                                                                          |                 |
| Freetown, Rev. A. G. Duncan,                                                                                                              | 2 00            |
| Worcester co. North Aux. So. C. Sanderson, Tr.                                                                                            |                 |
| Petersham, Ortho. cong. ch.                                                                                                               | 3 00            |
| Worcester co. South Conf. of chs. W. C. Capron, Tr.                                                                                       |                 |
| Milford, A. G. Underwood,                                                                                                                 | 12 00           |
| Uxbridge, Cong. ch. wh. with prev. dona. cons. Mrs. MARY E. SALISBURY and MARIA SCOTT H. M. 100 00—112 00                                 |                 |
|                                                                                                                                           | 5,775 29        |

|                                                                                 |              |
|---------------------------------------------------------------------------------|--------------|
| Chelsea, Winnisimmet ch. and so. m. c. 32,33; Broadway ch. and so. m. c. 13,72; | 46 05        |
| A friend,                                                                       | 75 00—121 05 |
|                                                                                 | 5,896 34     |

|                                                             |          |
|-------------------------------------------------------------|----------|
| Legacies.—South Abington, Asa Keith, by Rev. H. L. Edwards, | 40 00    |
|                                                             | 5,936 34 |

## CONNECTICUT.

|                                                                                                                                                                     |            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| Fairfield co. East Aux. So.                                                                                                                                         |            |
| Stratford, G. Loomis,                                                                                                                                               | 3 00       |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                          |            |
| Greenwich, Cong. ch.                                                                                                                                                | 40 00      |
| Ridgefield, do.                                                                                                                                                     | 22 00      |
| South Norwalk, Rev. R. B. S.                                                                                                                                        | 2 00—64 00 |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                            |            |
| East Windsor Hill, A friend,                                                                                                                                        | 50 00      |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                         |            |
| Terryville, Cong. ch. m. c.                                                                                                                                         | 12 00      |
| Middlesex Asso. J. Marvin, Tr.                                                                                                                                      |            |
| Durham, 1st cong. ch. m. c.                                                                                                                                         | 50 06      |
| West Chester, Rev. A. C. Denison, 3 37—53 43                                                                                                                        |            |
| New Haven City Aux. So. F. T. Jarman, Agent.                                                                                                                        |            |
| New Haven, North ch. m. c. 9,35; South ch. m. c. 6,70; Centre ch. m. c. 13,68; Yale college ch. m. c. 5,62; Chapel st. ch. m. c. 6,02; Davenport chapel m. c. 3,92; | 45 29      |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                                                                                                    |            |
| Cheshire, A friend,                                                                                                                                                 | 5 00       |
| Madison, Cong. ch. m. c.                                                                                                                                            | 10 00      |

|                                                                            |               |
|----------------------------------------------------------------------------|---------------|
| North Madison, do.                                                         | 35 00         |
| Northford, Ladies' benev. so.                                              | 23 45—73 45   |
| New Haven co. West Conso. A. Townsend, Tr.                                 |               |
| New Haven, 3d cong. ch.                                                    | 104 64        |
| Orange, Cong. ch.                                                          | 52 09         |
| Walcott, do.                                                               | 8 81—165 54   |
| New London and vic. and Norwich and vic.                                   |               |
| Aux. So. F. A. Perkins and C. Butler, Trs.                                 |               |
| New London, 1st cong. ch. 38,31; a mem. of the 1st cong. ch. to cons. Rev. |               |
| S. B. GRANT an H. M. 50;                                                   | 88 31         |
| Tolland co. Aux. So. E. B. Preston, Tr.                                    |               |
| Andover, Cong. ch.                                                         | 31 00         |
| North Coventry, Gent.                                                      | 51 00         |
| Somers, Cong. ch. 20; m. c. 20;                                            | 40 00         |
| Vernon, Cong. ch. gent. asso. 198;                                         |               |
| ladies' do. 146,37;                                                        | 344 37—466 37 |
| Windham co. Aux. So. G. Danielson, Tr.                                     |               |
| Chaplin, Cong. ch. gent. 28,95;                                            |               |
| ladies, 21,19; m. c. 30,42;                                                | 80 56         |
| East Woodstock, Cong. ch.                                                  | 39 25         |
| Plainfield, Cong. ch. 58,50; m. c.                                         |               |
| 19,64;                                                                     | 78 14         |
| Pomfret, 1st cong. ch. gent. and la.                                       |               |
| asso. 314,66; m. c. 97,76;                                                 | 412 42        |
| Scotland, Cong. ch.                                                        | 46 00—656 37  |

1,677 76

|                                            |               |
|--------------------------------------------|---------------|
| <b>Legacies.</b> —Goshen, Giles Greenwood, |               |
| by M. Lyman, Ex'r,                         | 50 00         |
| Guilford, Miss Melissa Rossiter, by        |               |
| Lucius T. Rossiter, Ex'r,                  | 100 00        |
| Middletown, Mrs. Hannah Ben-               |               |
| ham, by D. R. Benham, Adm'r,               |               |
| 20; interest for two years, 2,40;          |               |
| Elihu Hubbard, by H. S. Ward,              |               |
| Tr., to cons. EBENEZER G. HUB-             |               |
| BARD an H. M. 100;                         | 122 40—722 40 |

2,400 16

## NEW YORK.

|                                               |              |
|-----------------------------------------------|--------------|
| Chautauque co. Aux. So. S. H. Hungerford, Tr. |              |
| Dunkirk, Pres. ch.                            | 16 00        |
| Westfield, do.                                | 71 93—87 93  |
| Geneva and vic. Aux. So. A. Merrell, Agent.   |              |
| Addison, Miss C. H. Hapgood,                  | 10 00        |
| Coventry, E. A. Hoyt,                         | 25 00—35 00  |
| Monroe co. and vic. Aux. So. E. Ely, Agent.   |              |
| Holley, Mrs. O. C. Bushnell,                  | 10 00        |
| Rochester, Central pres. ch. m. c. 112 88     |              |
| Spencerport, Cong. ch.                        | 34 85—157 73 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |              |
| (Of wh. fr. John C. Baldwin, 260; David       |              |
| Hoadley, 50; Coe Adams, 50; students          |              |
| of Union Theol. sem. m. c. 17,18; Hen-        |              |
| ry T. Morgan, 50; Madison sq. pres.           |              |
| ch. (in part) 360,14;                         | 1,157 76     |

1,438 42

|                                       |               |
|---------------------------------------|---------------|
| Albany, 4th pres. ch. m. c.           | 100 00        |
| Chestertown, Pres. ch.                | 6 00          |
| Cooperstown, do. m. c.                | 37 00         |
| Denton, do. a bal.                    | 50            |
| Durham, 1st pres. ch.                 | 30 00         |
| Fishkill, M. A. Fowler,               | 10 00         |
| Flushing, Rev. Henry Dana Ward,       | 100 00        |
| Glen's Falls, Pres. ch. 45; m. c. 20; |               |
| Mrs. Hunt, 10; Mrs. Rosekrans,        |               |
| 20; Mrs. H. E. Meigs, 30;             | 125 00        |
| Homer, A friend.                      | 10 00         |
| Kingsboro', E. Wall,                  | 10 00         |
| New Lebanon, Mrs. M. P. 2; Miss       |               |
| E. W. 2; Mrs. M. G. 1; F. W. E. 2;    | 7 00          |
| New York, W. E. Dodge,                | 5,000 00      |
| Manlius, Pres. ch. 40,65; m. c. 9,35; | 50 00         |
| Mendon, Friends,                      | 2 00          |
| Mortonville, A friend,                | 75            |
| Olean, Pres. ch. m. c.                | 25 00         |
| Peekskill, 2d pres. ch.               | 41 16         |
| Plattsburg, 1st pres. ch. and cong.   |               |
| m. c.                                 | 85 00         |
| Troy, R. D. Silliman,                 | 10 00         |
| Truxton, Pres. ch.                    | 8 00—5,657 41 |

7,095 83

|                                          |          |
|------------------------------------------|----------|
| <b>Legacies.</b> —Albany, Anthony Gould, |          |
| by William Gould,                        | 1,000 00 |
| Buffalo, Jabez Goodell, by H. Shum-      |          |

|                                  |                   |
|----------------------------------|-------------------|
| way, Ex'r, 2,694; less exchange, |                   |
| 13,47;                           | 2,680 53—3,680 53 |
|                                  | 10,776 36         |

## NEW JERSEY.

|                                       |              |
|---------------------------------------|--------------|
| Hardystone, E. P.                     | 3 00         |
| Newark, 1st pres. ch. ladies, 191,25; |              |
| South Park pres. ch. 20; a widow,     |              |
| 5;                                    | 216 25       |
| New Brunswick, A friend,              | 20 00        |
| Orange, 1st pres. ch.                 | 65 00        |
| Paterson, A friend,                   | 20 00        |
| Princeton, Prof. A. Guyot, ●          | 20 00—344 25 |

## PENNSYLVANIA.

|                                    |             |
|------------------------------------|-------------|
| By Samuel Work, Agent.             |             |
| Philadelphia, Mrs. Wiegand, 5;     |             |
| Rev. Jeremiah Miller, 10; a        |             |
| member of the Ref. Dutch ch.       |             |
| 50; Kensington, 1st pres. ch.      |             |
| 57,32; Cedar st. ch. 16,25; But-   |             |
| tonwood st. ch. to cons. PETER     |             |
| A. JORDAN an H. M. 150;            | 288 57      |
| Waterford, Pres. ch. by Rev. T. T. |             |
| Bradford,                          | 5 00—293 57 |

## MARYLAND.

|                                    |      |
|------------------------------------|------|
| Annapolis, James Stuart Baltimore, | 8 00 |
|------------------------------------|------|

## DISTRICT OF COLUMBIA.

|                                   |      |
|-----------------------------------|------|
| Washington, A young cong. friend, | 1 00 |
|-----------------------------------|------|

## VIRGINIA.

|                                         |       |
|-----------------------------------------|-------|
| Prince Edward Co. M. L. E. L. and W. L. |       |
| Dupuy, 15; disc. 70c.;                  | 14 30 |

## TENNESSEE.

|                                           |       |
|-------------------------------------------|-------|
| Chattanooga, Mrs. E. S. Cameron, wh. with |       |
| prev. dona. cons. JAMES CAMERON an        |       |
| H. M. 25; disc. 1;                        | 24 00 |

## SOUTH CAROLINA.

|                                         |       |
|-----------------------------------------|-------|
| Charleston, Circular ch. R. Yeadon, 10; |       |
| Mrs. R. Y. 5;                           | 15 00 |

## OHIO.

|                                    |        |
|------------------------------------|--------|
| By G. L. Weed, Agent.              |        |
| Cincinnati, 1st ortho. cong. ch.   |        |
| m. c. wh. with prev. dona. cons.   |        |
| JOSEPH BALDWIN and GEORGE          |        |
| H. WARNER H. M. 160; 3d            |        |
| pres. ch. m. c. 6,60; 2d pres. ch. |        |
| m. c. 6,53;                        | 173 13 |
| Columbus, Pres. ch. m. c.          | 5 50   |
| Dayton, 3d st. do. coll.           | 131 93 |
| Gallipolis, 1st do. m. c.          | 4 75   |
| Granville, Mr. and Mrs. G. B.      |        |
| Johnson, wh. with prev. dona.      |        |
| cons. CHARLOTTE ROSE JOHN-         |        |
| SON an H. M.                       | 50 00  |
| Ironton, Pres. ch. coll.           | 45 00  |
| Long View, Widow's mite,           | 5 00   |
| New Richmond, Pres. ch.            | 7 21   |
| Pataskola, South Fork ch.          | 3 00   |
| Troy, 1st pres. ch.                | 3 42   |
| Walnut Hills, Lane sem. ch.        | 6 35   |

435 29

1 50—433 79

|                                    |              |
|------------------------------------|--------------|
| By Rev. S. G. Clark.               |              |
| Brooklyn, Rev. J. H. Newton, 5;    |              |
| Rev. J. B. Allen, 5;               | 10 00        |
| Grafton and Eaton,                 | 10 00        |
| Newburg, Coll. 23,65; Rev. E. C.   |              |
| 10; m. c. 3,35;                    | 37 00        |
| North Amherst,                     | 2 90         |
| Orwell, Coll. 3,55; C. A. B. Pratt |              |
| and fam. 10;                       | 13 55        |
| Parma,                             | 2 75         |
| Ruggles, m. c.                     | 1 00         |
| South Amherst,                     | 6 86         |
| University Heights,                | 8 72         |
| Vermillion, m. c.                  | 3 00         |
| Wakeman,                           | 14 36—110 14 |

543 93

|                                                                                                                                                                                                                             |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Cleveland, Elisha Taylor, to cons.<br>Rev. JOSEPH SWEETMAN, D. D., of<br>Charlton, Saratoga co., N. Y., Rev.<br>S. W. ADAMS, D. D., Rev. WIL-<br>LIAM H. BREWSTER and Rev.<br>LEONHARDT SCHEAERMANN, of C.,<br>H. M. 200 00 |        |
| Columbus, 2d pres. ch. sab. sch. for<br>support of a catechist under Rev.<br>Mr. Webb, Madura, wh. with prev.<br>dona. cons. CHAUNCEY N. OLDS and<br>H. M. 25; Rev. J. H. Jones, 100; 125 00                                |        |
| Dresden, Pres. ch. 14; m. c. 17,64; 31 64                                                                                                                                                                                   |        |
| Kinsman, Pres. and cong. chs. 66 66                                                                                                                                                                                         |        |
| Nelson, Polly Hannahs, 10 00                                                                                                                                                                                                |        |
| Vienna, Pres. and cong. chs. 16 60—449 90                                                                                                                                                                                   |        |
|                                                                                                                                                                                                                             | 993 83 |

## MICHIGAN.

|                                                       |        |
|-------------------------------------------------------|--------|
| By Rev. S. G. Clark, Agent.                           |        |
| Allison, Pres. ch. 2 00                               |        |
| Corunna, do. 4 00                                     |        |
| Newburg, do. 8 10                                     |        |
| Omassa, Cong. ch. 6 72                                |        |
| Vassar, Pres. ch. 5 00—25 82                          |        |
| By J. O. Seeley.                                      |        |
| Dexter, Cong. ch. 21 00                               |        |
| Franklin, do. 4 60                                    |        |
| Kalamazoo, do. 77 70                                  |        |
| Penn Yan, do. 2,12; avails of<br>gold pen, 20c.; 2 32 |        |
| Rochester, Cong. ch. 7 56                             |        |
| Windsor, do. 5 00                                     |        |
|                                                       | 117 58 |

## Ded. ex.

|                                                                                    |        |
|------------------------------------------------------------------------------------|--------|
| Adrian, 1st pres. ch. wh. with prev.<br>dona. cons. MORTON EDDY and H.<br>M. 74 84 |        |
| Detroit, 1st cong. ch. 157 39                                                      |        |
| Hillsdale, Pres. ch. 53 51                                                         |        |
| Milford, United pres. and cong. chs. 20 00                                         |        |
| Wayne, Cong. ch. 12 50—318 24                                                      |        |
|                                                                                    | 454 44 |

## INDIANA.

|                                                              |       |
|--------------------------------------------------------------|-------|
| By G. L. Weed, Tr.                                           |       |
| Bethany, Pres. ch. coll (in part) 10 50                      |       |
| Indianapolis, 2d do. m. c. 15,39; 4th<br>do. m. c. 10; 25 39 |       |
| Lafayette, 2d pres. ch. coll. 55 40                          |       |
| Vandalia, Pres. ch. coll. (in part) 3 00—94 29               |       |
| South Bend, Mrs. Chapin, by Dr. Pratt, 5 00                  |       |
|                                                              | 49 29 |

## ILLINOIS.

|                                                                                                                                                              |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| By Rev. C. Clark.                                                                                                                                            |        |
| Canton, 1st cong. ch. 24 05                                                                                                                                  |        |
| Chandlerville, do. 2 35                                                                                                                                      |        |
| Knoxville, Pres. ch. m. c. 23 00                                                                                                                             |        |
| Quincy, Central cong. ch. 20 00                                                                                                                              |        |
| Rockford, 1st do. 63 89                                                                                                                                      |        |
| Sandwich, Pres. ch. 15 84                                                                                                                                    |        |
| Somonauk, do. 3 75                                                                                                                                           |        |
| Springfield, 2d do. 127; J. Thayer,<br>50; B. S. Edwards, 50; 227 00—379 88                                                                                  |        |
| Bunker Hill, Cong. ch. by A. Com-<br>stock, 23 30                                                                                                            |        |
| Chicago, 1st pres. ch. to cons. C. B.<br>NELSON and H. M. 150; Tuthill<br>King, wh. with prev. dona. cons.<br>Mrs. ELIZABETH H. ROSS and H. M.<br>50; 200 00 |        |
| Freeport, 1st pres. ch. 20,60; exc.<br>60c.; 20 00                                                                                                           |        |
| Payson, Cong. ch. 155 00                                                                                                                                     |        |
| Quincy, 1st do. 17; Mrs. Mary Bal-<br>lard, 10; 1st pres. ch. 53,80; less<br>exc. 3,28; 77 52                                                                |        |
| Rushville, Mrs. C. H. L. Brown, 5 00—480 82                                                                                                                  |        |
|                                                                                                                                                              | 860 70 |

Legacies.—Griggsville, Sarah Ann Baldwin,  
by Samuel Reynolds, Ex'r, 100; less exc.  
6,54; 93 46

954 16

## MISSOURI.

|                     |  |
|---------------------|--|
| St. Louis, A. C. 45 |  |
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## WISCONSIN.

|                                                   |  |
|---------------------------------------------------|--|
| Janesville, 1st cong. ch. 16 20                   |  |
| Johnstown, Luther Clark, 20; disc.<br>1,20; 18 80 |  |
| Reedsburg, T. Williston, 6 00—41 00               |  |

## IOWA.

|                                 |  |
|---------------------------------|--|
| Garnaville, B. Sackett, 2 00    |  |
| Grand View, Ger. cong. ch. 2 80 |  |
| Point Creek, do. do. 2 25       |  |
| Tipton, Cong. ch. 9 00—16 05    |  |

## MINNESOTA.

|                                               |  |
|-----------------------------------------------|--|
| Cannon Falls, Cong. ch. 3 00                  |  |
| Faribault, Friends, 5 00                      |  |
| Excelsior, Cong. ch. 5 00                     |  |
| St. Paul, Plymouth cong. ch. m. c. 5 00—18 00 |  |

## OREGON.

|                                     |  |
|-------------------------------------|--|
| Forest Grove, Cong. ch. m. c. 20 75 |  |
| Oregon City, do. do. 6 00—26 75     |  |

## NEBRASKA TERRITORY.

|                            |  |
|----------------------------|--|
| Omaha City, Cong. ch. 2 00 |  |
|----------------------------|--|

## WASHINGTON TERRITORY.

|                                      |  |
|--------------------------------------|--|
| Fort Vancouver, E. B. Babbitt, 50 00 |  |
|--------------------------------------|--|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                                                                                                                               |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Beirut, Syria, H. L. Van Dyck, 10; Rev. J.<br>L. Lyons, 10; 20 00                                                                                                                                                                                                                             |        |
| Canton, China, S. Wells Williams, 100 00                                                                                                                                                                                                                                                      |        |
| Diarbekir, m. c. 29,49; Talcott and Neely,<br>2; 31 49                                                                                                                                                                                                                                        |        |
| Fingal, Canada, Phineas Barber, 10; E. D.<br>Johnson, 4; 14 00                                                                                                                                                                                                                                |        |
| Kensington, England, Peter Cathew, 94 22                                                                                                                                                                                                                                                      |        |
| Micronesia, Mrs. Bingham, by Katie H. 5 00                                                                                                                                                                                                                                                    |        |
| Mosul, Turkey, 1 31                                                                                                                                                                                                                                                                           |        |
| Nestorian Mission, Oroomiah City, m. c.<br>12,84; Priest Elias, 26,32; Tamos, 8,40;<br>Khamis, 2,10; children's jubilee offering,<br>3,67; Seir, m. c. 15,80; Geog Tapa, m. c.<br>14,73; Degalla, m. c. 5,82; Wazerawa,<br>m. c. 1,68; Superghan, m. c. 6,82; Kara<br>Agaj, m. c. 1,47; 99 65 |        |
| Warwick, wife of a Canadian missionary, 2 00                                                                                                                                                                                                                                                  |        |
|                                                                                                                                                                                                                                                                                               | 367 67 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                                    |          |
|------------------------------------|----------|
| MAINE, . . . . . \$33 11           |          |
| NEW HAMPSHIRE, . . . . . 67 33     |          |
| VERMONT, . . . . . 44 10           |          |
| MASSACHUSETTS, . . . . . 190 33    |          |
| CONNECTICUT, . . . . . 38 50       |          |
| NEW YORK, . . . . . 65 68          |          |
| PENNSYLVANIA, . . . . . 30 00      |          |
| DELAWARE, . . . . . 20 50          |          |
| OHIO, . . . . . 25 00              |          |
| MICHIGAN, . . . . . 10 00          |          |
| ILLINOIS, . . . . . 28 00          |          |
| IN FOREIGN LANDS, . . . . . 834 81 |          |
|                                    | 1,387 36 |

Donations received in March, 22,068 20

Legacies, 4,676 39

\$26,744 59

3 TOTAL from August 1st to  
March 31st, \$153,812 47

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                          |  |
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| Tiverton Four Corners, B. I., Boys' and<br>girls' clothing, for the Sand. Islands, 18 74 |  |
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THE  
MISSIONARY HERALD.

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No. 6.

American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

LETTERS FROM MR. BLODGET, NOV. 24,  
1860, AND JAN. 5, 1861.

*Tientsin.*

Two letters from Mr. Blodget have reached the Missionary House at the same time, though one was written six weeks earlier than the other. Both are dated at Tientsin, at which place, when the first was written, he had "taken up his quarters in the temple of the Queen of Heaven, in a little room in a quiet corner, though the temple itself is located in the busiest part of the town." This is a large, commercial city, the port of Peking, and about seventy miles south-east of that place. Mr. Blodget's health was considerably improved. A few days after he landed he "commenced preaching before breakfast in the morning, in various parts of the city," grateful for being "permitted to enter this newly opened field," where he found not only pagans but Roman Catholics, and also "Mohammedans in considerable numbers." Respecting the city and his reason for going there he writes:

I ought to say a word in regard to my coming to this city, in the province of Chihli, rather than going to Chi-foo or Tung-Chow in Shantung. This latter place has the advantage as a residence. It is in a mountainous region, bordering on the sea. I doubt if a more healthy or delightful location is to be found in

China. Tientsin, however, has the advantage as a centre of missionary operations. It is in the middle of a populous province near Peking, and affords facilities for locomotion in every direction, by its canal and rivers. Tung-Chow is a promontory, and one must ride over its mountains on horse-back. Here he might be in his boat for months, and not reach the end of his travels.

I judge this to be a *healthy* region. The army enjoyed wonderful health. The plains are very dry, and they are not drenched at every tide by water, pouring in through numerous canals and water courses, as at Shanghai. I *think* also, that the long rains we experience there do not prevail here. Besides, we have access to the immense region on the north-west. Already I hear the people speak of the country of the Mongols, beyond the 'wall of ten thousand li,' where the grass grows tall, and immense flocks of the finest sheep, and herds of cattle, and great numbers of horses, asses, mules and camels are reared. To those regions also we will hope to penetrate in due time.

*The Place should be Occupied.*

I feel prepared, on the whole, to urge the Board to establish a mission station



in Tientsin. \* \* \* I confess there are some barren plains about the city, and mud-walled houses and filth and dirt within it, which might dishearten romantic adventurers. But missionaries of the gospel ought not to be such. If a wide field of usefulness is sought, immense multitudes of our fellow-men who have never heard, and who have no one to preach to them the gospel; if the centre of authority and influence and heathen power in Eastern Asia is sought, it is here, and in the region to which this station is the port of access. I would then urge the Board to establish a mission here, and to send two or three families at once, and two more after a lapse of six months.

### *Feelings of the People.*

This city is now garrisoned by English and French troops. They reside in public buildings, in temples, and in the dwellings of the rich whom they have dislodged. In general, great care is taken to treat the people with justice and kindness. Rents are paid for all private houses, and supplies purchased at equitable rates. Last Sabbath a subscription was proposed to the English forces for the benefit of the poor among the Chinese, to be distributed at the approaching Christmas festival. The people on their part seem favorably disposed, and bring in supplies in abundance. One may travel in every direction with impunity. The Mongolian forces (there was no Chinese army engaged in the war) have all vanished from this region.

### *Productions of the Country Around.*

The country around produces wheat, rye, millet, Barbadoes millet or "raw liang," Indian corn—both white and yellow; a species of rice, inferior to the rice of the south; a species of cotton which grows in cold climates—excellent in quality but not grown in great quantities; and great varieties of peas and beans. Apples, pears, peaches, persimmons, walnuts, chestnuts, dates, and

most delicious grapes, abound in this section. The sweet potato, and all the ordinary kitchen vegetables except the Irish potato, are raised in abundance, and are of better flavor than the same in the South. Sheep, which are remarkably large and fine looking, are brought in large flocks from beyond the great wall, and sold at very low rates. The cattle appear much like those of New England. Horses, asses and mules abound, as do horse-carts and ox-carts, and truck-teams of a certain kind; also the immense Chinese wheelbarrow, to which an ass is sometimes fastened by ropes, to help it forward. Horses, mules, asses and oxen are attached promiscuously to the same cart. We may see a strong ox between the thills, an ox, horse, or mule before him, "tandem," and on either side of these, one or two asses, mules, horses or oxen, as the case may be, each drawing by itself, by ropes attached to the axle-tree, and in the case of those before, passing through rings of iron at the end of the thills. The number does not often exceed six in one team. Roads for riding and driving, lead out in every direction.

### *Timely Arrival—Pekin may be Open.*

I have come at a favorable time. There is a disposition, on the part of quite a number, to inquire into religious things. Some have met together, at my own room, to receive instruction. One of these, who was baptized in infancy by the Roman Catholics, drew out from his bosom, one day, a copy of the New Testament, in Mandarin colloquial, which he kept and read as a hidden treasure. It was translated by Dr. Medhurst and printed at Shanghai. He had obtained it from a man on board a junk who had visited that city. Individuals from time to time appear who have been at Shanghai and heard preachers there, and who know many things we teach. There is a wide and effectual door opened, both in Tientsin and in all the surrounding towns. Nay, I believe Peking itself is

open to-day to preachers of the gospel. I cannot desert this field to go there, but were this place supplied, I should feel called upon to consider the question of removing there at once. Just now missionaries are received here with a degree of good-will which ought to stimulate many to enter the field. Twenty laborers would find ample employment. If I thought it would answer any purpose to suggest it, I would say two or three missionaries with their wives *immediately*, and two more at the expiration of six months.

### *Opinions at a Later Date.*

In his second letter, after having been for some weeks laboring in and exploring the city and the surrounding region, Mr. Blodget further urges the immediate occupation of that field. That it should thus be occupied he regards as "due to the heathen," "due to the Lord and Head of the Church," "due to the Board itself, as a matter of Christian policy," "due to the mission at Shanghai," and "due to other missionary societies." He had received several liberal contributions from English officers and others there, for procuring a Christian chapel. "There is," he says, "a small company of Christian officers and soldiers who meet here daily for prayer or reading the Scriptures. We propose to observe the week of prayer." "A sum of \$700 or \$800 was raised in the army as a Christmas offering for the Chinese poor."

The providence of God has opened to us an extensive and very interesting tract of country in the regions beyond those yet occupied by Protestant missionaries. It embraces not only the city of Tientsin, and the surrounding towns, but the city of Peking—the great stronghold of heathen power yet remaining on the earth—and the province of Chihli and Shansi, and the regions of Inner Mongolia. A port of access and residence is opened to us, which, if less inviting in its exterior and general appearance, nevertheless affords the protection of Christian powers, opportunities of frequent communication with the churches which send us forth, and a climate which, so far as we can judge by our

present experience, is adapted to those of European descent. There has been very little rain, scarcely ten days of rainy weather, since the first of August. The air is cold and bracing. The river and canal are blocked up by ice. Into this field, I beg that laborers may be sent without delay.

I should mention to you, that without doubt the English, French, and American Ambassadors will go to Peking in the spring, and that it will not be difficult at that time for one or two missionaries to go there, or after that to reside there. The Roman Catholic and Greek churches already have their representatives in that city, and it is to be hoped there will be Protestant missionaries also, who will go there the present year.

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## Fuh-chau Mission.—China.

### SEMI-ANNUAL REPORT.

THE following extracts embrace the more important portions of the semi-annual mission letter from Fuh-chau, exhibiting the present state of the mission work there, and the views of the brethren, to some extent, as to future prospects.

### *Preaching and other Labors.*

We rejoice in being able to report that we have continued to prosecute our labors as heretofore, in undisturbed quiet. There have not been wanting wars and rumors of wars in most directions about us; but through the goodness of God we are still at our posts, going out among these heathen multitudes, and breaking to them the precious bread of life, with none even to question our right so to do.

Our labors in preaching have been continued in the suburbs by Messrs. Peet, Doolittle and Baldwin, residing at Ponasang, and in the city by Mr. Hartwell, who still resides in a house rented of the English Church Mission. Mr. Woodin has commenced active labors. He has a Bible class at the church on Sabbath mornings, consisting of some of

the native Christians and individuals connected with our mission families. He has also commenced street itinerancy, going out with a native helper to talk with the people and sell tracts.

There is nothing special to report in reference to the sale and distribution of books, except that over 2,000 copies were distributed to students from other parts of this prefecture at the examination for the first literary degree.

Aside from ordinary street and village itinerancy, two heën cities in this prefecture (Tiong-loh and Lieng-kong, distant respectively 15 and 22 miles) were visited during the summer by Messrs. Doolittle and Woodin. The brethren were well received by the inhabitants, and preached and sold books in the streets free from interruption.

Some effort has been made, during nearly four of the six months, to give special instruction to some of the native brethren, with a view to increasing their fitness as helpers in our work. The class has been under Mr. Hartwell's care, attending a theological exercise on Tuesdays, and a Biblical exercise on Thursdays.

We continue to feel encouraged by the attention given to our preaching and instructions. It sometimes surprises us that a people so wholly given to idolatry and the service of Satan, are willing to listen so attentively and so long at a time, to the soul-humbling doctrines of salvation. We cherish the thought that a mere curiosity, or desire to while away a leisure hour, will not wholly account for this fact in the case of many among the people. The Spirit has not yet been poured out, to convert multitudes of souls, yet we believe that he is condescending to visit this people, and by his milder influences awaken them to some conviction of the truth. We do not labor in vain; the Lord is indeed with us.

#### *The Church—Candidates.*

The native church under the care of the mission consists of thirteen members

in regular standing—eight males and five females. Of the thirteen, three have been received during this half year. There have been connected with the church, since its first organization, in 1857, four others, (of whom one has been excommunicated and one suspended, and two have died,) making the whole number of baptized adults, (including one who died previous to the organization,) eighteen. Five of the male members are competent, from their knowledge of the gospel, to act as native helpers. Four of them are at present employed in that capacity by the mission, and all at times exercise their gifts as teachers of the truth, on the Sabbath and other occasions.

We have now three candidates for church membership; and there is another individual, of some respectability, who diligently attends our meetings. He is called Sing Sang (teacher) by the native brethren. He professes an interest in the truth, has prayed with the brethren, and gives considerable evidence of sincerity, yet he does not offer himself as a candidate for baptism.

We are still compelled to report want of success in securing places for residence and chapel within the city walls.

#### *Prospects for the Future in China.*

Among the specifications of the "Pekin Convention," is one making Tientsin a consular port. Provision is also made in the treaty of 1858 for the prospective opening up of the great river Yangtsz to foreign trade and intercourse. The results to the cause of Christ, of these provisions, if carried out, will be of incalculable importance. But we must yet wait. We cannot foresee with any certainty the course of events. The Government is extremely weak; the rude shock it has received may prove its death-blow. The native rebellion, which has been encroaching on the Imperial power for ten years past, may now gather more force, and ride on this wave from the west to greater dominion. We do not

expect any speedy change for the better to the cause of Christianity, though such a change is not impossible. It seems more probable that we shall be obliged, for some years at least, to hold fast to what we have, and patiently wait for enlargement. In the mean while, the Christian church has an open door of access to some tens of millions in China. She will need enlargement in her own aims and plans of benevolence, to keep pace with the rapid steps of Providence.

In a postscript Mr. Baldwin says:

Since the preparation of the above letter, I have noticed particularly an article in the "Convention" of Oct. 25, 1860, between the French and Chinese. I will quote most of it, and you will perceive at once, that if the "favored nation" rights are extended (as usual) to others, France thus opens China fully to the world. "All such as indiscriminately arrest [Christians] shall be duly punished; and such churches, schools, cemeteries, lands and buildings, as were owned on former occasions by persecuted Christians, shall be paid for, and the money handed to the French representative at Peking, for transmission to the Christians in the localities concerned. It is, in addition, permitted to the French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

Such is the wording of the English translation. We have not seen the article in the Chinese character yet.

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### *Micronesia Mission.*

#### *EBON ISLAND.*

LETTER FROM MR. DOANE, SEPTEMBER 4, AND NOVEMBER 17, 1860.

If the reader will endeavor to place himself, in imagination, in the position of the writer, as he looks at the statements of this letter—appreciating the character of the rude and degraded people among whom this brother has been laboring, and considering how little there has been to cheer him in his work, aside from the love of Christ glowing in his

own heart—he will be likely to find himself sympathizing in that writer's joy, as he notices such increased interest in the school, and especially, on the part of some, the newly-developed, professed love for the truth, and desire to follow Christ.

#### *Brightening Prospects—The School.*

I am happy to say that the state of things among us is of the most interesting character. Our school has been in what I call successful operation for about three months, and has progressed as encouragingly as we could ask. Three months since, we had what we called a permanent attendance of about fifteen scholars; but now we have a daily, regular attendance of thirty, and from that number to sixty. And the interest manifested by the scholars is most pleasing. I see nothing like giving out. We teach three hours daily, from 9 o'clock to 12, and during these hours of study we have no difficulty in securing the attention of even the youngest learner. The more advanced read and re-read their book; and much of it is committed to memory. After reading some two hours, they have their slates and pencils, and this new exercise is apparently as interesting to them as if it were mere pastime. They write the lessons in their books, and the names of one another, with real delight. The youngest writer in his A B C, will crowd his slate with these lessons, and then run with it to his teacher to get his approbation, as much pleased as I ever saw scholars. In geography, reciting from a map, the interest is deep. But interest does not stop here. Out of the school there is, in some form, about as much study as in it. Children playing on the beach are writing their names, or simple words from their books. I have gone down to the beach, and found it, where children had been playing, either by day or in the moonlight evenings, all written over with names. And during almost all the hours out of school, through the day and evening, our house is not a little thronged with scholars, writing on slates



or reading. Many youth drop in, in the evening, and stay as long as we allow, reading and writing. Our little printing-office, too, is the scene of like interest. There are many faithful typesetters there, and the sheets printed are read over before the ink is fully dry upon them. So it is on the canoes, sailing; words are given out by one and another for spelling, and whole pages of our book are repeated, or, as if set to regular music, are sung with real gusto. Such is the interest about our school, and as I have remarked, I see nothing like flagging. Indeed, those who have read our primary book till they are quite masters of it, ask, not if they may now stop their study, but what they shall do for more reading? We are about printing portions of the Gospels for reading-lessons.

#### *Religious Interest.*

But I have other interesting statements to make. Our blessed Master, I cannot but feel, is really with us. A young woman, a domestic in our family, is giving us all the evidence of having been born again that we could ask for. Among the pleasing facts in her life, is a deep love for her own people, with desire to bring them to Christ. She is frequently, through the day, faithfully dealing with some native friends. On the Sabbath, after our meeting, she gathers in our canoe-house some twenty-five or thirty of her own sex, and tells them of her love to Jesus. A native boy, a youth, who fled from *Mille* some two years since, gives very good evidence that he truly loves Jesus. Another youth, who was a domestic in Dr. Pierson's family, professes to love Him, and his conduct, so far as I can see, is correct. A young married couple also, both of much promise, both good scholars, say they love the Savior. We hear of their having regular worship in their little family, and there is much in their daily conduct that is pleasing. And with these is still another young man,

who says he has given his heart to Christ. His walk, too, is quite exemplary. He often speaks of being a missionary to some of the Radak chain of islands, as he is a native of that section of our field.

All these six cases are, to us, very cheering evidences that the Lord is with us. I do not, you will understand, look upon all these as yet new creatures in Christ; but I have no doubt they are being taught of him, and cannot but feel that most of them will give true evidence that they are his.

#### *Prayer Meetings.*

You will be pleased to learn, also, that the community about us seems to me much moved. Our Sabbath congregations are not only good, but through the week we have some religious exercises, and many attend with much apparent interest. Shortly after the departure of Dr. Gulick, as we felt quite lonely in our Wednesday evening prayer-meeting, we thought we would invite the few whom we have mentioned, that we might more thoroughly interest them. Our invitation was not only accepted by them, but our house was crowded by other young people, and now that evening for prayer is known as the meeting-evening, about as well as the Sabbath. Our usual attendance is from thirty to fifty, and we thus have the opportunity to preach not on the Sabbath only.

The first Sabbath evening in November, we appointed our missionary meeting, for the purpose of giving these youthful inquirers some knowledge of heathen lands, other than their own. The attendance, owing mostly to the notice not being well understood, was small, but no doubt we shall have full houses hereafter.

Another interesting fact is, that at evening prayers we have our room nearly crowded. So many attend, that we make the service mostly native, at least praying and singing with them in their own tongue; and we often take

occasion to make a few remarks, which are listened to attentively.

*Later Intelligence—Continued Interest.*

No opportunity having occurred to forward his letter, Mr. Doane wrote farther, under date of November 18, saying :

I am now enabled to add some other interesting facts respecting what we cannot but feel to be a work of grace going on at this island. All that I have said before of our school, of our Sabbath meetings, of our weekly meetings, and of the few of whom we have hope, still continues true, and I am happy to say, largely added to in interest. The little band I have mentioned as being interested in Jesus as their Savior, has been within a few days nearly doubled. Having good evidence that that band of youth were really in earnest in trying to serve Christ, I felt disposed to bring what might be called their silent profession to a more definite point. Accordingly, after some private conversation with a few of them, I invited them to my house last Friday evening, the 16th inst., that we might form a little company of the friends of Jesus. I made the meeting as informal as I possibly could, so that if there were those whom I had not invited, and who yet wanted to be followers of Christ, they might not feel slighted. I stated to the company my object—that I wished to bring them together once a week for *instruction* and for *prayer*. I wanted them to form a class, to be known as those who had given up serving Satan, and now desired to serve Jesus. In this way, I told them, they could be taught, and we should know how true their hearts were. As four were present who had told me they had left all for Christ, I called upon them to pray in the course of the meeting, and you hardly know what joy was mine, as I listened to their prayers. The *fact* that they prayed was *melting*, and their petitions were instructive. I felt, surely the Lord is with us. But I could not help often asking myself,

Is this a reality—and are these hearty and sincere? I was constrained to say, affirmatively, all this is even so. As we were about closing our meeting, I took down the names, not only of the four persons I had first spoken to, but of five others, who gave their names, as wishing to love Jesus and join our company. I hear there are others still to join us. May these all be truly led of the blessed Spirit.

*Syria Mission.*

*BEIRUT.*

LETTER FROM MR. JESSUP, FEBRUARY 20, 1861.

MR. JESSUP well feels that the churches at home should know of such "tokens for good" in Syria as are noticed in this letter. In and over all commotions, convulsions and revolutions—there, here, and in all the world—God reigns. He sees, though we see not the end, and out of all he will bring good to his people and his cause.

*Political Affairs—Present Governor of Lebanon.*

The political horizon is still dark and uncertain; but after all, what have we to do with the *political* concerns of Syria, so long as God remains on the throne. He will surely govern Syria still, and govern it well, whatever men may do or fail to do. We cannot be too careful in drawing conclusions from what has already happened. It is easy to be mistaken when the whole social fabric is undergoing radical and violent changes, yet I think I can discover some very bright features in the present and prospective condition of this people. There are various tokens for good which encourage our hearts, and which the churches at home have a right to know. A most important step towards religious liberty has just been taken in the darkest part of Mount Lebanon, that which lies between Beirut and Tripoli. The present Governor is Yusef Keram, a man born in Ehden,—from which place two

different American missionaries have been violently expelled,—trained under French influence, and while a rigid Romanist yet somewhat Europeanized. He differs from the majority of the Maronites in Syria in that he has *studied the Bible* for many years, and it has been said that he has some regard for the Sabbath. He has been clothed with office by Fuad Pasha, and is beginning to exert a wide influence.

### *An Important Edict.*

We have just learned a fact, which is as surprising as it is gratifying, with regard to his course as Governor. He has issued an edict to all the Maronite clergy, from the Patriarch down to the parish priest, *absolutely forbidding all future interference, on their part, in civil and political affairs.* This edict, undoubtedly originating in a source higher than Yusef Keram, and savoring strongly of Napoleonic inspiration, has struck a blow at priestly domination in Syria from which it can never recover. It is said, that when the notorious Bishop Tobia, of Beirut, read the edict, he trembled; and well he might, for there will be little left to the clergy when they are shorn of their *political* strength. Their intermeddling in politics, and in suits at law among the people, has well nigh been the ruin of the land. It has furnished them with the means of oppressing the poor, and clothed them with almost resistless power in the prosecution of inquirers after the truth. Now, that prerogative is gone, and let us pray that it may never return. The fact that such an edict is issued while the French army is here, and through a man who is well known as a French protegee, indicates at least that the French will not be violent opposers of reform among the nominal Christians of Syria.

### *A Promising Innovation.*

Another fact worthy of note is that the Pope, through the leading Maronite clergy, has given permission to the peo-

ple to eat meat in Lent. This is a radical innovation for Syria. Ten years ago the Maronites would as soon have thought of denying the Pope as of violating the great fast. Now it is openly proclaimed that any one can eat meat who will *pay four cents a day for the privilege!* This proclamation has opened the eyes of multitudes. They even venture to argue the point with their clergy. They say, "If the violation of the fast be wrong, the payment of four cents cannot make it right; and if it be right, why pay for the privilege of doing right?" And so they refuse to pay the money.

### *Religious Services—Full Congregations.*

The Sabbath congregations in Beirut and vicinity are larger than usual. The Beirut chapel was over-crowded last Sabbath, and Mr. Bliss reports one hundred and eight persons, in all, present at his services on that day. A similar state of things exists in connection with the Abeih and Sidon stations. The Beirut Sabbath school numbers one hundred and fifty scholars, and the interest is increasing. On Wednesday evening I have a Bible class, which is attended by nearly fifty young men, and Mrs. Jessup has a class of twenty-five Hasbeiya women on Wednesday afternoon. Our Irish Presbyterian brethren, who are temporarily in Beirut, whither all their Damascus Protestants have fled for refuge, maintain one service on the Sabbath, in the eastern extremity of the city, at a different hour from that of our services. Rev. Mr. Robson assists us occasionally in the Arabic services, and Rev. Mr. Crawford takes his turn in the English preaching.

### *Encouragement in Schools.*

The number of children and youth now under Protestant instruction in Beirut is larger than ever before. In our schools there are 115 boys and 115 girls—230 in all. In the orphan's home, of the Prussian Protestant deaconesses,

there are 122 girls, and in the school of Mrs. Bower Thompson, an English lady, who is laboring for the sufferers from the war, there are 100 girls and 65 women. In addition to these, Miss Watson, an English lady, has about twenty girls under instruction, making the whole number daily receiving Protestant instruction to exceed *five hundred*. Would that we had the means to enlarge still more in this department, now that the providence of God seems opening the way to the entrance of light among the people, but alas! the financial condition of the Board at home warns us that retrenchment must still be our rule; and we fear lest our two most important schools, the male seminary, and the female boarding school, shall continue suspended for an indefinite period.

#### *Increased Effort Called for.*

We feel already the need of more men and more means. The soil of Syria has been furrowed by the ploughshare of God's righteous judgment, and he is calling upon us to rise up and sow the good seed of the Word. If we are faithful, we may hope in due time to reap a harvest of good to the glory of his holy name; but if we neglect the present opportunity through want of men and means, the enemy will not be idle. Voltaire's works are eagerly sought by the multitudes of young men who are now learning the French language, and the transition is but too easy from the extreme of superstitious submission to priestly tyranny, to the other extreme of skepticism and infidelity. May the Lord give us strength and wisdom to fight manfully against this most ruinous tendency among our young men; for if French infidelity is to displace Romish credulity, the last state of this people will be worse than the first.

In view of the amount of labor to be performed, and the growing importance of the work there, Mr. Jessup, while still retaining his formal connection with the Tripoli station, is to remain at Beirut until the autumn.

### Mission to Central Turkey.

#### AINTAB.

LETTER FROM MR. COFFING, JANUARY 15, 1861.

#### *Tour in the Taurus Mountains.*

IN this communication Mr. Coffing gives a very full and interesting account of a tour among the Taurus Mountains, "to the west of Marash and north of Adana and Tarsus." The mission had felt "that the large number of Armenians in Adana should no longer be left without a missionary; yet the summer heat of that place is so long and intense, that it was supposed missionary families could not long endure it;" and one special object of the tour was to ascertain whether there might not be found places in the mountains "where missionaries spending the winters could find a cooler climate and plenty of work in the summer." The narrative must of necessity be greatly abridged for the pages of the Herald.

Mr. Coffing left Aintab, Sept. 20th, accompanied by Mrs. Coffing and deacon Sarkis, of the Aintab church, going first to Marash, and started from there, Sept. 25th, "across the mountains in a north-west direction, for Hadjin." He writes:

That afternoon we rode two hours, and encamped near a bridge, that crosses the Jihan. One hour in the saddle the next morning took us over the bridge, to ground that had never yet been traveled over by any missionary; and eight hours more, over a romantic road, the last four hours up a little mountain stream called Kurk Gechid—*forty crossings*—brought a part of our company to a small Moslem village, called Koordlar, near the top of a prominent mountain, almost west from Marash. We were now about five thousand feet above the sea. It was not yet sun-down, and the view about us was most beautiful—hill upon hill, and mountain upon mountain, all clothed with pines and other evergreens, except here and there a higher peak, that shot up its gray head above the forests and little vineyards on its slopes. The scene contrasted so beautifully with the naked chalk hills we had just left behind us at Aintab, that we



did not cease looking at it till the curtain of night had cut off the view. The air, too, was very pure and bracing, as compared with the hot air of the Marash plain, which we had felt only the day before.

Several villages of Armenians are spoken of in this vicinity, "presenting a fine field for the Marash Home Missionary Society." Leaving Koordlar they spent the next night at Geben, "where there are one hundred houses of Armenians and forty of Moslems;" and the next day passed "the old castle to which the last king of the Armenians is said to have fled from Sis."

That day we rode ten hours without seeing a single village, or a human being, except those of our own company, till after dark, when two or three mountaineers coming near, took us to be hostile Koords, and fled. Our road all day led us along high mountain ridges, across little open table lands, and through thick forests of magnificent pines. The views from some of the ridges we crossed were grand and beautiful beyond description, and at times so extensive as to embrace a circle of mountain peaks more than two hundred miles in diameter. One bold peak, higher than the others, appeared to the north-west, and did not seem far from us, which we afterwards learned to be Mt. Argæus, near Cesarea, more than one hundred miles distant. Then the smaller mountains and hills, and the deep ravines between them, all covered with pines, hemlocks, and other evergreens of the fir species, made the scene a most lovely one. We were delighted all day with its changing views.

That night they pitched their tent by a little stream of pure water. The next day they rode through Hanchar Darase—Dagger Hollow—"a most frightful piece of road," said to be impassable in the winter, and in three hours more, "in all thirty-eight hours from Marash," they reached

### *Hadjin.*

Both the situation and structure of Hadjin are peculiar. It is in the middle of the Taurus range, about equally dis-

tant from Marash, Cesarea and Adana; and though high up in the mountains, not less than three or four thousand feet above the sea, it is built in a deep valley between two high hills, on a low tongue of rock belonging to a third hill. It is so deep down, that the sun did not rise on the place in the mornings while we were there—which was about Oct. 1—till half-past seven o'clock; and it disappeared behind the western hill about four o'clock in the afternoon.

There is water enough to turn mills on both sides of the tongue of rock on which the town is built; and at the lower end of the rock the two branches flow together, forming a considerable stream; but there is no water in the town itself. All the water used is carried up by the women, on their backs, in large copper vessels, from these streams. The hill sides along these streams are very steep, but are covered with vineyards. On the tops of the hills, and beyond them, in more level spots, are fields of wheat and barley; and on the still higher mountains around, are the summer pastures of the people. The place is in the midst of a wild, rocky, and generally poor region. There would seem but little in the value of the soil to warrant the building of a town or city there.

The town is very compact and very filthy, the houses without courts or yards. There are three churches, and on the hill side near the town, an old monastery. Mr. Coffing says: "There are not less than 1,700 houses in the place, averaging three or more families to a house; and we are convinced that there are at least 20,000 souls there; all Armenians, except 300, or 400 Turks." The Moslem Governor of the place, Kozan Oghloo, whose palace is six miles below the town, and who is understood to pay little attention to the authority of the Sultan and to be virtually independent, it was supposed would oppose the introduction of the gospel. He was visited by the brethren, however, expressed a desire that they should remain, and said he would give a place on which to build a house. When asked what he would do in case some of the people should become true Christians and persecution should arise, he replied that he would see that the Sultan's

decree respecting religious liberty should be respected.

The people of Hadjin are said to be exceedingly ignorant and "miserable, even for Turkey. Their country and town are poor to begin with; they are oppressed by their governor, who does not hold himself responsible to any body, but are still more oppressed by their own head-men." Yet they are "simple-hearted, and apparently very religiously inclined," in their way; in these "respects resembling the Marash people." They are very industrious, "work being with them a necessity, for they must work or starve;" but "intemperance is a common vice."

### *Is it Open for the Gospel?*

Respecting this place as a field for missionary effort Mr. Coffing writes:

Can the gospel enter there now? We believe it can, and feel that it should be sent there at once. There is reason for this conclusion in the simple-hearted and religiously disposed character of the people. And there is already more of the truth in the place, and more of a desire for it, than appears on the surface. Some of the men who spend their winters in other places have become somewhat enlightened, and know very well what Protestantism is. A few have obtained entire or partial copies of the Scriptures, and are accustomed to read them in secret.

We were there five days, and had free access to the people. Many came to our tent, both by day and by night, and seemed interested in the truth. Sarkis and I went also to their shops and houses, and talked freely with them, no one except those whose policy it is to keep the people ignorant and enslaved, saying a word against us, and they not openly. Many women also came to our tent, to Mrs. Coffing, and listened attentively to all she had to tell them, and especially to portions of Scripture which she read and explained to them. It will be a happy day for many of these women, when the gospel is openly preached there.

The night before we left, a sort of deputation, from fifty or more persons in

town, came to our tent to ask us to remain, or to send some other missionary soon. This they urged for two reasons; 1st, with the hope of finding deliverance from the oppressions of their own head-men, and governor—and, 2d, from *a desire to receive the truth*. The place is "white already to harvest." Who shall thrust in the sickle, and *when*?

In the mountains about this place, and under the same governor, there are about a dozen villages of Armenians. If the gospel once gets fairly into Hadjin, it will soon reach all these. They contain a population, in all, of about twenty-five hundred souls.

From Hadjin the company "traveled two days, over steep mountains, in a south-west direction, to Beilan village, to see another Kozan Oghloo—a cousin of the one at Hadjin—within whose territory are several villages of Armenians and Greeks, and also the town of Sis."

Leaving Beilan, Saturday, they passed the Sabbath—"a day of rest"—at a Moslem village, Yeni keyu. On Monday they reached Yuhali, about forty miles south of Cesarea, and arrived at Nigdeh, October 11.

### *Nigdeh.*

Nigdeh has been occupied as an out-station of Cesarea, and Mr. Leonard of that station gave some account of a visit there, in a letter published in the Herald for August, 1860; but as the place may hereafter assume more importance in connection with the mission work, it seems proper to give here some extracts from what Mr. Coffing says respecting it.

Nigdeh is built on the edge of a narrow neck, which connects the Argæus plain with the still larger table land that extends westward, to and beyond Iconium. It is called four days from Cesarea. I had no means of measuring its elevation, but it cannot be less than 4,000 feet above the sea. Its climate, while we were there, was cool and bracing. We were told that its heat never becomes oppressive, and judging from the robust appearance of the people, the place cannot be unhealthy.

There are fountains of pure, cold water in the town. Its houses are better than

are common in towns of its size. Its market affords plentifully the necessaries of life, and its fruit market is the best I have seen in this part of Turkey. Apples, pears, plums, grapes, &c., are abundant, and all of good quality. Its population is about 10,000 Moslems, 3,500 Greeks, and 600 Armenians. But the Greek villages belonging to Nigdeh—most of them quite near—are very numerous, cannot contain less than 35,000 or 40,000 souls, and some of them seem accessible to the truth. Besides 400 in the town of Bor, there are no other Armenians near Nigdeh; but in a line due south-west from there, are the towns of Aregli, Karaman and Ermenek, all of which contain a greater or less number of Armenians—as does also Iconium, four days' journey west.

The people seemed to us very accessible. We left them with the impression that a missionary there could do a good work, not only for the 1,000 Armenians of that place and Bor, but also more gradually for the 40,000 Greeks of whose territory Nigdeh is the centre, and ultimately, also, for as many thousand Moslems, whom we ought to hope to reach in some way or other. He could also superintend the work among the Armenians in Aregli and Karaman, and perhaps at some other places in that direction.

#### *From Nigdeh to Adana.*

The company left Nigdeh on Tuesday, Oct. 16, and passed "along the eastern edge of the high plain stretching from Nigdeh several days' journey westward." After they had rode six hours the town left in the morning could still be seen, and "its cluster of beautiful villages, with all their gardens, seemed drawn together into one city." On their right, about fifty miles distant, appeared Kara Dag—Black Mountain—near which, they remembered, were "Lystra and Derbe, cities of Lycaonia." Mr. Coffing writes:

Before night we descended into the mountains, and encamped on the bank of a little stream—another Kurk Gechid. From Beilan village to Yuhali the trees gradually disappear from the mountains,

until they become entirely bare, and the hills and mountains nearest to Nigdeh appear very naked. But here again, little shrubs began to appear, which grew the next morning into respectable pines, covering the high, rugged bluffs of the little river down which our road lay, and those of its tributaries. In many places we were charmed with the wildness and beauty of the scenery. Our road was that which leads through the "Cilician Gates." The particular pass which bears that name, we reached the next day,—a truly wonderful pass,—and for two days' journey a peculiar road, and the relics of different ages and nations observable along it, call up many historical associations, which, mingled with the impressions of its natural scenery, produce an effect on one which can be common to no other place. Paul and Silas must have passed over a part of this same road when they, "Recommended by the brethren unto the grace of God . . . went through Syria and Cilicia confirming the churches," and came the second time to "Derbe and Lystra." Our time in the saddle from Nigdeh to Adana was 38 hours and 15 minutes.

#### *Adana.*

Adana is an out-station of Antioch, and Mr. Morgan of that station has visited the place and reported respecting it. (See Herald for June, 1860, page 175.) Mr. Coffing speaks of the large number of Armenians in the place,—"as many as there are in Aintab, if not more, and their number is increasing." Of their character he says, they are "less religiously inclined than those of Aintab and Marash, and much less so than the people of Hadjin." They are "commercial and worldly;" "yet some of them, when once Protestants, are ready to suffer the spoiling of their goods, imprisonment, and all the fire of persecution." There is "no clanship," "every man is for himself; but as respects becoming Protestants, they stand in great fear of each other." They are very ignorant, and cling tenaciously to their old customs. "The women seem a century behind those of Aintab; and yet there are some hopeful signs."

The city is looking up. Its business and wealth are increasing, and more or

less new houses, of a better class than the old ones, are being built every year. The great plain of ancient Cilicia, in the midst of which the city is built, (and not one half of which is at present cultivated,) is of inexhaustible fertility—producing in abundance, cotton, sesame, wheat, barley, various fruits, and vegetables. Cotton and sesame are exported, and lend activity to the business of the place. In short, it presents the rare spectacle, in Turkey, of a *growing city*. In this respect it reminds one of a young city in the West, in which Home Missionary Societies would make haste to lay deep the foundations of gospel institutions. Shall we not have the means of laying them speedily and deeply in Adana?

The climate has a bad reputation; but it has never been found a favorite place for the medical craft, and if we can judge any thing respecting it from a residence of seven weeks, and much inquiry among the natives, the *winter* climate of Adana is not a bad one,—if indeed that can be called winter where snow is never seen, except on the distant mountains, and where frost and ice are rare phenomena,—and the most that can be said against it in summer is that it is *very hot*. The native preacher there—Baron Adadoor—who has a disease of the lungs, finds the climate of Adana better for his health than that of any other place he has ever lived in.

The persecution which has been resorted to at Adana, with the boast of enemies that they “would sink Protestantism,” has caused it, rather, “to take deeper root;” but “so long as there is no missionary there,” injustice and oppression against Protestants cannot be prevented. Mr. Coffing writes:

To sum up about Adana, I would say, I believe the truth has made much more progress there than the number of open Protestants and church-members would indicate. Its influence is felt widely, outside of these. It has exposed the errors of the Armenians and Romanists, weakened their confidence in their own

worship, and impaired their attachment to it. There is a wide-spread conviction that the Protestants are right; that the truth is with them; and many more would come to hear it preached were it not that they stand in such fear of each other. While there, we endeavored to encourage, as well as we could, the little band of brethren; advised them to speak boldly in the markets the truths of the gospel—which it was understood the Pasha, to please their enemies, had forbidden them to do; to visit from house to house, all who would not really drive them away, speaking to them of heavenly things; and to establish a circulating Bible class, holding it from house to house, and asking every body to attend, hoping that, by this means, the *status quo* might be broken up, their fears dispelled, the women and others reached by the gospel, and their congregation increased. Their persevering entreaties for a missionary to reside among them were truly affecting. Mr. Morgan, who understands well the wants and claims of the place, having faithfully worked it as an out-station for several years, is of opinion that the time has come for them to have one. And it may be that this is one of the special means which the Lord would now use for the advancement of his work there.

#### *Tarsus—Sis—Return to Aintab.*

From Adana the company went to Tarsus, where they found “more inquiry, just now, than in Adana, and more boldness and independence.” The Lord’s supper was administered to the Tarsus branch of the Adana church, and two new members were received. Sis, interesting to the Armenians as the residence of their last king, and because it has long been the seat of a Catholicos (one of the three) of the Armenian church, was also visited. “It is now a very small town, containing only about five hundred houses;” and the monastery there “has no inmates except the Catholicos and a few half-starved servants who wait upon him.” The account which is given of Sis, its monastery and the church connected with it; of the Catholicos and interviews with him; of “that part of the Cilician plain lying south of Sis”—“of great



extent and very fertile"—and the many ruins upon it, the evidence that it once had "an immense population;" and of other places visited on the way back to Aintab, must all be passed by. Mr. Coffing says:

We reached Aintab, December 28, after an absence of three months and eight days, during which time Mrs. Coffing was in the saddle thirty-one days, and I thirty-four. When within a mile or so of Aintab, we discovered many who had come out to meet us—the children greeting us with some of their sweet Sabbath school songs. It was pleasant to hear these little voices again, after traveling so long in a spiritually desert land.

*The Field Visited—Shall it be Occupied.*

In the whole field here described, there are more than 45,000 Armenians, and as many Greeks, yet in their errors and superstitions; but many of them ready to embrace the gospel in its simplicity, could it be carried to them. And on the same territory there are about 100,000 Moslems. There are nine towns, counting Chai, (ancient Issus,) as one of them—in each one of which there are Armenians enough for a self-supporting Protestant church, and in some of them enough for three or four such churches. *Shall this field be occupied?* We may be met with a difficulty in regard to funds, but what would the churches in America say to the question of funds for one or two missionaries, were this a home missionary field instead of a foreign one? I do not ask this question because I would have them do less for the work at home—God forbid—but a little more for our, or rather *their* work here. We have retrenched some; but things won't stay retrenched. We cannot stand where we now are; we must expand. The life of our work is in expansion. Such is the order of Providence, and our enemies are many. We must gradually go forward. If we disregard this decree, the little churches already planted here will soon either be

smothered or blown up. We must this year begin, at least, to give the gospel to these one hundred and ninety thousand souls.

*More Recent Intelligence.*

In a postscript to his letter, dated February 14, Mr. Coffing says:

Recent intelligence from Adana is very encouraging. The circulating Bible class started there, soon increased to about one hundred—so many that they could not all get into one room, though they selected the largest rooms of the many houses to which they were invited every week. Its success has resulted in the starting of another class, so that now there are two, the one conducted by the teacher of the school, the other by Rev. Baron Adadoor. The audience on the Sabbath has increased till it now embraces more than twice the number mentioned in my letter, there sometimes being nearly one hundred adults present; and among the constant attendants now are more than a dozen women. The wife of the head-man has declared herself a Protestant. Baron Adadoor, and the little church, are much encouraged.

In Tarsus, too, there has been the same degree of increase in interest and numbers. Deacon Sarkis writes, that he is kept busy from morning till late at night, talking with inquirers. About forty now attend the Sabbath services, and sometimes more. The priests are very angry, but cannot stop the work. Two men have been dismissed by their partners in business, because they became Protestants and would no longer deceive purchasers, but they stand firm.

A school of fourteen scholars has been commenced, those sending their children to it paying a part of the expense. They wish Deacon Sarkis to stay with them at present, and offer to pay the expense of moving his family from Aintab to Tarsus, that his wife may labor among the women there. There is some excellent stuff in the ruins of that old city.

By-and-by there will be a Protestant church there, exhibiting the faith and zeal of the Apostle to the Gentiles.

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MARASH.

LETTER FROM MR. WHITE, MARCH 9,  
1861.

*The Religious Interest.*

A LETTER from Mr. White, published in May, gave very pleasing intelligence respecting the religious feeling in Marash. The present letter is no less encouraging, and should call forth songs of thanksgiving, as well as prayers from Christians in America, mingling with those which it would seem have been so often and so fervently offered, and so graciously answered also, at Marash.

You have been informed, in previous letters, that an unusual religious interest was pervading this city. Happy are we to be able to state, that though this interest is now manifested in a more quiet way, it has not in the least diminished. Up to the first of March, the work was chiefly among the Armenians and Roman Catholics. Every night they would meet in the houses of the Protestants, and spend hours, sometimes even till near morning, examining the Scriptures, and comparing them with the corrupt teachings of their own churches. Our young men were very active, laboring both night and day; so much so, that the Catholic Bishop said he could not understand it; that if the young men were paid for thus laboring, the missionaries had not money enough, and if they were not paid, they had a love which he could not understand. Many of his people, however, seem to comprehend it better than the Bishop, and are now regular attendants at our church. The audience, since the first of January, has averaged nearly eight hundred.

The work is now assuming a new form—taking a deeper hold on the heart. One evening last week, a Catholic, after hearing a chapter read from the Bible, and a prayer by one of our own young men, was so much affected that he was

compelled to leave the room before the exercises could be resumed. Monday forenoons we have devoted to conversation with inquirers, and many have come with tears and sobs, mourning over their wicked hearts.

The chief characteristic of the work, from the beginning, has been *prayer*. It was begun in prayer, and has daily been carried on amid much fervent supplication. Many prayer-meetings have been held every week in private houses, and now the women also, in the various quarters of the city, have begun prayer-meetings of their own.

*Methods of the Spirit.*

The various methods which the Spirit uses to awaken men are remarkable. Our pastor, a short time since, conversing with a very thoughtless man, asked him if he practiced secret prayer. The man replied that he did not. The pastor for a few moments remained silent, and his *mere silence*, with perhaps a sorrowful look, was the arrow which carried conviction to that man's heart, and he is now in distress on account of his sins. Another was arrested by the suspension of a member by the church. The thought came to him—If this individual is disciplined for one single sin, what must be my condition when I am sinning every day? A third, a young lady, on hearing the invitation given for those who wished to join the church to come and converse, thought within herself—“How often have I heard this invitation, and I am not yet ready.” This was the thought which the Spirit used for her awakening, and we trust also, her conversion.

The first Anniversary of the Home Missionary Society of the church, was held Thursday evening, Feb. 28. An interesting report of the work of the past year was read. They have sustained a helper in Kishifli ten months, in Ajemli and Noorfret each, two months, and two colporters a month and a half each. The expense of the whole was 3,000

piasters, 500 of which were given by the women. About five hundred persons were present at the anniversary, and much interest was manifested.

*Zeitoon and its People—Prayer Requested.*

One great hinderance to our laboring in the villages is the fear of Zeitoon. Many of the large and important villages are near to that place, and frequently visited by the Zeitoonites, and any one who becomes a Protestant must be prepared to meet death at their hands. Will you permit me to say a word here in regard to that town, and ask the prayers of our friends in America for it.

Zeitoon is about thirty-five miles north of Marash, the city and its villages containing from twelve thousand to fifteen thousand inhabitants, all Armenians. They are independent of the government, pay no taxes, and secure in their mountain homes, defy the power of the Sultan. They are, however, in their way, very religious. We have been told by eye-witnesses, that many go to church every morning before daylight, and pray for hours, so that the floor of the church becomes wet with their tears. Some are so conscientious that they would not tread on an ant. A few miles from the city is a place regarded as sacred, and on some of the fast-days the women ascend to that shrine, creeping the last half mile on their hands and knees. Many of them are already persuaded of the truth of Protestantism, and five or ten would become Protestants to-day if they could have the least assurance of protection. Could we once obtain a foothold there, the truth would spread like fire on the prairie. The converts would be as strong for truth as they now are for error, and their influence in the villages would greatly assist in their evangelization. Our helper in Ajemli, a member of this church, is a Zeitoonite, and two other Zeitoonites, now living here, give good evidence of piety. Often, as I look at the winding mountain road which leads to the place, I long to be able to

go there, and preach the truth as it is in Jesus, and wonder how much longer we must wait. Our help must come from God. Will not all who read this letter, at their firesides, in the social circle, in the Sabbath school, in the sanctuary, pray for the out-pouring of God's Spirit on Zeitoon.

It is with feelings of deep anxiety we await farther tidings from America. Our work, and we ourselves, may be affected by these troubles far more than we now anticipate; still our prayer is, that as the result of all of these commotions, God's name may be glorified.

We begin the examination of candidates for church membership on the 12th inst., to continue three weeks. Probably one hundred will present themselves.

*Mission to Eastern Turkey.*

*ERZROOM.*

LETTER FROM MR. TROWBRIDGE, FEBRUARY 22, 1861.

THE statements of this brief letter respecting the formation of a church at Erzroom, the communion season, and the evidences of progress there, as also allusions to the feelings awakened by intelligence from America, will be noticed with interest.

*Church Organized.*

A very pleasant and interesting service, at the organization of a church in this city, took place on the 27th of January. Five men, four of them heads of families, were received, after the most careful and prayerful examination. Others would have been received, but they preferred to wait until another communion season. We celebrated the Lord's supper with this little company of believers, for the first time, on that Sabbath morning. The statement has been industriously circulated by the Armenians, that the Protestants have no "communion" and no "baptism." We took no pains to make public the fact that we were about to celebrate this sacred ordinance, still many Armenians ascer-

tained that such was the case, and came accordingly. It was plain that the congregation was very deeply impressed by the services. It was a day long to be remembered. The Savior himself seemed to be at the head of the feast. An intelligent Armenian woman who was present, and whose husband is a Protestant, afterwards said to him, "Now I understand what the communion means. I have partaken of it many times, but it never did my heart any good, as I did not know what it meant nor why I was commanded to observe this custom." The Protestant brethren were made very happy by the occasion. Some who did not receive the communion were deeply affected, and one of these afterwards remarked, "My heart was burning within me all the time, and I prayed to myself, 'Oh Lord, when wilt thou prepare me to unite with this church, and thus celebrate the death of our Savior Jesus Christ.'"

### *Evidences of Progress.*

There are many evidences of the progress of our work in this city. One of the most interesting is the fact that the old Armenians are *reading the Scriptures* as never before. I hear this from so many quarters, and the information is so definite, that I cannot doubt its truth. The brethren are greatly rejoiced at this state of things. They say they have never known the Armenians to be so willing and even anxious to converse upon religious topics as they are now. It appears plain to me that the week of prayer, in January, gave a new and very decided impulse to our work in this city. It is commonly remarked, by the Protestants, that there has been a "waking up" during the last two months. But we need an outpouring of the Holy Spirit that shall break down these hard hearts.

### *Contributions—The News from America.*

We have urged upon the people the necessity of systematic contributions to

the cause of Christ. During this month they have pledged themselves to pay into the Lord's Treasury 65 piasters (about \$2.40) a month, or nearly \$30 a year. Considering their small number and great poverty, this is an encouraging step in advance. I have no doubt the amount will be increased, as the people are just beginning to learn how much truth there is in the words, "It is more blessed to give than to receive."

Mr. Trowbridge refers, as very many missionaries do, in their letters, to "the news from America," remarking that it is "sad indeed." Alluding to the influence which such events may have upon contributions for the missionary cause he says, "Mr. Washburn," (the treasurer of the mission,) "has urged us to take in all the sail possible, and look out for breakers." Other missionaries are like-minded, and both abroad and at the Missionary House all care will be used; yet it is to be hoped that there will be manifested on the part of the churches, a liberality which will prevent disastrous embarrassments. Mr. Trowbridge adds: "You may be sure you are remembered, not only by the missionaries, at a throne of grace, but by hundreds of praying native brethren in this land. I might almost say, that I have not heard one prayer of a native brother since I have been in Erzroom, in which special reference has not been made to the American Board."

### *Mahratta Mission.—India.*

#### *AHMEDNUGGUR.*

LETTERS FROM MR. BALLANTINE, FEBRUARY 7, 1861.

#### *Progress during Twenty-five Years.*

MR. BALLANTINE introduces the first of two letters by the remark: "Changes which are now taking place in this mission field are such as to afford us great encouragement." He then reports a tour, made by him in December, in the districts north-east and north of Ahmednuggur, now under the charge of Messrs. Fairbank, Barker and Abbott, but formerly under his care, during which he assisted in organizing three new churches, saw many indications of the pleasing changes to which he refers, and felt that he "enjoyed a precious privilege in being allowed once more to pass over ground so often traversed in former years, and to see some of the



results of former labors." In this letter he refers more especially to progress during the last five or six years; but in a second communication, of the same date, he speaks of changes which have taken place since he joined the mission, twenty-five years ago last October. The letter is somewhat long, but of so great interest and value, that room must be made for most of it in the pages of the Herald.

When I landed in India, (October 11, 1835,) the mission at Ahmednuggur had been established only about four years; but even at that time not one of its original founders remained in connection with it. One had died; one missionary with his wife had left India for America, not to return; and another with his wife had been to America and returned, but was compelled to reside at the Mahabulishwar Hills, on account of ill health. The native assistant, Babajee, a convert of the Bombay mission, who came here with the first missionaries, had died of cholera within eighteen months after he came, and the work of the mission was committed to entirely new hands. There were twelve persons in the native church at this place, including one who came from Bombay, and three missionaries, (two of them married,) at the one station, Ahmednuggur.

In 1841, the station at Seroor was formed; Khokar was made a station in 1856, Wadale in 1857, and Rahoora in 1860. Now, we have in the Ahmednuggur district five different stations, with five married missionaries and one single female to occupy them, and sixteen native churches, containing 473 members, with 330 baptized children—803 in all.

#### Church Statistics.

A glance at the following table, showing the gradual increase in the number of members of the churches belonging to the mission, since its establishment in 1831, is instructive and encouraging. The whole period has been divided into terms of five years, that the progress of the mission may be more easily seen.

Members received from	1831 to 1835, inclusive,	9
"	" 1836 to 1840,	7
"	" 1841 to 1845,	75
"	" 1846 to 1850,	63
"	" 1851 to 1855,	78
"	" 1856 to 1860,	363
Total,		595

The members received during the last five years are as follows :

In 1856, 30; 1857, 56; 1858, 86; 1859, 64; 1860, 127 : Total, 363.

From this it will be seen that the average for each term of five years from 1840 to 1855 was just 72, exactly nine times the average of the first two terms of five years; while the number received during the last term of five years was five times as great as the average for five years from 1840 to 1855, and 45 times as great as the average for five years from 1831 to 1840. Again, it appears that the number received during *each year* of the last five years was, on an average, 72, the same as the average number received during each period of five years, from 1841 to 1855.

Should it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the mission in 1855, putting missionaries out in the districts to labor among the people, has been the means, in the hands of God, of greatly extending the knowledge of the truth, and of bringing many more converts into our churches. Some members of the mission desired to see this policy pursued ten years before it was adopted; but at length the Deputation, coming to India in 1854, decided the matter which had been discussed in the mission so long, and the plan was at once put in execution.

#### Individual Converts.

Of the whole number of converts mentioned above, 62 have died, some of them having given striking proofs of love to their Savior during life, and of joy in the prospect of meeting him as death approached. The names of Babajee, blind Gopal, and his wife Mala-

ban, of Lakhiram, Yesooba Powar, Yesooba Salve, and others, are very dear to the hearts of Christians in this country. No one has exhibited more strikingly the power of gospel truth, and the sustaining influence of the promises of God, than Shaik Daood, once an apostate from the truth, but brought back by the power of the Spirit. Some have died, also, who were never numbered among the people of God on earth, but who gave evidence that they had put their trust in Jesus for salvation, and looked forward to meeting him in heaven.

The converts received to the mission churches have come from every class of the community, Mussulman and Hindoo. One of the first conversions here, after I took charge of the church at the close of 1838, was that of Harripunt. Belonging to a high Brahmin family, his conversion made a deep impression on the minds of Brahmins here, in regard to the power of the gospel. This baptism was soon followed by that of his brother Narayan, and from that time, repeated conversions have occurred of individuals belonging to the higher castes in Ahmednuggur. In 1856, we had four such conversions. Shahoo Dajee, assistant teacher of the government English school, was a Brahmin; his friend, Cossimbhaee, the brother of Shaik Daood, was a Mussulman, and two other young men belonged to the Weaver caste. A deep feeling, at that time, seemed to pervade all classes, that nothing could resist the power of the truth. Last year, another young man of the Weaver caste joined the church, and a spirit of inquiry seems to have reached other individuals of that class and of other high castes. Some are carefully studying the Scriptures, anxious, apparently, to ascertain what is truth. How different all this from the state of things in 1835. How very different from what it was from 1831 to 1834.

#### *Progress in the Villages.*

But the change produced in the last

twenty-five years is most strikingly seen in the country around Ahmednuggur. In the cold season of 1836-7 I made several tours in company with the Rev. Mr. Boggs, then missionary here, into the surrounding districts. Our main object was to see if there were any schools in the principal towns around, and to prepare the way for the establishment of mission schools in different places. These tours were continued, sometimes with Mr. Boggs and sometimes with Mr. Abbott, the other missionary at this station, until I had visited nearly all the large places within forty miles from here, on every side. But what a scene of moral desolation the whole country then presented. No signs, anywhere, of light; all darkness and the shadow of death. Within two or three years, schools were established by the mission in several large places, and a considerable amount of religious knowledge was given to numbers of native children and to some of their parents also. But the conversion of Harripunt, in 1839, broke up nearly all those schools, as the people feared that the reading and study of Christian books would lead their children to follow his example, in embracing Christianity.

It was a slow and difficult process to spread light into the villages. In 1842, the first conversion occurred of a person residing in these villages. He seems to have obtained his first impressions of the truth from instruction given during a tour by some of our missionaries and assistants. His village was forty miles from Ahmednuggur. There he still lives, to shed abroad the light of the gospel, and is now in the employment of the mission as a catechist. Frequent tours were made to that village, and to others in that vicinity, and the result was the conversion of many of the people to the truth. Now, we have representatives of Christianity in more than 60 different villages; we have schools and catechists in 33, and are only waiting for the men and means to supply

many others, in accordance with the earnest and repeated requests of the people.

How different is touring in those districts now from what it was twenty-five years ago. Now, in some directions, you can find Christians wherever you go, who are rejoiced to see you and to meet you in divine worship; and in villages here and there, you find also small chapels or school-houses, where the people are accustomed to come together to hear the Scriptures read and to unite in prayer. It was a source of great gratification to me on my recent tour, to find places of worship erected in so many new localities, and to join there with Christians in the exercises of religious worship.

In other directions also, even where Christians are not found, the missionaries and native assistants, though traveling alone, meet with great desire on the part of the people to hear the truth, and find their time fully occupied in telling interested hearers of the way of salvation through Christ. In this respect there is a great change even within the last five years.

#### *Schools—Native Pastors and Helpers.*

Reference is next made to early educational efforts, and to the changed direction given to such efforts in 1852, when the number of Christian families had become considerable. Mr. Ballantine says :

We determined to devote our attention principally to the education of Christian children, and to preparing them for the work for which there appeared to be such a loud call. We now have in Ahmednuggur a school containing twenty-five boys, mostly professed Christians, drawn from all the churches in the mission, who are preparing to be teachers and catechists; and a school containing more than sixty girls, many of whom are members of the church, who we trust will be fitted to become wives of teachers and catechists. We have also schools in different places, taught by

young men and young women who have been trained in these schools at Ahmednuggur, and in them are collected the children not only of Christians, but also of all who are favorable to Christianity, and of any who will send their children to be taught Christian truth. The teachers of these schools are all Christians. This is a great advance upon the system put in operation twenty-five years ago, when we had no Christian teachers. We have also, now, a class of ten young men studying for the ministry. These are engaged during several months of the year, in giving religious instruction in the villages.

We have already ordained four pastors of churches, and licensed a fifth to preach the gospel. All these men, twenty-five years ago, were in the darkness of heathenism, and under the bondage of superstition and of caste, whereas now, they are fighting under the banner of our Lord Jesus Christ, and laboring to extend the knowledge of the truth. And the same may be said of the fifty-five catechists and teachers employed by the mission. A few years since they were enveloped in heathen darkness, but now they are doing what they can to spread abroad a knowledge of the way of salvation through Jesus Christ.

#### *Christian Books and Publications.*

When I came to India, only the New Testament and a few portions of the Old Testament had been prepared and published in Mahratta. Now we have the whole Bible, in a convenient form, and every Christian who is able to read can procure a copy without difficulty; the price of the cheaper edition being only half a dollar. They had no good hymn book; the mission was using hymns set to native tunes, which could not be sung without calling up the vilest associations in the minds of native worshipers. Now we have a good book, with 336 hymns, containing translations of the best sacred songs in the English language, set to our common English tunes; and last

year some of those admirable hymns for children—"I want to be an angel," "Around the throne of God in heaven," "Will you go," &c. &c.—have been put into Mahratta, and the children at our different stations are singing them with great delight. I thank God that I have been permitted to bring so many of the songs of Zion into use in this language, to cheer the hearts and excite the religious affections of the children of God in this land. I could repeat the names of many books and tracts prepared in Mahratta during the last twenty-five years,—books for schools, geographies, arithmetics, &c. &c., and books for instruction in gospel truth,—many of which were prepared by this mission. The Dnyanodaya, (Rise of Knowledge,) an English and Mahratta Magazine, published semi-monthly, has now reached its 20th volume. It has done good service to the cause of Mahratta literature, and many of the articles first published in it have been reprinted in the form of permanent books.

The Government has also, for some time past, been making systematic efforts for the increase of Mahratta literature, and many good works have recently appeared under its auspices. Twenty-five years ago the amount of Mahratta literature, of any service to the community, was very small indeed.

#### *General Education—Government Schools.*

When I first came to this country, education had made but little advance among the people. Now, the schools established by different missions, and the measures adopted by Government for the extension of education, both Vernacular and English, in different parts of the country, although not so successful as we could wish, have yet resulted in a great increase of knowledge in the community. And one consequence of this is, that many educated men have lost all confidence in Hindooism, and are prepared to welcome a new system of religion, which furnishes a foundation for

faith. Some think the Government have done only injury to those who have learned enough at these schools to be convinced of the folly of Hindooism, but have not been taught any better system, in which to put their confidence. I think, however, we may safely say, that the labors of the Government in the cause of education have resulted in good to the community, though not in all the good which we could wish to see.

#### *Protection by the Government.*

I will add a few words in regard to our relations to the Government. We have always been protected by the authorities, and our converts have also received that protection in regard to their lives and persons which they had a right to claim from their rulers. But when I came here, Christian converts could not expect to inherit any of their parents' property; it must all be given up to the heathen heirs. Children could not claim their own father's estate, even though they were his only children, for his brothers or other relatives who remained heathens, could claim it for themselves. Such was the law, and the courts of justice could furnish us no relief. Now all this is changed. By an act passed in 1852, all Christians are protected in their property and other rights, as well as in their persons. They cannot be deprived of rights merely because they have lost caste by becoming Christians. As a necessary consequence, they have a right to the public roads and to the use of the public tanks. On this matter the recent decision of Government, which has been approved by Her Majesty's Secretary of State for India, has given great satisfaction to Christians throughout this land. How different this state of things from that of twenty-five years ago, when all the heathen looked down upon a native Christian as the lowest of the low. Now they look up to him as one protected by the Government and of the same caste with the rulers, and professing that faith of which



the Queen publicly declares herself the defender. Surely here is great reason for praise.

### *Health of Missionaries—Conclusion.*

Mr. Ballantine next refers to improvements in roads and increased facilities for traveling; to the far more regular and speedy transmission of mails to and from England and America; to the fact that "the great mutiny of 1857 and its complete suppression have been of great service to the cause of truth;" and then says:

When I first came to India this was thought to be a very unhealthy climate. So many deaths had occurred in our mission in Bombay, and so much sickness had been experienced both at Bombay and this station, that it was thought very hazardous indeed to come to this country; and such was the mortality among the children of the mission that it was thought the only hope for them was in sending them to America as early as possible. But how different things appear now,—no climate more healthy than this. Since the death of Mr. Hervey, in 1832, no death has occurred among the missionaries except that of the first Mrs. Burgess, in 1842. All our families, as a general thing, have enjoyed good health, and the unhealthiness of the climate presents no longer any obstacle to the coming of missionaries to this land. In this respect, I can say of my own family with emphasis, that goodness and mercy have followed us. Whether, therefore, we consider the march of events in the political world; the enactment of just laws and regulations, giving equal rights to Christians, and the efforts of Government to promote education and facilities of intercourse; or whether we look at the operations of our own and other missions and benevolent societies in India, we feel that there is abundant cause for thanksgiving to God for past favors, and encouragement to labor for the coming of his kingdom. What has been done is in itself not much, but it is of great importance when considered as a preparation for the future. O, what a great

change would be wrought by the outpouring of God's Holy Spirit here. The numbers which we have given above, to indicate past success, would appear as nothing; and we should feel that all our rejoicings over the scanty fruits reaped in former years, while it was yet the day of small things, were not to be compared with the joy inspired by the sight of great numbers flying as clouds and as doves to their windows. We long for that day; we pray for it. We feel that God is preparing the way for such a day, by the general extension of the knowledge of his truth in this region.

I do rejoice, and so does my dear wife, that we have been permitted to labor so long in this land, for the kingdom of God. We often feel that we wish we could have labored more earnestly, more wisely, and with more singleness of mind and heart for our blessed Master; but neither of us regrets having come to India, or spending a quarter of a century in labors for this people. These labors, with all their imperfections, we trust Christ has accepted and caused to redound to his own glory, and this it is that gives us joy. To his name be praise.

### *SEROOR.*

#### STATION REPORT.

MR. BISSELL, of Seroor, has charge also of the Kolgav district, Mr. Dean having removed to Satara. The two districts united, he says, embrace a territory about fifty miles long and from 25 to 30 miles wide, containing not far from 250 villages, with a total population "roughly estimated at 120,000." Seroor has been occupied as a station nineteen years, Mr. Bissell himself having been there nine years. "Nearly if not quite all the villages have been visited, and the leading truths of Christianity made known in them," and our brother remarks: "I believe the truth has been making progress which is not indicated by the scant number of converts. There is a growing readiness to hear, and to admit the claims of Christianity. In some places I have heard the most intelligent Brahmins, and others of high caste, admit, in the presence of their own people, that the Bible is the true word of God." "I believe,

also, there is a good work going on in the hearts of the catechists and the members of the church generally. While they exhibit more zeal in making known the truth, they are also more earnest in prayer." "There is a growing faith here that God will do great things for India ere long, and that he will do it in answer to the prayers of his people."

Only one person was added to the Seroor church by profession during the last year. Two were received by letter, and two dismissed. One, excommunicated some years since, was again received, but another was excommunicated. The number of members at the close of the year was twenty-seven.

The exigencies of the work at Ahmednugur requiring it, Mr. Bissell is soon to remove to that place, to be connected with the school for catechists. There is no one to take his place at Seroor, and he will still superintend the labors of helpers there, though, as he says, each of the districts, (Seroor and Kolgav,) with its hundred villages and its fifty or sixty thousand inhabitants, is enough to employ all the energies of a missionary, with a good corps of native helpers.

## Madura Mission.—India.

### ANNUAL REPORT.

THE Report at the close of the twenty-sixth year of the mission work in the district of Madura is very full, but room can be found in the Herald for no more than a brief outline of its contents, with a few extracts. It notices "the goodness of God in preserving the lives of all the missionary circle;" the arrival of Mr. and Mrs. Washburn, new laborers, and the departure of Mr. and Mrs. Chandler, on a necessary visit to America; the general preservation of life among native helpers and in the congregations; and then speaks specially, first of

#### *The Field.*

Some arrangements between the mission and the (English) Society for the Propagation of the Gospel have been completed, by which that society transfers certain positions which it had occupied, so that now—with the exception of a field occupied by the Ramnad mission, on the south-east, "the whole of the present district of Madura, by the virtual consent of Protestant Christendom," is committed to the care of this mission of the Board. The divisions of the field into different stations, and the efforts made by the missionaries, personally and through native helpers, to spread something of Christian light and

influence among all the people, are dwelt upon, and the report makes the following attempt to bring the field, its extent, divisions and wants, more distinctly before the minds of American readers.

A field so distant as this from our Christian brethren in America, and occupying so small a space on the ordinary maps, is in danger of being under-estimated as to size and population, and all that gives it a claim on Christian benevolence. In order, therefore, to present a bird's-eye view of the Madura district, let us imagine it to be in the United States.

Take a section of New England, embracing the southern portion of Vermont, the south-western corner of New Hampshire, the whole of Massachusetts and Rhode Island, and about two-thirds of Connecticut. Let the general aspect of this region be that of a plain, but let it be bounded on the west by a range of lofty mountains. Let spurs of lesser mountains strike into it from the south-west and the north-west, and bound the view on the north-east; while in various places rocky hills rise abruptly from the plain, to break the general monotony of the view. The Connecticut river will answer well enough for the Vaige, but it should entirely change its position, rising half way down the valley of the Housatonic, flowing northward nearly to Pittsfield, then taking an easterly and south-easterly course through Northampton and Amherst, and emptying into the sea at Plymouth. "Flowing" we said. No, dry up its stream, and leave its sandy bed exposed to the sun for nine months of the year. In the course of the other three months,—April, October, and November,—fill it suddenly, three or four times, to the brim, and send it on its way to gladden the hearts of the people. Its waters will be drawn off by channels to large reservoirs, and but little will, after all, reach the sea. Give to the other rivers a similar character and direction. Let Amherst be the capital, with a population of 60,000. Break up

Boston and its suburbs, and all the cities of the seaboard, into villages, and scatter them over the western part of the State. Gather all the solitary dwellings into hamlets, and leave not a house standing by itself in all the region. Remove the railroads, the school-houses, the churches, and every sign of Christian civilization, and reduce the whole to a broad waste of heathenism.

Now give to the Church Missionary Society the south-western portion of Connecticut, as far north and east as Hartford. Make the Society for the Propagation of the Gospel responsible for the south-eastern part of Massachusetts—all east of Rhode Island. Give the rest to ten missionaries of the American Board ; but in addition to the obstacles incidental to an adverse climate, let them be fettered by the necessity of speaking in a foreign tongue.

Place Mr. Rendall at Amherst, (Madura,) with not only its 60,000 inhabitants to care for, but with twice that number of people within the distance of ten miles around. At a convenient drive to the westward from Amherst, and near the foot of a mountain, place Mr. Tracy, in charge of a seminary, and expect him to train up all the pastors and Christian schoolmasters for the state. \* \* Instruct Mr. Capron, while residing in Amherst, to tour to the south and east of Worcester. \* \* He is to build anew twelve miles south of Worcester, at Oxford (Mana Madura).

Between Oxford and Amherst, but somewhat nearer to Amherst, at Palmer, (Tirupuvanum,) which is also on the river, place Mr. Chester. \* \* At a country village six hours to the north-east of Amherst, say at Barre, (Malur,) place Mr. Burnell, with the duty of touring towards Princeton and the northern part of Worcester County. \* \* At Brattleboro', (Dindigul,) locate Mr. White, in patient waiting for Mr. Webb, and whisper in his ear the permission, long looked for but just now received, to resume the building of a house at his own station at

Bennington, (Pulney.) \* \* At a small village half way from Brattleboro' to Pittsfield, at Buckland, (Battalagundu,) place Mr. Washburn, and for the time being give the honor of becoming a missionary station to the birth-place of Mary Lyon. If the station at first sight seem a small one, and the region bare of population, ask Mr. Washburn to shew the list of 600 villages, prepared and left with him by Mr. Chandler, and not yet complete.

At the very foot of the mountains, and with mountains surrounding him as an amphitheatre, place Mr. Noyes, at Pittsfield, (Periaculum,) and bid him tour over the wide valley which opens for forty miles to the south. Give him charge, also, of the mission health retreat, which nestles fourteen miles away, on the summit of the mountains. Put Mr. Herrick at Springfield, (Tirumungalum,) on the great southern route, and Mr. Taylor at Tolland, (Mandahasalie,) a village far away from routes of travel but in the midst of success, and let him tour to the east and south, and occasionally run down to the sea at New London.

This comparison is not very wide of the mark, in respect either to extent of country, natural resources, population, or the position and relative distances of the occupied stations. Let us ask, now, how large a sum of money, annually, might be reasonably devoted to save so much of New England from heathenism? Would it be unreasonable to ask nine more men in addition to the ten already on the ground ; viz. seven more to tour among the people and plant Christian churches, one to be a missionary physician, and one to give an impulse to education by establishing a normal school department in the seminary?

### *The Native Churches.*

Respecting the churches which have been gathered by the mission in this field it is said :

The number of native churches is 28, and the number of members now in good standing, 1,109. Of these, 76 have been

added, on profession of faith, during the past year. No new churches have been formed, but one previously formed at Carasakulam, in the Mandahasalie station district, has chosen a pastor, who was ordained in February last. There are now three pastors within the limits of that station, one in the station district of Madura, one in Dindigul, and one in Periaculum. All are reported to be faithful men, and to have, apparently, the blessing of God upon their labors. Happy the missionary who has three such co-laborers in his work, or even one—"a beloved brother, and faithful minister in the Lord."

It was said in judgment, by the prophet, "And there shall be like people, like priest." In quite another sense we rejoice to be able to say of some of these churches, "Like pastors, like people." The native Christians, though often giving us great sorrow by their failure to appreciate the spirit of the gospel, do in many other cases give us occasion to praise and bless God for the wonders of his grace. There are in almost every

station private Christians by whose prayers the missionary feels himself sustained in his work. Almost all the missionaries also report one, two, or more Christians, not in mission service, who seem to make it their business to spread the knowledge of the gospel. In some cases the heathen bear voluntary testimony to the truthfulness of Christians and their peacefulness, and especially, they often speak of their observance of the Sabbath.

The members of the churches are thought to be waking up to a sense of the importance of special influences of the Holy Spirit. The contributions of the people, out of their deep poverty, for the support of their own religious institutions and other objects, are increasing. The amount contributed last year, as a Jubilee offering to the American Board, from native sources, was 779 rupees. The whole amount of contributions for the year was 1,111 rupees. The Native Evangelical Society, turning its attention now to the support of native pastors, aiding the churches in this, "is already a Home Missionary Society, working efficiently." The following table presents the more important statistics of the churches.

STATIONS.	Number of churches.	Added on profession.	Excommunicated.	Suspended.	Struck from church records.	Deaths.	Now in good standing.	Received on profession from the first.	Children baptized during the year.
Battalagundu, . . . . .	1	3	. .	1	. .	1	117	67	. .
Dindigul, . . . . .	2	4	. .	. .	. .	1	100	158	. 8
Madura, . . . . .	2	10	2	1	2	3	114	148	24
Mana Madura, . . . . .	*	. .	. .	. .	. .	. .	. .	. .	. .
Mandahasalie, . . . . .	9	26	. .	2	. .	6	373	466	24
Malur, . . . . .	1	1	. .	. .	. .	1	30	19	2
Pasumalie, . . . . .	1	7	. .	1	. .	1	56	125	1
Periaculum, . . . . .	7	11	2	3	. .	8	146	138	13
Pulney, . . . . .	1	. .	. .	. .	. .	1	23	26	4
Sivagunga, . . . . .	1	. .	. .	. .	. .	1	27	79	1
Tirumungalum, . . . . .	2	11	. .	. .	. .	1	115	127	23
Tirupuvanam, . . . . .	1	3	. .	2	. .	1	15	6	8
Usalampatti, . . . . .	*	. .	. .	. .	. .	. .	. .	. .	. .
Total, . . . . .	28	76	4	10	2	25	1,109	1,359	108

\* Churches have not been organized at these stations. The church members within the limits of the Mana Madura and Usalampatti station districts, retain their connection with the churches at Tirupuvanam and Tirumungalum.

### Village Congregations.

The term "Village Congregation" indicates a number of men, or families,

who are so far convinced of the truth of Christianity, that they are willing to place themselves under Christian in-



struction, and to conform to Christian habits, at least in respect to the observance of the Sabbath. There is, of course, much variation in the size of the congregations. The present average number of members is 44. If convenient, a catechist is usually placed with the congregation, to instruct the members in the Scriptures and in catechisms; and if there are ten children of suitable age, they are gathered into a village school.

The congregations are visited by the missionaries, on an average, once in two months, and are usually examined as to their progress in the catechism, in Bible history, and in reading. Twenty-four men and women are reported as having learned to read within the year. The total number of adults who are able to read is 798. Of these, 161 are women.

The mission has been urging upon its

helpers the importance of teaching their wives to read, or if unmarried, of marrying only educated wives. It may be well to put the statistics of this subject on record here, for future use. Helpers' wives who can read the Testament, 86; have learned to read since they were married, 10; cannot read, 69. About two-thirds of these last are reported as "learning to read."

With the exception of one notable case of persecution, the native congregations have been usually left at peace by their heathen neighbors. There have been occasional disturbances, and many petty annoyances have arisen, but less than might have been expected, since there is not a village in the District where the heathen influence does not decidedly preponderate over the influence of Christians.

*Tabular View of the Congregations.*

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Gain or loss upon last year.
Battalagundu, . . . . .	12	126	141	204	471	51	26	33	293	156
Dindigul, . . . . .	11	148	126	262	536	66	26	50	354	34
Madura, . . . . .	18	195	160	232	587	72	32	56	342	48
Mana Madura, . . . . .	1	11	8	8	27	4	.	1	13	—1
Mandahasalie, . . . . .	41	647	561	751	1,959	148	27	88	1,032	.
Malur, . . . . .	9	69	65	104	238	23	9	24	140	3
Pasumalie, . . . . .	1	17	9	18	44	16	6	9	38	3
Periaculum, . . . . .	20	320	347	533	1,200	69	8	12	579	61
Pulney, . . . . .	3	40	34	70	144	8	4	14	100	.
Sivagunga, . . . . .	4	36	31	60	127	15	1	7	47	—24
Tirumungalum, . . . . .	13	234	195	313	742	117	13	41	438	38
Tirupuvanam, . . . . .	8	86	73	100	259	38	7	18	181	36
Usalampatti, . . . . .	4	31	25	57	113	10	2	2	71	22
Total, . . . . .	145	1,960	1,775	2,712	6,447	637	161	355	3,628	376

### *Education.*

In the early history of the mission a very extended system of schools was established, and sustained at a heavy expense. There were free schools for the heathen, generally with heathen masters, boarding schools at different stations, and an English school in Madura. The change which has been made in our

plans will best be indicated by stating briefly our present arrangements.

1. We have village schools for the Christians wherever ten Christian children can be found to attend. Into these schools, heathen children are freely admitted.

2. Day schools at the station centres, whether there are ten Christian children or not, into which heathen children are

freely admitted, and often form the majority. These schools are generally under the superintendence of the missionary ladies.

3. A female boarding school in Madura, intended to raise up wives for the pastors and mission helpers, and the intelligent lay members of the church, and to a limited extent, to supply teachers for our village and station schools.

4. A seminary, intended for the education of pastors, catechists and teach-

ers. For the latter, we hope to establish a normal school department, with a model school, &c., accompanying it.

5. Instruction is to be given only by Christian teachers.

6. Instruction only in the Vernacular.

The report proceeds to speak, quite fully, of the village schools, the number of pupils generally attending, and obstacles in the way of greater success. The statistics may be found in the following table :

STATIONS.	Native pastors.	Native Assistants.						Station and Village Schools.							
		Catechists.	Readers.	Seminary teachers.	F. B. School teachers.	School masters.	School mistresses.	Number of schools.	Christian boys.	Christian girls.	Total.	Heathen boys.	Heathen girls.	Total.	Total of scholars.
Battalagundu, . . . .	.	8	1	.	.	7	2	9	50	15	65	26	5	31	96
Dindigul, . . . .	1	7	6	.	.	5	4	8	60	34	94	38	16	54	148
Madura, . . . .	1	9	7	.	2	7	2	9	63	32	95	74	7	81	176
Mana Madura, . . . .	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Mandahasalie, . . . .	3	18	15	.	.	13	3	15	100	24	124	36	3	39	163
Malur, . . . .	.	5	.	.	.	7	.	7	32	5	37	51	.	51	88
Pasumalie, . . . .	.	1	.	4	.	1	.	1	10	9	19	2	1	3	22
Periaculum, . . . .	1	14	6	.	.	6	3	8	80	23	103	49	.	49	152
Pulney, . . . .	.	2	2	.	.	1	.	1	11	10	21	5	1	6	27
Sivagunga, . . . .	.	3	.	.	.	.	.	1	3	.	3	.	.	.	3
Tirumungalum, . . . .	.	11	.	.	.	3	3	6	50	21	71	7	.	7	78
Tirupuvanum, . . . .	.	5	.	.	.	7	1	8	39	7	46	75	5	80	126
Usalampatti, . . . .	.	3	.	.	.	.	1	2	11	8	19	2	.	2	21
Total, . . . .	6	87	37	4	2	57	19	75	509	188	697	365	38	493	1100

The female boarding school has two teachers and 54 pupils, all from Christian families, who keep up "a noon-day prayer meeting for the outpouring of the Spirit." Three of the pupils have been admitted to the church within the year. The seminary, spoken of as "excellently adapted to train up helpers for the work," has 4 teachers, 40 pupils taking a full course of study, 12 taking a partial course, and 9 in the class of catechists, who come for one year's study. There were distributed at the different stations, within the year, 81 Bibles, 221 Testaments, 3,358 "Scripture portions," 40,437 tracts.

### Recent Intelligence.

WESTERN TURKEY. — Mr. Bliss, writing from Constantinople, March 19, speaks as follows in regard to "the most recent phase of the contest between the Bulgarians and the Greek Patriarch."

Ten days ago, the Patriarch having gathered his great ecclesiastical council, sum-

moned the Bulgarian bishops to appear and answer for themselves before it. This they declined to do, declaring that they owed no allegiance to the Patriarch. The summons was thrice repeated and thrice declined; whereupon the Council proceeded to condemn and anathematize the bishops, adding sentences of banishment to Mount Sinai, &c. &c. News of this having reached the Protestant Ambassadors, such representations were made to the Porte as elicited a promise that the bishops should not be banished; although it is said that contrary assurances had before been given to the Patriarch. He, of course, is furious at this check, and is using every resource to get the bishops into his hands, and crush them and the liberties of their church together. On the other hand, the Bulgarians are rallying to the defense of their bishops. Last Sabbath there was a gathering of some 3,000 of that nation at the Bulgarian church in the city. The bishops were at first inclined to hurl back the anathemas of the Patriarch, but listened to a word of exhortation, and determined to "bless, and curse not." The meeting was held with the plan of their proclaiming the Free Bulgarian church. This was prevented, however, it appears, by the intervention of the Turkish Government, at the instance of the Patriarch. The Government has, on the other hand,

consented to the calling of a convention of delegates from all parts of Bulgaria, to test the wishes of the nation at large on the questions at issue. This convention will meet in about a month. Meanwhile the Bulgarian nation, to the remotest villages, is agitated with the discussion of religious doctrines and ecclesiastical relations. The Papists are flooding the land with their publications, hoping to draw converts, in this time of excitement, into their church. And knowing very well that there is a Protestant element already at work among the Bulgarians, they endeavor to hinder its spreading, by the most shameless and outrageous misrepresentations in regard to Protestantism. Some of our missionaries are preparing tracts and pamphlets to meet these stale slanders—stale to the rest of the world, but new to the Bulgarians—but we lack the pecuniary means for doing all that is needed in this respect.

Mr. Pettibone wrote, April 9, that he had just returned from Rodosto, where he had been with Mr. Riggs to assist in the ordination of Baron Araham as pastor of the church at that place. "The exercises were interesting, and attended by more than two hundred persons, as many as could crowd the chapel."

Mr. Herrick, of Constantinople, mentions the baptism of the Turkish family from Cæsarea, of whom some account was given in letters from Mr. Farnsworth and Mr. Schauffler, published in March. The brethren having become satisfied that both Ahmed and his wife were true believers, they and their three children were baptized at the house of Mr. Schauffler, on the 3d of April. Thirty-two persons were present, of whom thirteen, including children, were Turks. The Lord's supper was administered after the baptism, and Mr. Herrick writes:

It was an impressive scene. Here was a whole family, from the interior of Asia Minor, once Mohammedans, now appearing before witnesses and confessing their faith in Christ as the only Savior, desiring to take him as their Savior and to be known as his, and having their voluntary consecration sealed by the solemn ordinance of baptism; the parents bringing their children also, three little girls, nine, eight and five years of age respectively, and dedicating them in the same covenant to the Lord. Ahmed was deeply moved during the service. Our hearts breathed the fervent supplication, that what was thus bound on earth might be bound in heaven.

Mr. Greene, writing from Nicomedia, March 30, mentions some gratifying facts. The church at that place having "invited the faithful native brother who had been their preacher for some five years to become their pastor," he was ordained on Wednesday, March 27. The exercises of the occasion "were deeply interesting," and the audience "the largest ever assembled at a Protestant service in the city, and might have been still

larger had the chapel been capable of containing more." "A large part of the persons present were from the old community." The sermon was by the native pastor of the Protestant church at Pera, Constantinople. A like event, "and equally interesting," has occurred at Baghchejuk. The church, "with perfect unanimity," invited Rev. Hohannes D. Sahagian, once pastor at Ada Bazar, but for several years preacher at Hasskeuy, to become their pastor. The invitation was accepted, and he was installed, March 28, "in the presence of a very large audience."

Mrs. Arms, who joined this mission with her husband in March, 1860, has already passed away. Mr. Byington writes from Eski Zagra, that she died, after a short illness, March 31. He remarks: "Mr. Arms is very much sustained, and finds that God is able to support under the most trying circumstances. Not only the station but the whole mission has sustained a great loss. Mrs. Arms, by her energy of character and her devotedness, gave promise of great usefulness. She gave herself wholly to the work, for she loved it. I have not time to write as I would of this deep affliction which has come upon us so unexpectedly. Our hearts are full."

MADURA.—Mr. White, of Dindigul, wrote Dec. 31, that there had been much improvement during the year in nearly all his village congregations. One new congregation had been received, embracing five families, nearly all young people. "It is a hopeful feature of this congregation that nearly all the women come to the meeting." The church in Dindigul has lost four families by removal. At one of the villages a place of worship has been built by the people, worth only 180 rupees, but "neat and tasteful," and "so substantial that it will last many years."

Mr. Herrick, of Tirumungalum station, wrote Feb. 7:

Early in January I received such intelligence from Mallankinaru, as led me to hope the Holy Spirit was present among our people there. I made a visit there as soon as convenient, and saw what reminded me more of a revival, such as I used to witness in America, than anything I have before seen during my missionary life, of nearly fifteen years. Two young men came to speak to me in private of their sins and the salvation of their souls, and asked me to pray for them. Another young man rose in a prayer-meeting, spoke of his sins with tears, and much apparent anxiety, and requested prayers in his behalf. One church member, the first fruit of the gospel in that place, spoke of the great joy he had recently experienced on a day spent in fasting and prayer, and two or three other church members spoke of their sins and their past unfaithfulness.

Last week I went there again and spent three days, one of which was the Sabbath. There are still decided indications, I think, of the Spirit's presence. I saw three or four persons weep freely while speaking of their sins, and heard several pray as if the love of God had been newly implanted in their hearts. The catechist told me that quite a number of women are now accustomed to meet at his house for prayer, who have not been heard to pray before. Several cases of division which formerly existed in the church and congregation, are now, as I was told, entirely healed. The people generally are much more strict than formerly in regard to their outward conduct, and more regular in their attendance at meeting. May the Lord be graciously pleased to carry on his work there, and pour out his Spirit in every place, not only in this mission, but in the land, where the gospel is made known.

**CEYLON.**—The Sea King, Captain Barker, which sailed from Boston, Oct. 30, 1860, with Rev. Messrs. Nathan Ward, John C. Smith, and James A. Bates, and their wives, for the Ceylon mission, arrived at Madras, March 11, 1861. But not all the missionary company were there. It had pleased God to remove one of them to another sphere. Dr. Ward died very suddenly, less than four weeks after leaving Boston. Mr. Smith writes:

After we had been out three weeks, Dr. Ward had an attack of asthma, and did not feel at all well for a few days. He then had a turn of severe pain in his left side, in the region of the heart, which he thought was neuralgic. It yielded to remedies in part, but did not wholly pass away. On the second Sabbath out he preached, much to the edification of the whole company. On Saturday, November 24, he seemed to be better, was more cheerful, read Tamil some with me, was out on deck in the evening, and we thought he was much improved. I had a very pleasant conversation with him on various topics in the evening, and we retired expecting to enjoy a pleasant Sabbath together on board our floating bethel; but early in the morning of November 25, he was heard to groan in his berth. We were soon by his side and removed him to a sofa in the cabin, where he breathed but once. All efforts to arouse him were fruitless. The vital spark had fled, and his spirit had gone to be with Jesus.

Mrs. Ward had been awake for some time, and had heard nothing from him until just before she called us; after which, within two or three minutes, he breathed his last. She thinks he died of an affection of the heart. His brother at one time suggested to him that his heart was affected, and of late especially, his breathing was often very short and apparently difficult.

As you can readily imagine, this is a heavy blow to us all, especially to Mrs. Ward. At first she seemed to be much overcome, but she is greatly sustained and comforted. After the corpse was laid out, we had services on deck, and I preached concerning the victory of the Christian, from Rom. viii. 37. The body was kept until the next morning, when we had a service in the cabin by ourselves,

the burial service was read on deck, and the body committed to the deep in Lat. N. 11° 33' Long. W. 24° 18', to await the resurrection of the just. We all feel our loss very much, for all our company had learned to love and respect the deceased, and anticipated much pleasure and profit from his counsel and advice.

## DONATIONS.

RECEIVED IN APRIL.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Altred, Cong. ch. and so. 40; W.	
G. Conant and wife, 10;	50 00
Cumberland, Cong. ch.	38 00
Mechanic Falls, do. m. c.	19 10—98 10
Lincoln co. Aux. So.	
Bath, Central ch. 361.18; (prev. ack. 193;) 168.18; (of which from Freeman Clark to cons. GERSHON HYDE an H. M. 100;) m. c. 23.32;	191 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. ch. 60; a friend,	65 00
Guilfordville, J. A. Perry,	5 00—70 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Limerick, Cong. ch. and so.	61 77
Sanford, John Storer,	100 00—164 77
	524 37
Belfast, 1st cong. ch. and so.	20 00
Eastport, A poor widow, 1; S. D. H.	
1;	2 00
Fryeburg, Cong. ch.	35 00—57 00
	581 37
Legacies.—Saco, Catharine F. Goodale, by S. L. Goodale, Adm'r,	75 00
	656 37

### NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.	
Walpole, Cong. ch.	30 93
Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, Friends,	4 00
Bristol, Cong. ch.	7 30—11 30
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francestown, Cong. ch. and so. to cons. WILLIAM BIXBY an H. M.	117 00
Nashua, Olive st. ch. and so.	163 43
Peterboro', Union cong. ch. and so.	9 06—283 49
Merrimack co. Aux. So. G. Hutchins, Tr.	
Fisherville, Cong. ch. and so. 15.66;	
J. A. H. 1;	16 66
Henniker, Cong. ch. and so. to cons. HARRY BARNES an H. M.	102 95
Pittsfield, Cong. ch.	17 00—136 61
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	10 00
Greenland, Cong. ch. and so.	102 00—112 00
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so. to cons. Mrs. ELIZABETH A. TOBEY an H. M.	100 00
	680 33
Colebrook, Cong. ch. and so. m. c.	13 87
	694 20

### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Cong. ch.	20 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. 31; Mary Thurstont, 2;	33 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. P. W. Francis,	100 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburg, George and Elmira Adams, to cons. MARTHA ADAMS and HARRIET L. STONE H. M.	200 00



Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. and so.	50 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch.	5 00
Holland, do.	11 33—16 36
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. to cons. Miss	
H. E. LEONARD an H. M.	100 00
Poultney, Cong. ch.	23 50—123 50
Washington co. Aux. So. G. W. Scott, Tr.	
Montpelier, Cong. ch. m. c.	29 00
Windham co. Aux. So. F. Tyler, Tr.	
Windham, Cong. ch. and so. (of wh. from	
one who loves the cause of Christ, 5:)	40 00
Windsor Co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Weathersfield East and Ascuntnyville,	
Cong. ch. which with prev. dona. cons.	
Mrs. ELVIRA F. MURRAY an H. M. 70;	
Rev. Mr. Kimball, 12;	82 03
	693 86
Hyde Park, J. F.	5 00
A friend,	40 00—45 00
	738 86

<i>Legacies.</i> —Swanton, Alpheus Eaton,	
by Elliot Friuk, Ex'r,	284 00
Windsor. Mrs. Dorinda W. Free-	
man, by John T. Freeman, Asso-	
ciate Ex'r,	300 00—884 00
	1,622 86

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Barnstable, Widow E. Crocker,	50
Hyannis, E. M. M.	5 00
Provincetown, Cong. ch.	23 05
Truro, A friend,	3 00—31 55
Berkshire co. Aux. So. H. G. Davis, Tr.	
Curtisville, Cong. ch.	4 00
Pittsfield, Sam'l Herbert Parmalee,	
for the Ojibwa mission,	2 00
Williamstown, College m. c. 14;	
Rev. Maik Hopkins, D. D., 20;	31 00—40 00
Boston, S. A. Dantorth, Agent,	
(Of which from a friend, 50; do. 3; Dr.	
Howard, by Rev. D. Lindley, 1.)	4,257 95
Brookfield Asso. W. Hyde, Tr.	
Globe Village, Evan. ch. m. c.	6 53
Essex co.	
Andover, So. ch. and par. 147.50;	
m. c. 32.5; a friend, 10; W. P.	
Foster, 10;	200 00
Wenham, I. S. S.	5 00
West Boxford, Cong. ch. and so.	11 48—216 48
Essex co. North Aux. So. J. Caldwell, Tr.	
Haverhill, North cong. ch. and so.	
183.38; m. c. 17.29; which with	
prev. dona. cons. Rev. RAYMOND	
H. SEELEY, Mrs. FANNY B. SEE-	
LEY, and LUTHER JOHNSON H.	
M.	20 67
Linebark, Cong. ch.	24 00
Newburyport, Bellville ch. and so.	
to cons. WILLIAM C. TODD, BEN-	
JAMIN PARKER DAVIS, ELIZA-	
BETH A. TOWNSEND and FRAN-	
CES B. BANISTER H. M.	405 76—630 43
Essex co. South Aux. So. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. wh.	
with prev. dona. cons. WILLIAM	
G. WOODBURY, CHAS. H. BUT-	
MAN, SAMUEL DIKE, LUTHER	
WOODBURY and OLIVER TRASK	
H. M.	424 17
Manchester, Rev. F. V. Tenney's	
ch. and so. to cons. Mrs. JOANNA	
S. TENNEY an H. M.	155 33
Rockport, Cong. ch. and so. to	
cons. Mrs. MARY L. CLARK an	
H. M.	130 09
Salem, Tabernacle ch. and so. (of	
wh. from John Dike and Israel	
Fellows to constitute Rev. C. B.	
PALMER an H. M. 50;)	405 09
Friends,	16 50—1,131 09
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Westfield, E. Talmaage,	10 00

Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, College m. c.	5 00
Granby, A friend,	62
South Hadley Falls, 1st cong. ch.	
by Rev. R. Knight, (also 14; in-	
correctly reported in the April	
Herald as from the 1st cong. ch.	
of South Hadley)	18 25—23 87
Middlesex co.	
Acton, Cong. ch.	15 60
Billerica, Cong. ch. and so.	50 00
Cambridgeport, Mrs. L. B. Shearer,	
to cons. LEONARD B. SHEARER	
an H. M.	100 00
East Cambridge, Evan. cong. ch.	
m. c.	18 63
Fitchburg, Abel Kenney,	10 00
Framingham, Hollis evan. ch. and	
so.	419 00
Grantville, Cong. ch. and so.	46 22
Lowell, High st. cong. ch. to cons.	
CHARLES C. CHASE an H. M.	100 00
Medford, Mystic ch. and so.	96 75
Newton Centre, 1st cong. ch. to	
cons. SAMUEL N. WOODWARD an	
H. M.	164 94
Newton Corner, Eliot ch.	254 75
North Cambridge, Holmes chapel	
m. c.	48 28
Somerville, 1st ortho. cong. ch. and	
so. 197.76; Willie, 5/c;)	198 26
Wayland, Miss Lee, 3; Mrs. Big-	
elow, 5;	8 00—1,529 83
Norfolk co.	
Brookline, E. P.	10 00
Dorchester, A friend,	1 00
Roxbury, Vine st. ch. and so. 2;	
m. c. 31.97; Eliot ch. and so.	
120.43; m. c. 9.40; individuals,	
23;	186 80
West Roxbury, South evan. ch.	
and so. m. c.	37 43
Wrentham, Cong. ch. Cynthia	
Howes, for the China mission,	50 00—285 23
Old Colony Aux. So.	
Fairhaven, 1st cong. ch.	220 13
New Bedford, Pacific ch. 100;	
Trin. ch. and so. 150.33;	250 33
Norton, Trin. cong. ch. and so.	
m. c.	23 28
Rochester, Rev. S. Clark,	7 00—503 74
Palestine Miss. So. E. Alden, Tr.	
East and West Bridgewater, Union	
ch. m. c.	22 66
North Bridgewater, 1st cong. ch.	
m. c. 50; a lady, 10;	60 00—82 66
Pilgrim Asso.	
East Marshfield, Trin. cong. ch. and so.	20 00
Taunton and vic.	
Fall River, Central ch. 500; Jessie	
and Ellen, each 1;	502 00
Taunton, Trin. cong. ch. and so.	359 25—852 25
Worcester co. North Aux. So. C. Sanderson, Tr.	
South Royalston, Cong. ch. and so.	19 00
Worcester co. South Conf. of chs. W. C.	
Capron, Tr.	
New Milford, Cong. ch.	138 70
Sutton, 1st cong. ch. and so. 62;	
m. c. 30;	92 00—230 70
Worcester co. Central Asso. W. R. Hooper, Tr.	
Barre, Gent. and la. 113.55; m. c.	
31.15;	145 70
Northboro', Cong. ch. m. c.	10 00—155 70
	10,024 01
A friend, 100; do. 10;	110 00
Chelsea, Broadway ch. and so. m. c.	
26.53; Winnisimmet ch. and so.	
m. c. 36.50; Rev. Dr. Copp, 100; 163 00—273 00	
	10,279 01

<i>Legacies.</i> —Conway, Mrs. Sarah H.	
Adams, by Geo. M. Adams, Ex'r,	100 00
Dorchester, James Clap, by W. T.	
Eustis, Ex'r,	300 00
Granby, Joseph Montague, by O.	
E. Pease, Ex'r, to cons. Mrs.	
SOVIER P. MONTAGUE an H. M. 150 00	

Lowell, John st. miss. so. interest on legacy of Norman Mason, for the Ojibwa mission,	120 00
Manchester, Mrs. Martha Lee, by Louisa C. Lord, Ex'r,	1,000 00
Newton Centre, Mrs. Rebecca Paul, by Luther Paul, to cons. HENRY PAUL an H. M.	100 00
West Brookfield, Mrs. M. B. Clapp,	10 00-1,786 00
	12,077 01

## CONNECTICUT.

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New Fairfield, Cong. ch. and so. m. c.	5 00
Stratford, G. S. Loomis,	3 00—8 00
Fairfield co. West Aux. So. C. Marvin, Tr.	12 00
New Canaan, Mrs. B. St. John, Southport, Cong. ch. m. c.	20 00—32 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
Hartford, Centre ch. m. c. 10, 18; North ch. 39, 41; a friend, 10;	59 62
West Suffield, Cong. ch.	20 00
"Evangeline,"	5 00—81 62
Hartford co. South Aux. So. H. S. Ward, Tr.	
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Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Winchester Centre, Cong. ch.	4 81
Middlesex Asso. J. Marvin, Tr.	
Westbrook, H. Bushnell,	5 00
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New Haven, Centre ch. m. c. 17, 11; Pelatiah Perit, 100; North ch. 13, 14; coll. bal. 41, 75; Davenport chapel, m. c. 4, 66; South ch. m. c. 6, 72; Chapel st. ch. m. c. 9, 03; W. M. Gay, 3;	191 81
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Northford, Gent. miss. asso.	12 75
West Meriden, L. B. Little,	22 50—35 25
New Haven co. West Conso. A. Townsend, Tr.	
Middlebury, Cong. ch.	27 20
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.	
Lebanon, 1st cong. ch.	25 92
Windham co. Aux. So. G. Danielson, Tr.	
Brooklyn, Ladies' asso. 50, 50; m. c. 23;	73 50
West Killingly, Cong. ch. and so. gent. 54, 60; ladies, 9, 75; m. c. 57, 51; Rev. R. Whittemore, dec'd, 10;	131 86—205 35
	779 22
Unknown,	5 00
	784 22
Legacies.—Killingly, Laban Fisher, by Erastus Fisher, Ex'r,	100 00
	884 22

## RHODE ISLAND.

Providence, Beneficent ch. and so. (of wh. from young la. miss. so. 10,) 29; Richmond st. cong. ch. 325, 03;	354 03
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## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. to cons. A. H. Goss an H. M. 160, 80; So. of miss. inquiry of Theol. sem. 15;	175 80
Genoa, 1st cong. ch.	20 74
The Square, T. H. Phelps,	8 00
Union Springs, Pres. ch.	6 00—210 54
Buffalo and vic. Aux. So. H. Stillman, Agent.	
Buffalo, North pres. ch. to cons. J. V. W. ANNAN an H. M. 290, 50; less ex. 1, 24;	289 26
Geneva and vic. Aux. So. A. Merrell, Agent.	
East Avon,	10 00
Oswego, 1st pres. ch. 72, 16; m. c. 31;	103 16
Romulus, Pres. ch.	79 00
	192 16
Ded. ex.	1 23—190 93

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St. Lawrence co. Aux. So. C. T. Hulburd, Tr. Brasher Falls, Pres. ch. 2, 67; H. M. Hulburd, 5;	7 67
Gouverneur, Pres. ch. S. C. Parmele, 5; others, 2, 33;	7 33—15 00
	3,134 94

Angelica, Pres. ch. miss. asso.	15 00
Carlisle, J. B.	5 00
Coventryville, Pres. ch.	18 00
Chateaugay, do. for 1860,	64 34
Clinton, Cong. ch.	250 00
Colchester, Pres. ch.	15 00
Delhi, W. T. D.	5 00
Durham, 2d pres. ch.	12 00
Greenport, Pres. ch. 80; Bushnell miss. so. 40;	120 00
Homer, A friend,	20 00
Ithaca, Pres. ch. 20, 55; Rev. Dr. Wisner, 5; Ira Riggs, 55;	89 55
Jamaica, A friend,	3 00
Lewis, Miss S. Lee,	2 00
Lewiston, Pres. ch.	10 00
Medina, 1st do.	26 25
Middletown, A member of the pres. cong.	100 00
Nyack, Monthly friend,	2 00
New Haven, Cong. ch. and so.	17 91
New York, Mrs. Chamberlain, 20; unknown, by W. E. D. 100;	120 00
North White Creek, A. Eldredge,	4 00
Oakfield, Pres. ch.	20 00
Raymondville, Dora L. Wheeler,	25 00
Rochester, 1st pres. ch. 92, 86; Mrs. Sarah Ray, 10;	102 86
Sand Lake, Pres. ch.	43 59
Somers, do.	51 50
Springfield, Mrs. Polly Dean and Mrs. Davis Coates, to cons. Mrs. DANIEL VAN VALKENBURGH and MARIA BRONSON COATES H. M. 200 00	
Troy, 1st pres. ch. 150; Nail Factory, m. c. by R. D. 10;	160 00
Walton, 1st cong. ch.	40 00
Watertown, P. F. Hubbard,	5 00
West Town, W. H. H.	3 00
Yonkers, 1st pres. ch.	75 00
"Evangeline L."	3 00-1,539 00
	4,732 94

Legacies.—Springfield, Benj. Bathburn,	43 64
Troy, S. W. Dana, int. by R. D. Silliman,	60 00—103 64
	4,836 58

## NEW JERSEY.

By Samuel Work, Agent.	
Beverly, Pres. ch. m. c.	21 55
Beemerville, A friend,	5 00
Hanover, 1st pres. ch.	76 25
Mendham, Pres. ch.	53 86
Morristown, John Byram, to cons. JOHN BYRAM, Jr. an H. M.	100 00
Newark, Park pres. ch. 90; a member of the Board, 25;	115 00
Orange, 1st pres. ch.	10 00
Sparta, Pres. ch.	6 74—366 85
	388 40

## PENNSYLVANIA.

By Samuel Work, Agent.	
Allentown, Pres. ch.	31 61
Cataaugua, do.	23 81
Chester, Mrs. M. A. Hood, 10; E.	
C. H. 1;	11 00
Danville, Mrs. Magill,	5 00
Philadelphia, Calvary ch. (in part)	
355; Clinton st. ch. m. c. 64,36;	419 36
West Chester, Pres. ch. James At-	
wood,	25 00—515 78
Ararat, Cong. ch.	7 00
Lewiston, F. J. Hoffman,	10 00
Montrose, Pres. ch.	19 00
Pleasant Mount, do. to cons. Rev. A.	
G. BEEBEE an H. M.	50 00
Springville, J. R.	1 00
Uniondale, Pres. ch.	3 25
Wells and Columbia, Pres. ch.	5 00—95 25
	611 13

## MARYLAND.

Annapolis, J. S. B.	6 00
Carbondale, Mrs. A. McNeil,	10 00—16 00

## DISTRICT OF COLUMBIA:

Washington, 1st pres. ch. miss. asso. 87,97;	
R. F. Larned, 100;	187 97

## OHIO.

By G. L. Weed, Agent.	
Cincinnati, J. C.	1 00
College Hill, Pres. ch. m. c.	11 35
Columbus, 2d do. do.	3 00
Central College, T. Lee,	10 00
Delaware, 2d pres. ch.	53 89
New Philadelphia, do. m. c.	4 00
Walnut Hills, Lane sem. ch. m. c. 10 91—94 15	
Avon, LUCY GIBBS to cons. herself	
an H. M.	100 09
Bryan, S. E. B.	4 00
Cincinnati, Hollandish pres. ch.	3 00
Tremont, R. W. B. McL.	5 00
Wayne, Cong. ch.	13 00
Windham, m. c.	5 00—130 00
	224 15

## MICHIGAN.

Flint, Pres. ch. 132,70; less ex.	
1,32;	131 38
Hudson, Cong. ch.	3 18
Pontiac, 1st do.	24 02—158 58

## INDIANA.

By G. L. Weed, Tr.	
Bethany, Pres. ch. bal.	3 75
Hebron, do. bal.	3 10
Rockville, do.	14 13
Vandalia, do. bal.	3 15—24 13
Bristol, Pres. ch. 7; dis. 75c.;	6 25
Madison, 2d do.	116 76—123 01
	147 14

## ILLINOIS.

By Rev. C. Clark.	
Cerro Gordo, J. C. C.	5 00
Chicago, Union Park Theol. sem.	
cong. ch.	35 18
Cleaverville, Cong. ch.	6 60
Lake Forest, Pres. ch. (in part,)	36 38—83 16
Duquoin, Pres. ch. m. c.	18 87
Metamora, A. Walker,	9 00
Rosemond, Cong. ch.	7 75
Sheffield and Annawan, Cong. ch.	11 00
Woodville, Mrs. E. E. C.	4 09—50 62
	133 78

## KENTUCKY.

Louisville, H. W. Pitkin,	100 00
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## TENNESSEE.

Knoxville, T. D.	3 00
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## SOUTH CAROLINA.

Charleston, Circular ch. 175; less ex. 4,27;	170 73
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## GEORGIA.

Savannah, John Stoddard to cons. JOHN L.	
HARDEE an H. M.	105 00

## WISCONSIN.

By Rev. S. G. Clark, Agent.	
Allen's Grove, Cong. ch.	7 88
Milton, do.	8 88
Rosendale,	20 00—36 76
Beaver Dam, Rev. Oren Johnson,	4 00
Beloit, Pres. ch.	10 00
Geneva, do. m. c.	7 00
Hudson, Cong. ch.	5 00—26 00
	62 76
Legacies.—Milwaukee, Eliza McLean Down-	
er, by Jason Downer, Ex'r,	345 00
	407 76

## IOWA.

By Rev. C. Clark, Agent.	
McGregor, Cong. ch.	6 25
Denmark, A. M. F. 5; dis. 25c.;	4 75
Kossuth, 1st pres. ch.	2 85
Muscatine, Cong. ch.	29 00
Stacyville, do. m. c.	2 00
Van Buren, Rev. O. Littlefield,	35 00—73 60
	79 85

## MINNESOTA.

Faribault, Friends,	5 00
Hazlewood, Ch. con. 10; m. c. 9,33; 19 33—24 33	

## TEXAS.

San Antonio, S. M. N.	2 50
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## CALIFORNIA.

San Francisco, Rev. Joseph Howell to cons.	
Rev. J. H. WARREN and Rev. JOSEPH	
KIMBALL H. M.	100 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Turkey,	9 54
Bombay, India, m. c. 9,45; individuals, 89;	
individ. for preaching place and school	
room at Byculla, 536,19;	634 65
Cattaraugus, m. c.	2 01
Ceylon, India, bal.	3 13
Fuh-chau, China, m. c. 34,55; Rev. S. F.	
Woodin, 50; unknown, 4;	88 55
Jaffna, India, Jubilee offering,	23 28
Kharpoot, "Missionary contribution,"	40 60
Madura, India,	25 00
Malur, India, additional and bal.	3 68
Marash, Turkey,	50 00
Satara, India, m. c. 7,52; G. A. Jacobs, 36;	
"contribution box," 2,19;	45 71
Shanghai, China, Officers and men of the	
"Flying Scud," Capt. P. Harding, 110;	
Capt. Ricker, 5; Mr. Cervantes, 5; Capt.	
R. W. Brooks, Brigade Major, 20; a	
friend, 100; do. additional, 130,56;	370 56
	1,296 11

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$55 00
NEW HAMPSHIRE, . . . . .	27 94
VERMONT, . . . . .	26 78
MASSACHUSETTS, . . . . .	81 03
CONNECTICUT, . . . . .	56 30
NEW YORK, . . . . .	166 55
INDIANA, . . . . .	6 00
ILLINOIS, . . . . .	8 58
	428 18

Donations received in April,	22,422 14
Legacies,	3,287 64

\$25,709 78

✂ TOTAL from August 1st to	
April 30th,	\$179,522 25

THE  
MISSIONARY HERALD.

VOL. LVII.

JULY, 1861.

No. 7.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

*A MANZIMTOTE.*

LETTER FROM MR. MCKINNEY, MARCH  
6, 1861.

*A Work of Grace.*

SEVERAL communications recently received from brethren of the Zulu mission, refer to a marked increase of religious interest at some of their stations, amounting to the apparent commencement of a decided work of grace. Like intelligence is received also from the Madura field. Such intelligence, in connection with what has previously reached us within the past few months, from Western Asia, (Marash especially,) from the Sandwich Islands, and from one station in Micronesia, will surely call forth emotions of gratitude, and will lead many, in this time of fear with reference to means for supporting our missionary work, to pray in hope, for spiritual blessings. Mr. McKinney wrote to the Treasurer of the Board, March 6:

I have but a few moments to write, but I am sure it will gratify you to know that God has of late been visiting us by his Spirit in this dark land. At Umvoti, Ifumi, and here, there are most cheering evidences of a work of grace in progress. With us, interest of a marked character began on the first day of the "week of prayer." We observed that week in concert with others, and the very first

day was marked for its solemnity. All seemed to feel that God was among us of a truth. The solemnity continued, deepening day by day, up to the last; and we have continued our daily prayer-meetings, morning and afternoon, to this time. Such were the encouragements to pray, that all our stations united in observing another week of special prayer for the outpouring of the Spirit. This week began February 24, and has but just closed. Most of our church members employed elsewhere returned, and spent the week at home. The work evidently received a new impulse from these meetings, and now the two daily prayer-meetings continue as before. The work is very quiet and still, going on hand in hand with our daily employments. But we find evidence that there is a work of grace, in the increased spirituality of most of our church members, their prayerfulness, humility, penitence for sin and desire for the salvation of sinners; and in the general thoughtfulness on the subject of religion among the impenitent. There have been several deeply interesting cases of the confession of long concealed sin, among those who have heretofore professed faith in Christ, and several cases of hopeful conversion, which are encouraging. There are a number



who openly profess to be anxious about their souls' salvation, and some who make no such profession nevertheless appear seriously inclined. One encouraging token is the fact, that our people who are away carry the prayer-meeting with them. Several are engaged in cutting wagon timber in the bush, at some distance, leaving here Mondays and returning Saturdays, and they keep up the daily prayer-meeting where they are.

We trust the work has but just begun. There seems to be an expectation of its continuance among our people, and they are praying earnestly that it may extend among the surrounding heathen. Pray for us, and ask Christians to pray more earnestly.

*Extract from another Letter.*

Mr. Wilder, of the Umtwalumi station, has forwarded a letter which he had received from Mr. McKinney in relation to this work, dated March 2, from which the following extracts are taken.

This has been a profitable week to us. Our people have mostly been at home, and the morning and afternoon prayer-meetings, and the extra mid-day service also, have been well attended. A very proper feeling seems to actuate all. There has been a humbling of themselves for sin, an increased spirit of prayer for the blessing of God, and I believe there has been a thoroughly spiritual work in many hearts. It is not unusual to hear Christians say, "It seems as if we had returned to our first love. We have not had such feelings since we were first converted. We have not seen such a season since the time when we became Christians, when the great subject of thought and interest was religion," &c. There is no excitement which may not last for years; the work seems to run deeper than mere feeling. Our meetings are quiet, but interesting. The people seem to come now because they wish to come. An increasing thoughtfulness on the subject of personal salvation is manifest among the impenitent. There are

few, I believe, who do not think somewhat about this subject.

Yesterday our people spent the day out among the heathen, and I think they will go to-day also. I appointed a meeting therefore, yesterday, for conversation with those who desired to converse about the salvation of their souls. There were fifteen present. Several of these are expressing hope, and one is an excommunicated church member. I think these are but a part of those who are really under more or less deep conviction of sin.

We believe the work is spreading. There seems a strong expectation, an *earnest* expectation, a *watching* for its extension among the surrounding heathen, on the part of our Christian people. Some of them say they already see a readiness to listen which for years they have not seen. To-day there was an inquiry, What do you hear from Umtwalumi? They are all awake to hear what God is doing at our stations.

Another thing that interests me is the feeling in reference to our prayer-meetings. A while ago the people thought we had better give up the morning meeting. We dropped it therefore, as to its more public character; but a few of us still continued to meet privately in the chapel, until it was made public again by one of them ringing the bell, at the request of others; and now I think all want both meetings. One says the meetings *will be kept up*. People seem to desire to pray and to hear. May the Lord work for us all, according to the riches of his grace. May he open the very windows of heaven, and pour us out a blessing so large that there shall not be room to receive it.

*Extract from Mr. A. Grout.*

It seems fitting to append to these statements by Mr. McKinney, the following extract from a letter to the Treasurer from Mr. Grout, of the Umvoti station.

Within the last three weeks I have held among our people three inquiry meetings. On two occasions I had pres-

ent twenty-six, and on the third twenty-eight. In all, of different individuals, thirty-seven have attended, and I think at least thirty are really anxious inquirers; or perhaps I should say, I think some fifteen or twenty of them truly converted. It seems the sequence of the world's daily prayer-meeting, on the first week in January. I hope men will every where continue to pray for us, lifting up holy hands and hearts, that Christ's kingdom may come,—come every where—come in Africa, all through it—come among the Zulus—come among the Africans in bondage—and come so as not, after all, to break up the old Federal Union—and last, though not least, come in the hearts of slave-holders; and this, if need be, so as to bring in the top-stone with shoutings, crying, Grace, grace unto it. Even so, Amen.

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### *Madura Mission.—India.*

#### *BATTALAGUNDU.*

LETTER FROM MR. WASHBURN, JANUARY 4, 1861.

MR. WASHBURN, it will be remembered, joined the Madura mission in May, 1860. He took charge of the Battalagundu station, formerly occupied by Mr. Chandler, in November, and in this letter he gives some account of the field which has thus come under his care, referring to its natural, as well as its moral aspects. Though occupied mainly with the study of the language, he had twice visited the various Christian villages of the station, and was becoming much interested in his work. The publication of the letter has been, necessarily, somewhat delayed, but it will be read with no less interest than it would have been at an earlier day.

#### *The Field and its People.*

You remember this place as it was in 1855, before a bungalow was erected. It was a beautiful spot then, in the midst of more grand and beautiful scenery than even a New Englander sees in his own New England. Those vast masses of the Pulneys, to the north and west of us, and those fantastic, isolated peaks at the

south, can never be looked upon without their influence being felt. And I think, if you could visit the place again to-day, you would think it no less beautiful now that a comfortable mission bungalow has been erected, and the people—the detracting portion of every scene in this land—have begun somewhat to feel the influence of Christianity.

The field of labor embraced in this station district, though less in extent and population than some others, is by no means insignificant. Examination shows that there are one hundred large villages and five hundred small ones within its limits, containing a population of more than 100,000 heathens, 17,000 Mohammedans, and 7,000 heathen Roman Catholics. It will be seen from this, that we are in the midst of a community which has no predispositions and gravitations towards Christianity, such as might be supposed to exist in countries long nominally Christian, and still possessing a corrupt and decayed Christianity. There, the people are Christian in name, as their fathers were before them, from remote generations, and they venerate the Christian name. They cherish the flickering memory of the holy purity of the first church and the first saints, and connect those days of purity with the days of their greatest national prosperity and glory; and they seem to recognize in the Christianity of the Bible, which the missionaries bring, the restoration of their ancient church and the realization of their dim but cherished ideal. And, with all, we are not among a people who are astir with re-awakened national life, and who, when once the gospel is introduced at central points, would spontaneously take fire in a hundred other localities, and the reformation spread by reason of a long-accumulated preparation. It is not thus in India. The people are dead in unmitigated heathenism, without any elastic response to the name or characteristic truths of Christianity, without the vestiges or the memory of an ancient

Christianity, and without a predisposition, when awakened, to look towards Christianity and the Bible with the hope of finding there deliverance and salvation; but running off on the track of old philosophy into deism and philosophic atheism. Such are the people around us.

Among such a population—of the number stated above, in this station district—we have seven catechists, one reader, and seven schoolmasters; and scattered about, here in groups and there in single families, four hundred and seventy-one persons who have renounced heathen practices and desire to be taught the gospel. We have in all twelve congregations. Within the year, the Society for the Propagation of the Gospel transferred to us the two stations it occupied within the Battalagundu station district—one at Ammapetty, the other on the Lower Pulney Hills. The former of these seems to be in a hopeful condition. The people have begun the erection of a substantial brick church, and promise to complete it themselves, without any great assistance from us. At the end of the last year, our congregations numbered 157 members more than at its beginning. Nine persons have been added to the church within the same period, three by profession, and six by letter.

#### *Benevolence.*

After the real conversion of the people, there is no matter in their training in godliness which lies with more weight on the missionaries' mind than this—securing the co-operation of the people in maintaining their own religious institutions, and contributing to suitable religious objects. Among every people, I believe, the pocket is the last thing connected with the man that feels the influence of gospel truth, and in this respect the Hindoos are no exception. During the past year, however, in connection with the Jubilee offering to the Board, 61 rupees have been contributed by the

natives in this station, beside what has been given at the various villages for repairs of churches, school-houses, &c. The history of the small gifts which have gone to make up that sum are not unworthy of an enduring record.

#### *Tours—Encouragement.*

So far as I have been able to tour among the people I have found much that encourages me. I now and then meet with those—a rare thing in this land—who are asking the great question, in simplicity and sincerity, "What shall I do to be saved?" I met one such man on my last tour. On the tour previous I had the pleasure of baptizing and receiving to the church an old man, the father of one of the head men of a congregation. In another village, the people are anxious to come over and join us, and begged us to establish a school among them. An old man, brandishing his arms, assured us that those present, at any rate, would come over to us; and if there were any who would not join with them, they would unite to drive them from the village. This case is an interesting and illustrative one. The people are relatives of some in Mr. Rendall's field who have become Christians, and thus the incident of Philip and Nathanael is again repeated. It was by the conversation of their relatives who first came over, that these were led to desire to join us. And who can tell how many times, in the regeneration of India, that incident is to be re-enacted? For here Christianity seems to advance by households, families and classes.

#### *Meeting of the Board.*

Many, as they read what our brother says here, of rejoicing in India in view of intelligence from the last meeting of the Board in Boston, will be saddened by the thought that the then brightening prospects are again so soon clouded.

You can perhaps understand how, in receiving accounts of the Jubilee meeting of the Board, there was a sense of

great relief, as from a stifling pressure, when the telegraphic reports told the first, best news; how our interest grew as more particulars came; and how, when the full accounts reached us, we exulted with you, and seemed to enjoy the meeting over again, with feelings already directed into their appropriate channels. The spirit of that meeting will not evaporate, as the spirit of many enthusiastic meetings does. It has already reached round the world, and many have felt grateful, and have thanked the Board and thanked its officers and thanked the churches, and most of all have thanked God, for what has been done, and for the promise with which we open the coming half-century.

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*MANDAPASALIE.*

LETTER FROM MR. TAYLOR, FEBRUARY 20, 1861.

*Hopeful Appearances.*

MR. TAYLOR commences his letter by stating that he has changed his mode of spelling the name of his station from Mandahasalie to Mandapasalie, in accordance rather with the usage of others than with his own judgment. He then refers to the religious interest which has been felt for some time past, in connection with the labors of other missionaries, upon the borders of the Madura district; and which now seems to be coming in upon that field, awakening hope and gratitude, and calling for effort by laborers there, and for earnest prayer from all who desire this crowning blessing—the abundant outpouring of the Spirit—upon their efforts. This revival, he remarks, “commenced near to us, (in the province of Tinnevely,) and, geographically, side by side with the Tirumungalum district.”

*Characteristics of the Revival.*

Respecting some characteristics of this work, and reasons for hoping that it is to extend and bless the Madura district, he writes as follows :

In this report, I propose not to give a detailed account of all parts of my field. The work is every where continued about as heretofore, and the general aspect of the whole is encour-

aging. I hope, by the time I must write again, to have something specially cheering to relate. You will surmise that in this remark I refer to the revival near us, and already begun among us. I look on it with hope for three reasons—because it is near us; because, in its origin and all its progress, it is so manifestly not of men but of God; and because it is so thoroughly renovating in its operations.

All accounts seem to show that it is of God, in a marked manner. It has not been the result of any special methods of labor, or particular exertions by any missionaries. Rather have missionaries had their attention called to it, at times, in places, and among persons, where they were not specially expecting it; and they have been called to enter into it and promote it as a work, in its origin and methods, of the Holy Spirit, and not of themselves.

It is particularly encouraging to learn how thorough it is, and how it causes the fruits of righteousness to spring forth. It shows that God is able of these stones to raise up children unto Abraham. The reproach that Tamil Christians have not native energy, and the depressing feeling in the minds of missionaries, that they can be expected to do but little except as they are overrun and directed by foreigners, is stayed by the facts of this revival. We are encouraged to believe that the same one and almighty Spirit will make his energizing grace to abound even here.

*Its Appearance in the Madura District.*

The way in which the work entered our field is worthy to be noted. The details Mr. Herrick may be expected to furnish; but, the fact of its manifestation first at Mallankinaru, seventeen miles from Tirumungalum, and even during the absence of the missionary, and among people of a different caste from those among whom it had chiefly prevailed in Tinnevely; its first marked appearance in a youth whom probably no



one would have selected for the earliest subject and agent of the Spirit's work ; all these are facts that have been made known to us all, and are adapted to make us feel that the kingdom of God has come near unto us.

### *Meeting of the Sungkum.*

The first account of this work among us was made known in our missionary meeting in January. Immediately on my return from that meeting came the meeting of the Sungkum at this station. It was held at Poorasaloor, twelve miles from this place. It was a profitable meeting, and the news of the revival excited much interest. The reports that had been given in during the day showed that there was, in almost all parts of the field, an increase of general interest in the gospel ; that many were giving some attention to the subject of religion ; and that, here and there, some individuals were turning unto the Lord. West Caresacoolum seemed to be the most favored locality. It is only thirteen miles from Mallankinaru, and a part of our people are relatives of the Christians there. I have not heard of any instances yet of overpowering conviction and enlightenment, like the well marked cases in M., but individual instances of conversion have occurred, in which the workings of the same Spirit seemed to be clear.

### *Love-Feast—The Caste Test.*

One incident of this meeting I must relate. We had a real love-feast. I was told, on first going, that the Christians of the place, who are of the low Pullar caste, had determined to give all who should attend the meeting at their village a feast ; but it did not occur to my mind, till the time for it had come, that it would be a caste test, or any thing more than an ordinary feast given in token of their Christian liberality. Before the time came, one Valaler, who has not been long with us, found some excuse and absented himself ; but all others re-

mained, and so, in a spontaneous and unobjectionable manner, we had the old test renewed. Publicly, in a Pullar village, the Pullars prepared a feast, and Valalers and Chucklers, Pariahs and Pullars, pastors and catechists, teachers and readers, after asking a blessing, sat down and ate together.

Immediately after the meeting of the Sungkum, Mr. Tracy spent five days with me, touring in my field. Our observation led us to look with hope on the field, and with very much such expectation as the reports of the helpers at the meeting were adapted to inspire. I have since been to other places, and the conviction is strong in my mind, that though there is as yet, in this station, no specially marked work of the Spirit manifest, there is the "still small voice," which is widely felt and which refreshes like the dew.

### *TIRUMUNGALUM.*

LETTER FROM MR. HERRICK, MARCH 8, 1861.

### *Revival at Mallankinaru.*

In the June number of the Herald, an extract was given from Mr. Herrick's letter, dated Feb. 7, in which he spoke of two visits to Mallankinaru, and of the religious interest at that place, which is referred to by Mr. Taylor in his letter on previous pages, and which, it will be noticed, resembles in its character, thus far, revivals which have attracted so much attention of late in other lands. Mr. Herrick now writes :

I propose to give a more particular account than was given in my last, of the work of grace in Mallankinaru. It may be proper to remark first, that the Christians of M. are of a different caste from that to which the revival in North Tinnevely, last year, was mostly confined. They had often heard of the revival there, but, so far as I am aware, had not had any direct communication with the Christians of that district.

### *Commencement of the Work.*

During a part of last year there were

several cases of disagreement between different members of the church and congregation in Mallankinaru. Indeed, there had not been entire union for several years. This state of things was the cause of much sorrow and anxiety to the catechist. Towards the end of the year he made special efforts to heal the differences, earnestly exhorting the people to become reconciled to each other as a preparation for a new year. On the evening of December 24, one man invited another, towards whom he had indulged feelings of hardness, to come to his house and pray. The invitation was accepted, and a reconciliation followed. A general meeting was held at the same house the next night, and others became reconciled. On the evening of the 27th of December, a series of meetings was commenced, one object of which was to pray for the blessing of God upon the new year, and another, to bring the gospel before the minds of persons not accustomed to attend meeting on the Sabbath. The weather being clear, and the moon near the full, the meetings were held in front of the church, in the open air. The meeting of the second evening was very full.

The next evening, while they were singing, after prayer and an address from the catechist, a sober-minded young man, eighteen or nineteen years of age, began to tremble and weep, and to cry out in distress on account of his sins. No one knew at first what to think of this, and some tried to stop him. It seemed to the catechist, at length, that from what he had heard of the work of the Holy Spirit, this young man might be under his influence. After speaking for a time of his own sins, he began to reprove, with great severity, a few members of the church, calling them by name and specifying the faults of which they had been guilty. He next addressed the heathen present, urging them to repentance. They thought, from his manner, that he might be under demoniacal influence, (in the opinion of the

heathen very common in this country,) but could not understand how, on this supposition, he should speak as he did. After he had continued his remarks till late, trembling, as the catechist informed me, the whole time, he was led home.

The next day being the Sabbath, he rose early and went out among the people, striving to persuade them to abstain from labor and attend meeting. I saw him two weeks later, and heard him pray and speak in a very humble, appropriate manner. I have seen him twice since, and think he gives good evidence of true conversion. The catechist speaks of him as prayerful and very active in his efforts to bring others to repentance. From that time until now the Holy Spirit has been evidently present there, doing his appropriate work. The catechist says that all divisions have been healed, and often speaks of his own work as now very pleasant and very easy.

#### *Its Character.*

Seven or eight women, and about the same number of men, seem to have been brought under the special influence of the Spirit, and I trust have been born again. Judging from what I have seen myself, and heard from the catechist, their exercises seem to have been entirely similar to those of persons in America, brought under the influence of the Spirit in times of religious revival. Several have manifested great sorrow and concern for their salvation, confessing their sins, praying for forgiveness, and requesting the prayers of Christians in their behalf. This state of mind has generally been followed by peace, and an earnest desire for the salvation of others. The mental exercises of a few have been such as to cause violent tremblings and cries of distress, and one or two were thought to lose their consciousness for a time. Farther than this there has been nothing to which the most scrupulous could take exception. Several of the church members have been much quickened, and a few seem now to have seen

their true condition as sinners for the first time. Two or three heathen have been apparently brought under the influences of the Spirit, but whether they have been led to accept Christ or not, I am unable to say. The labors of the catechist are abundant and judicious; and his wife is untiring in her efforts among the women.

### *An Individual Case.*

The following account of one of the last cases there, that have been reported to me, I think will be interesting to you. It occurred about ten days ago. I will give it in the language of the catechist, changing a few expressions slightly, without altering the sense. "I am thankful to inform you, that on last Sunday the Spirit of God began to work again, showing that his presence is still among the people. After the forenoon meeting, the people, instead of keeping the Sunday school, held a prayer-meeting. The women met in my house while the others remained in the church. During the prayer-meeting among the women, a widow about sixty years of age, when praying, cried aloud, shedding tears and striking her hands on the floor and on her head. My wife came and whispered to me, and I went with her into the house. The woman, in a manner indicating great agony and with a loud cry, was praying, 'O Lord, I am a great sinner. Pardon my iniquities for my Savior's sake. Cast me not away like the five foolish virgins. O, I see the tormenting and terrible hell fire. O, my Savior, send me not to that place.'

"With my trembling hands I opened the New Testament, while all the women were kneeling down and praying, and read from the 25th verse to the end of the 11th chapter of Matthew, and advised her; but she would not be comforted. I then offered up prayer for her peace and comfort. She was still shivering and lamenting. As it was growing late I told the women to conduct her to her house. Again in the afternoon meeting

she cried very much, shedding tears from the beginning to the end. The next morning she came to the meeting, (the female prayer meeting,) and prayed very earnestly, especially for her children and two brothers, one of whom is still a heathen. Afterwards she went to the houses of all the people with whom she is acquainted, and warned all, both men and women, to turn their minds to the Lord." I have since learned that several heathen have been led to attend meeting through her instrumentality.

The importance of such a work here cannot be too highly estimated. It will tend much to raise the standard of piety among church members. When I was last at M., one recently converted woman requested prayers for her husband, and another for her son, both of whom are members of the church. Their experience has been so different from any thing they have witnessed in those for whom they requested prayer, as to awaken the fear that though church members they have not been born again. The example thus afforded of the work of the Holy Spirit, will also be of great importance. Even the heathen, as the catechist says, are so much impressed that they do not dare to open their mouth in opposition. We cannot be too thankful for the commencement of this work, nor too earnest in prayer that it may continue and extend.

### *Mahratta Mission.—India.*

#### *BOMBAY.*

LETTER FROM MR. HARDING, MARCH 6, 1861.

#### *Visit to Sholapoor.*

THIS letter is dated at Sholapoor, and has reference to that place and the region around, where Mr. Harding had been spending several weeks. The letter presents one of many cases in which circumstances seem to call upon our missions to occupy new points, and extend the influence of truth in fields made ready before them. But for means thus to expand—thus to follow apparent leadings of Providence and *advance* in the work of bring-

ing the world to Christ—the missions and the Prudential Committee must look to the churches. At present the question presses—Can sufficient means be secured even for maintaining, with efficiency, positions already taken? Will not every reader inquire, ‘Lord, what wilt thou have me to do?’ and hope and pray for the speedy passing away of present embarrassments, and the bringing of this and of every good work into “a large place.”

Sholapoor is in the valley of the Seena (or Sina) River, “a narrow valley,” Mr. Ballantine says, “extending from a few miles above Ahmednuggur to some distance beyond Sholapoor, where the Seena unites with the Bheema.” Mr. Harding writes:

In accordance with the recommendation of the mission, I left Bombay in December, and proceeded with my family to Sholapoor. With the exception of six miles on the Ghaut, the railroad is now completed between the two places, a distance of 275 miles. We started at nine o'clock in the evening, and arrived at four P. M., the next day. In the region of Poona there are some high mountains, but beyond there the country is uniformly level, or slightly undulating. Hence there is nothing peculiarly attractive in the scenery. We cross two large rivers, the Bheema and Seena, and several smaller ones. The soil is generally much more fertile than that along the road to Ahmednuggur, though not equal to that in the valley of the Godavery.

### *The City.*

Sholapoor is elevated slightly above the surrounding country. The city, according to the custom of this land, is surrounded by a high wall, though the population has so much increased that there are now about as many living outside of the wall as within it. South of the city, and within a few rods of it, is a large fort, and around this fort a very wide ditch, which serves as a tank for the people of the city. South of the fort, extending about two miles, are the military cantonments. Until recently a large military force has been kept up here, but now communication is so direct with Poona and Bombay that a smaller force

is deemed sufficient. Including the military and civil officers, and a few persons connected with the railway, there are about twenty European families at the station, and among these a chaplain and two or three medical men. The native population is probably not less than 70,000. Thus it is one of the largest cities in this part of India; yet hitherto hardly anything has been done for the spiritual enlightenment of its inhabitants. Some years ago Mr. Munger visited the place once or twice, and with this exception I know not that any missionary has ever labored here till now.

### *Promising as a Field of Labor.*

I have with me a young man from the theological class at Ahmednuggur. Soon after we arrived we commenced preaching in the city, going out morning and evening of each day. A good deal of interest was excited among the people, many called at our house for conversation, and there was a great demand for Christian books. During the first month, 2,000 books and tracts were sold, and more than that number have been sold since. Of course we meet with some opposition, and there will doubtless be more hereafter; yet I cannot but look upon this as a most interesting field of missionary labor, in respect both to Sholapoor itself and to the country around. Within ten miles of the city there are no less than fifty villages. Its position also, in respect to Ahmednuggur and Satara, is an important consideration. It is almost equally distant from those two places, one hundred and twenty miles nearly east of Satara and south-east of Ahmednuggur.

### *Punderpoor and Villages—An Opening.*

Thirty-six miles west of Sholapoor is a large city, Punderpoor, the great place of pilgrimage for this part of the country. Three weeks ago I went to that place and met brother Wood, of Satara. We spent several days there, and had good opportunities for preaching the word.



That would be an excellent place for a mission station, had we any one to go there. Between Punderpoor and Sholapoor there are twelve or fifteen villages, some of them quite large. Several persons from one of these villages had called upon us on two occasions at Sholapoor, and I had never seen so deep an impression made by the first presentation of truth, as was apparently made in this case. When we called upon these persons at their own village they manifested great joy, and were very earnest in asking that some Christian teacher might come and live with them. Had we the men and the means, it would seem very easy to begin at once a system of village operations here.

#### *Other Places—Cases of Interest.*

After visiting Punderpoor, Mr. Harding made a tour northward, thirty-six miles, visiting Wyrag, a town of from 10,000 to 15,000 inhabitants, and Barsee, twelve miles beyond Wyrag, a still larger and more important place. He writes:

We spent four days at Barsee and three at Wyrag, and were greatly encouraged by the appearance of the people and the attention given to our message. We met with several very interesting cases in both places. Six or eight years ago Mr. Munger went over this same road, and it was interesting to observe that in many places, he, and his instructions, were remembered. One man, a Mahar at Barsee, seems to have been persuaded to give up idolatry at that time. I do not think him a converted man, but he is in a very hopeful state of mind. The same may be said of others who live with him. They were very desirous to have a Christian teacher come among them, and I fully believe that if they could enjoy the instructions of such a teacher, there would be conversions among them in a very short time. There are fifteen villages between Sholapoor and Barsee. The road is very good, and it extends on to Ahmednuggur.

Barsee or Wyrag will without doubt be a place for a mission station, as our operations extend in this region. I feel a deep interest in the work that we left in Bombay. I shall take it up again with undiminished pleasure when we return, yet I very much wish there were no necessity for our returning. This is just such a field as I have always wished to labor in, if Providence should so direct; and I shall return to Bombay with the hope of coming back here at no very distant day. I do hope the Committee will see the importance of occupying this place as soon as possible.

I have been interested to notice the effect of my absence on the pastor and the church in Bombay. There is evidently need of a missionary there, but I think a temporary absence has done no harm. Ramkrishnapunt has felt the responsibility, and has been compelled to take hold of the pastoral work with much more vigor than before. Yesterday he wrote me that he had formed a class of candidates for baptism. There were six in the class, and two more will probably attend.

Mr. Wood, of Satara, in a letter recently received, speaks with much interest of what he saw on his visit to Punderpoor and Sholapoor. Of the railroad extending to Sholapoor he says: "The iron horse was an interesting sight, steaming away over the broad plains so far in the interior, 276 miles from Bombay, and exhibiting one of the most decided marks of *advancement* India has ever seen. This railroad will be of incalculable importance to a mission at Sholapoor. That city is now in close proximity to Bombay." He urges the immediate occupancy of the place, saying: "In my view Sholapoor is a most interesting and important missionary field. It has a large population, and is the centre of a great inland trade. Punderpoor would be a most interesting out-station, and Mr. Harding tells me that Barsee is still more interesting. What a field we have, sweeping round from the Godavery on the north to Sholapoor, and then west to the rugged mountains of the Sahyadri range, or Mahabulishwar hills! Are the Committee ready to occupy it?"

It may be well to say, that a new missionary is ready, and would be very soon sent out to occupy Sholapoor, if the condition of the

Treasury would warrant the expense. The churches must decide what shall be done.

## Syria Mission.

### *Appeal for Reinforcement.*

A LETTER below, from Mr. Lyons, of Tripoli, will serve to bring before the mind of the reader, with some distinctness, one of the many cases in which our missionary brethren abroad feel deeply, and with much reason, that they need *reinforcement—strengthening*—in their various fields, instead of that farther reduction in the number of native helpers, if not of missionaries also, and in means at their disposal, which is threatened by the present aspect of the Board's financial circumstances. But as introductory to that letter, it is proper to give a few extracts from a communication from Messrs. Thomson and Jessup, representing, in behalf of the mission, "the state of the field and its needs." After brief reference to the events of the past year in Syria, and stating that still they are "not without grounds of encouragement," the brethren speak of the departure of Messrs. Bird and Eddy as having left them "numerically weaker than ever." Sidon was left with but one missionary, the pressure at Beirut requiring Mr. Jessup's presence there; and Mr. Lyons was alone at Tripoli, till joined by Mr. Wilson, who was obliged to leave Homs. Now, Mr. Wilson is also called, in the providence of God, to return to his native land, and Mr. Lyons has been transferred to Sidon, leaving "the whole northern part of the field, temporarily at least, unoccupied." The circumstances of other stations are referred to, and the *necessity* of a reinforcement of three men—two for Tripoli, "if that place is to be occupied with a view to the working of Homs from that point," and one to be associated with Mr. Calhoun at A'beih, "if the seminary is to be re-opened." If the mission is to be left in its present reduced state, and so restricted in its field of operations, they say, "We question seriously, whether the Board or the churches would be willing to maintain a male seminary and a female school, to educate helpers and teachers; or whether a mission so crippled could spare men from its effective preaching force for the work of translation," (to which Dr. Van Dyck is, "of necessity, entirely set apart,") "and editing religious books." They then remark:

Yet it is plain that there is no mission now in existence, so well fitted and fur-

nished with the means and apparatus for completing the translation of the Scriptures, and preparing a permanent religious literature for the Arabic-speaking population of the globe, as the Syria mission of the American Board of Commissioners for Foreign Missions. When the translation is completed, Commentaries, a Concordance, and other books, will be absolutely necessary for the proper development of the future native preachers of the country. No other mission could become so well fitted as is the Syria mission for this work, in less than twenty years. We regard this point as worthy of consideration.

We sympathize most deeply with the Prudential Committee in their trials, in this time of financial embarrassment; but we feel that the proper way to incite the churches to new endeavors is not to propose retrenchment and abandonment, but to state what the Lord indicates to be our duty, and call upon the churches to sustain us. The country is still in an unsettled state, but opportunities for usefulness are increasing beyond our strength, and our faith is strong that good is yet to come out of all these overwhelming calamities.

### ~~~~~ TRIPOLI.

LETTER FROM MR. LYONS, APRIL 18, 1861.

THIS letter, as intimated above, brings distinctly to view the importance of a reinforcement for Tripoli and Homs. The Christian reader will bear in mind, as he peruses it, that this and other like appeals cannot be responded to by the Prudential Committee, unless the churches can and will respond to their appeal for means. Indeed, simply to leave missions crippled, as in many cases they now are, is not by any means the full extent of that sore evil which is threatened by the present prospects of the treasury. May the Lord speedily enlarge the hearts of his people; and increase the means of those who have a heart to devise liberal things, but to whom means are wanting.

### *Leaving Tripoli.*

You have been made acquainted, ere

this, with the action of the last annual meeting of our mission, transferring me to the Sidon station and continuing Mr. Jessup in Beirut. With the grounds of this action you are also acquainted. Reasons connected with the health of the mission families in Tripoli have hitherto prevented me from removing to Sidon, but I am now expecting to take my family thither. Mr. Wilson, in accordance with the advice of Dr. Van Dyck and the other members of our mission, is making preparations to return with his family to the United States. In consequence of his departure and my transference to Sidon, the whole of our mission field north of Beirut will be left unoccupied. It is true Mr. Jessup holds a nominal connection with this station, but such are the exigencies of the work at Beirut, that at present there appears to be no prospect of his returning hither.

#### *Claims of the Field.*

Under these circumstances it seems fitting, before taking my final departure from this, the scene of my past missionary labors, to write you briefly concerning the state and prospects of the missionary work at Tripoli and Homs, and the claims upon our consideration of these respective stations.

As you will have seen, by the last annual report of this station, the missionary work at Tripoli has made little apparent progress. The obstacles are great and the opposition persistent and obstinate. The importance of the place, as a missionary station, is owing mainly to the fact that it is a centre of operations for the immense Christian population around it. Within a day's ride of Tripoli, there are upwards of one hundred Christian villages, comprising a population of about fifty thousand souls; and in some of these villages, as at Sheikh Mohammed, Halba, Bans, Kista, &c., there is a good deal of light already, and the gospel leaven is gradually and silently working. Therefore, setting aside the claims of Tripoli, that is, of

the city itself, as a place for missionary operations, it still remains a most important centre from which to reach the surrounding population, and should not long remain unoccupied.

#### *Homs—A Missionary Needed.*

Homs has, in my view, strong and peculiar claims upon us. The Christians of that city number five or six thousand. They are a very different class from those of Tripoli. They are poorer, humbler, more simple-minded, honest and sincere; just such a people as a missionary loves to labor among, for it is among such a people that his labors are most appreciated and blessed. I have this day returned from a visit to that interesting station, and will communicate a few facts with respect to the state of things there.

There are about forty avowed Protestants in the place, and I was informed that there are nearly two hundred who are more or less enlightened in the truth and inclined to Protestant sentiments. Two men, for their bold and open advocacy of these sentiments, had been publicly threatened, a few days before I arrived, with excommunication from the Greek church. I preached there last Sabbath twice; in the forenoon to an audience of sixty or more, and in the afternoon, to upwards of a hundred—the room being filled with persons seated on the floor, while many stood in the doors and windows; and what made the occasion more interesting was the fact that the greater proportion of the audience were young men, the heads of families. They listened with marked attention, and many of them, at the conclusion of the services, as also on the succeeding day, came to me and begged earnestly that a missionary might be sent to them, saying—"Why are we thus left without a spiritual guide? We have no one to teach us, or pray for us, or strengthen us." I could only commend them to God and his grace, for I could give them no encouragement that any missionary would be sent to them for a

long time to come. This announcement filled their hearts with sadness, and the necessity of making it saddened my own heart also.

These inquirers after the truth have already borne much persecution, and being as yet weak in knowledge and faith, they need the presence of a missionary to teach them to depend more and more upon Him who is all powerful to sustain and save. It is evident that the faithful labors of Mr. and Mrs. Wilson at Homs have not been in vain. The seed they have sown in years past is springing up in their absence, and promises to yield a bountiful harvest.

The Christians of Homs are very poor in this world's goods, and have suffered greatly from the avarice and cupidity of their priests. A great portion of them seem to have lost all confidence in their ecclesiastics. About eighteen months since they expelled their own bishop from the city, on account of the frauds he has practiced upon them, and they still refuse to permit him to return. These and other circumstances have had much to do with the spread of Protestant Christianity among them, and though they have been left for nearly a year without any missionary, there never has been a time in the history of our mission when they have been so fully prepared for the reception of the gospel as now. It is therefore with sorrow and pain that I contemplate the abandonment of this most interesting station, but it is certain that we cannot occupy it with our present limited corps of laborers, or with any reinforcement we are likely to have at present.

And now, as I am about to bid adieu to the scenes where I have passed the first five years of my missionary life, I cannot but express feelings of regret, nay of grief, that so little apparently, has been accomplished. We, who have been appointed to labor here, have toiled on, feebly it is true, and oftentimes amid trials and sickness, and fatigue of body and soul, and yet not without some faith

and some hope. Perhaps, after we are gone, some will remember the good we have tried to do them. Perhaps God in his mercy will pour his Spirit upon this people, and cause even the seed that is sown on hard and stony ground to spring up and bear fruit to the glory of his name.

In a postscript Mr. Lyons adds:

I ought to have stated that my recent journey to Homs was undertaken not only for missionary purposes, but also in behalf of the Syrian Relief Committee, for distributing charity to the poor. Though this fact doubtless tended to swell my audience on the Sabbath, yet it, of course, could have nothing to do with the spread of gospel light and truth among the people in months past, and with their consequent desire to secure a missionary, and therefore should not in any way detract from the force of the statements above made.

### Mission to Western Turkey.

#### ESKI ZAGRA.

LETTER FROM MR. ARMS, APRIL 17, 1861.

#### Death of Mrs. Arms.

THE last number of the Herald announced, among items of recent intelligence, the death of Mrs. E. M. Arms, after a brief period of service in the missionary field. A letter from the afflicted husband has now been received, from which some extracts may be made.

Mrs. Arms gave birth to a child, March 20, and for some days appeared to be doing remarkably well. She then took cold, and violent fever supervened, with delirium. When her thoughts could be controlled she spoke decidedly of the preciousness of Christ, and of her hope that she was ready for her departure. Mr. Arms writes:

The letter of brother Byington has given you the sad intelligence that my wife has been called home. Need I say that it was a blow both severe and unexpected? Yet in this bitter cup the Lord has mingled sweetness. She was a living, growing Christian. The Master found her ready, and never did child come to its father's bosom with more



earnest longing for rest than that with which she responded to the messenger who called her to the mansions on high. For several months, indeed for the past fifteen months, death had been frequently in her thoughts; and the rest of heaven was to her the joy to which she looked forward with that anxious longing that would say, "I have a desire to depart and be with Christ."

During the forenoon of the Sabbath, March 31, her fever raged with intensity. Several times she exclaimed, in a peculiarly clear and exultant voice, "See them! oh, don't you see them? oh, *how beautiful!*" \* \* Her power of speech failed rapidly, owing to the dryness of her throat. After a time, she seemed making an effort to speak, I bent my ear and she softly whispered, "*They are taking me away.*" She never spoke again.

About two o'clock the fever left her, and she breathed quietly for some ten minutes, the breath coming at irregular intervals. Mr. and Mrs. Byington and myself stood by her side as, without a struggle or a pain, she gently breathed her life away. The angels rejoiced as the ransomed soul entered the portals of heaven, and she took her place in the heavenly choir.

From her journal, which has been kept sacredly from every eye, we can read her whole heart. On the day before sailing she wrote: "And can it be that I have spent my last Sabbath in America? Oh, how I long for that eternal Sabbath, where congregations ne'er break up." On a Sabbath in Constantinople, when confined to the house by bad weather, she says: "How I should have enjoyed sitting at the table of the Lord with my dear friends. But we shall soon sit at his table in the temple not made with hands, where Christ will gird himself and serve us with sweet manna, all around." Again, a few days after: "How full is life of partings and separations. Thank God, there is a place where separations are unknown. I

sometimes long to reach it. Let me be patient till my appointed hour comes." Again she writes: "Oh, how I long to be freed from this body of sin and sorrow. 'Fly swift around, ye wheels of time, and bring the welcome day!' But why do I write thus? Since Christ is mine and I am his, I would be patient, and wish to live my appointed time."

Her consecration to the service of Christ was full and free. The Lord found in her a willing, obedient, loving disciple. She loved him supremely. This was manifested more in her life than in her words. Her daily life was the index of her heart. Many, many times did she express the longing desire that her tongue might be unloosed, that she might tell these poor ignorant ones of Jesus. Her lamp was always trimmed and burning. The Master found her watching.

Of the spirit which she brought to the missionary work, I can give no better idea than by using her own words. On hearing for the first time of the day appointed for our sailing, she wrote: "I am glad the time is so near when we shall be on our way to our field of labor. For my dear parents' sake I could almost wish to stay; nevertheless my Savior calls, and I must and will cheerfully obey." On the day of sailing, she said: "And now my hopes are in some measure realized. I am on my way to the heathen." But I need not add. Like Harriet Newell, she died at the beginning of her work, and like her she is now praising God in that heaven to which we too are hastening. May her Christian example be a light to many in the church, and may the Lord sanctify this bereavement to all who loved her here.

#### ADRIANOPLE.

LETTER FROM MR. CRANE, MAY 2,  
1861.

#### *Indications of Progress.*

THE brethren at Adrianople have changed their place of worship to a more desirable

quarter of the city, a house having been offered them by a friendly Greek physician, at a very reasonable rent, when the person of whom they had previously hired was demanding an increase. The Sabbath congregation, though still quite small, (about 30,) is much larger than it was last year, and they "have the assurance that many more would attend, if they could do so, as one of their number significantly expressed it, 'without having to encounter the thorns.'" The Bible class "continues to be well attended," and Mr. Crane writes:

There are constantly coming to our notice cheering evidences that the truth is gradually gaining a broader and firmer foothold among the masses here. The moral effect of the defeat of the bishop and civil dignitaries of the Armenian community, in the case of the persecuted young lady, as stated in former letters, is becoming more and more apparent, in a silent weakening of the confidence of the people in the authority of the bishop, and, consequently, as to their obligations to observe the imposed rites and rules of his appointment. It is becoming no uncommon thing to see even influential Armenians deliberately disregarding the weekly and occasional fasts; and when pressed for the reason, they do not hesitate to say they do not believe them binding; they see no advantage to be derived from them; *they find no warrant for their observance in the gospel.*

I have found, on inquiry, that even the women, who are usually, in this country, the more tenacious of church usages, because accustomed to yield to authority, and, withal, admitted to few educational advantages, are beginning to trespass upon what they once held as sacred ordinances, to be observed without a question or a scruple.

This change has not been brought about of a sudden. It has been developed more rapidly perhaps during the past winter, but it dates back still earlier, and is the result, we are led to infer, of several influences combined. Undoubtedly, the diffusion of the Scriptures, and evangelical books and tracts, in lan-

guages understood by the common people, is one and the main cause, under the Spirit's guidance. The influence emanating from our book-store for the last two or three years has been great.

### *Useful Discussions.*

As an auxiliary to the printed and preached word here, I may be permitted to refer to a movement which has encouraged us, and which may illustrate the mode of the truth's dissemination. During the past winter, our native brethren have been accustomed to assemble near the close of each week-day at the shop of one of their number, whose trade is that of a barber, and there freely discuss Bible truths and the general principles of Protestantism, as contrasted with the views and teachings of the Armenian and other oriental churches. It not unfrequently happened that there were listeners present, to the number of six, ten or more, until now there are often twenty-five or thirty. It was early noticed that some took pains to be present, and apparently for no other object than to listen to these unshrinking advocates of the gospel, expounding its truths as comprehended by them. From listening they soon began to take part in the discussions. Occasionally Mr. Morse and I would happen in, but it was found that our presence only tended to make some more reluctant to be seen coming; and as the good seed was being scattered by earnest and, as we had reason to believe, faithful hands, we were content for the time to aid them mainly by supplying subjects of thought, and answering their frequent inquiries on points of difficulty. Thus day by day found that little company assembling in this strange debating room. Week by week the numbers continued to increase, and the influence to spread, until the room came at length to be known and frequented by many who a year or even a few months ago, would have scorned to be seen passing so much as a friendly compliment with a Protestant.

Many, from being listeners to the earnest discussions there, have found their way alone, or led by some one of the native brethren, to the studies of the missionaries, some by day, and others, Nicodemus-like, by night. Pleasant to us have often been these nightly or daily interviews. Would that those whose hearts are in sympathy with the missionary in his labors among the needy, could witness the absorbed attention with which the story of the cross—the exposition of the way of salvation by Christ alone—is listened to by some—by almost all—of these so-called Nicodemus inquirers. Some of these inquirers from time to time attend the Bible class, which has been established since the opening of the year; others, or the same ones, are seen at the Sabbath services. There is hardly a Sabbath but some one or more new hearers of this kind are present. Thus the truth is spreading, gradually, pervadingly, and we cannot but hope effectually. The seed is sown, and like the wheat cast into the ground, is silently germinating, and in due time we hope to see not only the green blade, but the full corn in the ear.

### *The Bishop Alarmed.*

The Armenian Bishop, discovering in so many of his flock this “dangerous tendency to think for themselves,” began at length to feel the necessity of counteracting it; and as the first and most legitimate means, had recourse to his wonted *ex cathedra* admonitions. But finding these shorn of their former power, he betook himself to an attempted refutation in what went under the name of sermons—an innovation upon the past of recent date. In one of these so called sermons, delivered in the principal church a few Sabbaths since, he undertook an open defence of picture and image worship, drawing his main proof from John iii. 14: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” By

a providential coincidence it happened that the same text was made the theme of a discourse in the Protestant chapel on the same or the preceding Sabbath morning, when the true sense of the passage and its allusion was brought out. Thus the minds of the native brethren, and others, were fully prepared to detect and meet the glaring sophistry, not to say blasphemy of the bishop’s application. And it was done. An attempt to defend an error so gross could hardly have been more ill-timed. The bishop’s argument was, the next day and week, the topic of street conversation. Its weakness was seen, felt, acknowledged. Better, far better than any public debate was that sermon by the bishop, and its re-acting influence.

Perceiving the mistake he had committed, and in order to regain the advantage lost, last Sabbath, I am told, the bishop took the opposite extreme, and preached one of the most thoroughly evangelical sermons which he has ever been known to deliver. It was an open declaration of Christ and him crucified as the sinner’s only hope. With Paul, we will rejoice in the preaching of Christ, though he be preached even of envy or strife, but much more if it be of good will.

### *Bulgarian Difficulties—Suggested Church Movement.*

Mr. Crane again refers to personal interviews with many professed inquirers, and mentions particularly the case of one educated Greek, a physician, and a man “respected by all classes in Adrianople,” who had at last come to the missionaries with a remarkable proposition. In the progress of the contest between Greeks and Bulgarians, a church at Adrianople, composed mostly of Greeks, but with Bulgarian members, became involved. The Bulgarian portion requested of their Greek bishop, that the service should be performed for them in Slavic, on one side of the church, while it might be performed in Greek on the other side. To this request, backed by the threat of going over to the Papists in a body if it was not granted, the bishop acceded, and sent orders accordingly. But the officiating priest refused to comply

with his direction, and the church became a scene of strife. Mr. Crane writes :

At this stage in the proceedings a meeting of the Greek portion of the church was called, and our friend the physician was invited in as counsellor. Being called upon to express his views, in his wonted calm and dignified manner he stated concisely his impressions of the case, and then, taking advantage of the exigency, he began unfolding to them the nature of Protestantism, as he had learned it, and closed by suggesting to them the propriety of coming out as a body and proclaiming themselves Protestant subjects, and applying at once to the Protestant missionaries for a stated preacher. They would thus be free from the jurisdiction of their bishop, and placed upon the same footing as the Protestant community who had renounced the Armenian church, and at the same time have the gospel preached, not in the ancient, but in their own modern Greek. The suggestion was at once favorably received. The thing was agreed to. But there were still serious questions, many of them involved in doubt; as, for example, How they were to be received by the Protestants, of whom they would thus, in the eye of the government, form an integral part? How they were to divide and how secure their church property, now held in the name of the Greek church? Another grave question was interposed by the ecclesiastics—How their own already acknowledged priests were to be received and treated?

These questions were brought to us by M—bey, the physician referred to, and in regard to them we were to be his confidential advisers. If we gave advice favorable to their conceptions of propriety in the case, he was instructed to assure us that a telegram would be sent early the next morning to the archbishop at Constantinople, presenting their demand and the alternative, with the positive intention of enforcing it at once.

You will perceive the delicacy of our position, and the responsibility laid thus of a sudden upon us. Instead of exhibiting, as it was evidently supposed we should, the least anxiety to consummate the proposed separation, we sat down and for over an hour calmly canvassed the whole subject; stating distinctly what it was to become Protestants; what must be expected of them in case of the open avowal proposed; what would be the character of the preaching, if a preacher should be invited; and how all-important it was that they should understand themselves well in a matter of such vital interest to them and the cause which they sought to advance. What we most desired, and what our Board desired, we assured him, was not to make blind proselytes, but intelligent, consistent Christians; to enlighten, according to the pure doctrines of the gospel, all men and all nations, irrespective of party or sectarian names.

We dare not predict what is to come out of all these agitations, in individual minds, in communities, and in nations. That much in these movements is attributable to the workings of secular ideas and secular desires we do not doubt; but may we not see in some of them, at least, presages of coming good?

### Mission to Central Turkey.

#### AINTAB AND MARASH.

#### LETTER FROM MR. DWIGHT, OF CONSTANTINOPLE, APRIL 16, 1861.

VISITING different missionary stations in Western Asia, Mr. Dwight writes from Marash, respecting some of the stations of the Central Turkey mission. A most interesting portion of his letter, giving account of a rejoicing Christian sufferer whom he visited at Killis, may be seen in the Journal of Missions for this month. A few sentences in regard to Aintab and Marash are given here, and the reader will be able to enter somewhat into the joy of the writer as he witnessed such

#### *Precious Results of Missionary Effort.*

I reached Aintab, April 6, having been



met five miles out by Mr. Schneider, Mr. and Mrs. Coffing, Miss Proctor, and a large number of our native brethren. The next day was the Sabbath, and it was to me a most delightful day. I had the privilege of preaching to more than a thousand people, and of addressing a Sabbath school, all assembled in one room, of *sixteen hundred and sixty-eight* members, including the teachers! In the evening of the same day I attended the monthly concert, at which probably *seven hundred* were present! If our dear friends in America want fruits to encourage their further efforts, here they are. I bless God that I have been permitted to see this sight before I die.

I shall write you further about Aintab before long, but for the present just please to come with me to Marash. This place is indeed a missionary wonder! Twelve years ago there was not a Protestant here; and the people were proverbially ignorant, barbarous, and fanatical. Six years ago the evangelical Armenian church was organized, with *sixteen* members. The congregation at that time consisted of 120.

On the last Sabbath, I preached in the morning to a congregation of over a thousand, and in the afternoon, at the communion, I addressed nearly or quite fifteen hundred people, when 40 new members were admitted to the church, making the whole present number 227! Nearly one hundred of these have been added since Mr. White came here, two years ago. Previous to the late communion, *one hundred and sixteen* persons were examined, but only *forty* were admitted to the church. It is confidently believed by our brethren, that many of those who were told to wait are truly converted persons, but, as the cases are recent, prudence seemed to dictate that they should be put on a longer trial. One old woman, of seventy-five years, was admitted, who was converted only four months ago. She was previously an ignorant and bigoted opposer and persecutor; but now she seemed com-

pletely full of the love of Christ. Her emotions almost overpowered her, on approaching the table of the Lord. When I saw the tears freely rolling down her furrowed cheeks, and heard her half-suppressed sobs, I wished that our dear friends in America could all see the sight. It was a spectacle that I doubt not sent a thrill of joy through all the courts of heaven.

One thing struck me in the Marash native brethren, from the first moment of my introduction to them; namely, that their thoughts are far more upon the *spiritual* than the *temporal*. The Holy Spirit is evidently at work here, and has been during the whole of the past year, especially during the past winter; and conversions are constantly taking place. The burden of conversation among the brethren is in regard to praying and laboring for the salvation of souls, and nothing else.

On the Sabbath, one entire half of the body of the church was filled with females, packed closely together on the floor. The other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately.

I bless God that he brought me here, and I feel almost like saying, "Now lettest thou thy servant depart in peace."

### Mission to Eastern Turkey.

BITLIS.

LETTER FROM MR. KNAPP, APRIL 4,  
1861.

MR. KNAPP is called upon to report another case of persecution at Bitlis, and the continued opposition of the Armenians to the work of the missionaries; who labor still in hope, looking for better things in the future.

### Assault upon a Protestant.

It will be remembered that a year since an assault was made upon our preacher. As our authorities did nothing for us, the matter was presented at Erz-

room; but owing to the guilty party having fled, and the difficulty of obtaining witnesses, all that was done was the public reprimanding of the Armenian primate. We regret to say, that notwithstanding this admonition, another similar case of persecution has recently occurred here.

At our north chapel, where we have had this winter from fifteen to twenty-five adults, and double that number of youth, on the 17th of March there was present a Protestant named Zaccheus. He was the last one who, during the persecution last summer, was prevailed upon to go back from us; but he has, like Peter, literally wept for that conduct, and this winter has been a faithful hearer, while in town. During a recent tour to the villages as a cobbler, he was expelled from four places, by showers of stones, being known as a Bible hearer. On his way home from the meeting referred to, he was attacked by a crowd of men and boys, who seized him and commenced beating him with sticks, and pelting him with stones. His life was in imminent danger, and the consequences would have been most serious, had not our two helpers, who reside in the chapel building, gone to the rescue. The crowd commenced beating the latter also, but were persuaded to desist. The ringleaders immediately fled to one of the monasteries, to place themselves under the protection of a vartabed.

The *immediate* cause of this assault was this:—A few days previous some neighbors of Zaccheus asked him what he thought of the Marone, or holy oil, for which the people have a superstitious reverence. He replied that no one had a right to make or use it, and referred to Exodus xxx. 31—33, as proof. This, for one who cannot read, was a prompt and satisfactory reply. The Armenians however charged him with blasphemy, and took it into their heads to punish him.

Various efforts were made by the missionaries to secure the punishment of the offenders

in this case, as a warning to others, but without satisfactory results, and Mr. Knapp writes:

Thus it appeared that it is impossible for us to obtain justice in a plain case of assault. It may be asked, How is justice rendered in ordinary cases? A few days since two men quarreled. One entered complaint; the offender was immediately summoned, tried, flogged and thrown into prison, where, to our knowledge, he remained five days. But here was an innocent, poor Protestant, publicly beaten without any apparent provocation, and we made strenuous efforts for seven days, in vain, to have the guilty party punished; spending three evenings in person with the council, until midnight.

We have sent to inquire of the Governor the reason of such a loose procedure, and he replies that he dares not punish the guilty, fearing a personal attack from the Armenians; thus making what we know to be a well merited rebuke on the part of the people, occasioned by his notorious immoral acts, the ground for not granting us justice! We have sent a full report of the affair to her Britannic Majesty's consul at Erzroom.

#### *Condition of the Work.*

Our school is again broken up, and only the six or seven Protestants now dare attend our services. Zaccheus has left for the villages, from fear of another attack, and others are intimidated from attending our meetings, fearing the cruel Armenians, who are made bolder than ever by our defeat. To-day we are told that the Armenian rulers have written a public document, which was sealed by all but one of them, to be sent to the pasha at Erzroom, praying him to get us out of Bitlis, as we are disturbers of their peace!

Our work progresses slowly but surely. We have hope. A young man who has this winter attended our services, recently, without the knowledge of the

Armenians, posted on the door of one of their churches a paper upon which was quoted Ps. xxxvii. 1; adding, underneath, "Since you labor under some difficulty in discovering who the Protestants are, I will save you the trouble." He then gave the names of thirty men, whom he knew to be partially enlightened and persuaded of the truth, though but few of them attend our chapel.

Several days since we had at our service eight boatmen from Van. They said there was one open Protestant in Van, who is now unmolested. We are exceedingly anxious to have that place speedily manned.

Baron Simon writes us often from Moosh. He says there is a religious movement there; he has a dozen hearers; the vartabed has left the place; and a number of Armenians have been to him, desirous of becoming Protestants. He also says that scholars enough are pledged to warrant the opening of a school.

### *Sandwich Islands.*

#### *WAIALUA, OAHU.*

LETTER FROM MR. EMERSON, APRIL 1, 1861.

AFTER a visit to the United States, Mr. Emerson sailed from New York, December 1, 1860, on his return to the Sandwich Islands, by way of San Francisco, and reached Honolulu, January 19. In this letter, the first written by him to the Missionary House, after his return, he gives some account of his voyage and a pleasant stop, of nearly two weeks, in California; and then proceeds to speak of the state of things at Waialua and some other places at the Islands, making statements of a very pleasing character.

#### *Additions to the Church.*

We arrived at Waialua on the 26th of January, met a cordial welcome from our people, and were made happy by finding that there had been but few deaths among them during our absence. On the Sabbath our house of worship was well filled by an attentive audience, and

it has continued so up to the present time. After laborious conversations with individuals, for two weeks, I received to the church 74 by profession, and restored to fellowship 20 others, some of whom had been members of other churches, but had fallen. There are quite a number of others who give more or less evidence of a change of heart, a few of whom we expect to receive at our next communion season.

#### *Ride to Waianae.*

After spending four weeks with my own people, I went, at the request of the church at Waianae, to administer to them the Lord's supper, &c. Two of my deacons accompanied me. Our road lay round the cape of Kaena, a narrow and rocky path, sometimes under a high projecting cliff, with a precipice of fifty or one hundred feet below us, and frequently so narrow that one horse could not pass another in safety; the ocean most of the way rolling in at our feet far below us. A young New Englander, who was one of our company, although accustomed to the hills of Vermont and New Hampshire, said that such a rough, rocky, picturesque and fearful ride he had never taken before.

#### *New House of Worship.*

Arriving at Makua, an out-station in the district of Waianae, we found that the people had built a fine little framed meeting-house, all boarded and shingled and floored, ready for dedication; and as they saw us, they commenced assembling for the dedication service. A baked pig was soon placed before us, with sweet potatoes, for our dinner, of which we partook with a good appetite. Then followed the dedication of the house, built by a little people, in which to worship our Lord and Savior—the first and only house with shingled roof, pannel door and glass windows, for many miles. Their doors, windows, nails, &c., were from Boston; their boards, shingles and square timbers from

Oregon; and the carpenter work was done by one of their own number who, twenty years ago, was trained in a missionary's family. Such a house, at a cost of 350 or 400 dollars, was more of an effort for them, and involved more self-denial, probably, than has been exercised in building any church in Boston or New York for the two past centuries. The building of such a house in that place two years ago would have been out of the question; but a good spirit has been among them, and the Spirit of the Lord gives energy.

#### *A Change Wrought by the Gospel.*

After dedicating the house to the worship of their Lord and ours, we had before us a ride of eight miles to the centre of Waianae—a level, but rocky way, and hard for the hoofs of our horses, all unshod. At dusk we arrived at the house of Kapuiki, formerly judge of the district. After bathing and refreshment, we assembled for evening devotions in his well-finished house, floored, papered, ceiled, glazed, shingled, clapboarded, matted, and surrounded by a deep verandah—the material for which was gathered from not less than eight of the United States, with China into the bargain. We retired for the night to separate apartments, furnished with beds filled with dried grass and surrounded with mosquito bars. Twenty-five years ago, the owner of this house was an obstinate heathen, often intoxicated, and having no fellowship with the church, of which he is now the main pillar.

#### *Religious Feeling—Prayers in the Night.*

The next morning (Thursday) we commenced a series of meetings for prayer, instruction, exhortation, inquiry, &c., preparatory to the communion on the following Sabbath, in all of which much interest was manifested. Sabbath morning exhibited a full and solemn assembly. Such a communion season, the people said, they never enjoyed before. I felt myself refreshed by the

occasion. Two or three times each night, while we remained in Waianae, the natives, whose apartment was separated from mine by only a thin partition, rose for prayer, and each offered a short but fervent petition for the influences of the Spirit of the Lord upon the people and themselves. During one night I listened to not less than nine of those prayers, after we had all retired for rest.

#### *Native Preachers—Progress in other Places.*

The people of Waianae have been, for the past twelve or thirteen years, under a native pastor, Waimalu; but the Lord has taken him from them. He was, I think, a good man, and for a time did good as a pastor; but he had not resources sufficient to make him permanently useful in one place. The people are now destitute, and are much in need of some one to break to them the bread of life. A suitable native preacher, however, it is difficult to find; and to get a support for him among them, without his going into secular business, will be no less difficult. At their request I have promised to visit them again after a few weeks.

Leaving Waianae on Monday morning, we visited Ewa, Honolulu, Kaneohe, and Hanulo before we reached home; and in most of those places felt that there had been real progress in spiritual things during the past year. Several hundreds have been received to the churches on Oahu, and congregations, so far as I had opportunity to observe them, were much increased.

#### *Diminished Resources.*

But the means in the hands of the people, for supporting their own pastors and aiding in benevolent objects abroad, have very much diminished. The falling off of the whaling fleet, and consequent diminution in all other shipping, have rendered many of the supplies which these Islands formerly furnished almost



a drug in the market. Raising money for the support of pastors and benevolent objects abroad, except where the pulu and fungus can be gathered, is almost out of the question. How long this depressed state of things will continue no one can foresee, but it certainly must continue till some other enterprises are started to create sources of income.

### *A Good Land.*

It cannot be that God intends this beautiful climate and fine soil shall long remain mainly a grazing land for unprofitable herds and worse than useless horses. Were the country cursed with slavery this might be; but slavery has no sympathy among the natives of these Islands, nor is it likely to be tolerated here. Sugar, wheat, rice, coffee and perhaps cotton, are, I think, to be the staples here; and when men of enter-

prise and industry are willing to bestow on this soil one half the labor and outlay they are now giving to the bleak and frosty hills of Maine, New Hampshire, Vermont, and Massachusetts, they will find returns that will fill their basket and their store with plenty. The Lord hasten this desirable event.

### *Commotions in the United States.*

We look with the deepest interest on the political convulsions now going on in the States, and wait for tidings with almost breathless suspense. But we are comforted with the firm belief that it is of the Lord, and for good to his cause. I could prophecy on this subject, and who could not? But to look on and see the salvation that God is working out better becomes us, in these far off Islands, and I will refrain, although the fire burns in my bones.

## Miscellany.

### MEDICAL MISSIONARY SOCIETY IN CHINA.

THE following notice was prepared, and forwarded for insertion in the Herald, by one who was long connected with, and feels deep interest in, missionary operations in China.

It is many years since the existence and proceedings of this Society have been noticed in the Herald, but the reports of its operations lately received, show that its benevolent designs have been carried on amidst the disasters of war in that land. The reports of the meetings held at Canton on the 20th, 21st and 22d anniversaries, (in the years 1859, 1860, and 1861,) have been received, and show that the Society is now carrying on its operations with its original vigor. They were suspended at Canton in October, 1856, by the English troops occupying the hospital, and could not be resumed till January, 1859, when Dr. Kerr re-opened the hospital in another part of the city. From his report, read January 25, 1860, it appeared that he had attended to 13,186 patients during the preceding year, of whom 3,642 were females. There were 82 surgical cases. Dr. Kerr had prepared one tract on vaccination, the copies of former treatises on this subject being out of print, and another new one on the use of the truss in hernia, and the use of quinine in fevers.

The beneficial influences of the hospital at Canton were so apparent that the foreign community readily responded to the call of

the Society, and subscribed sufficient to build a hospital large enough to accommodate more of the patients requiring surgical aid. It should be mentioned here, that a Chinese merchant, Howqua, had gratuitously furnished the Society with a house suitable for its hospital for twenty years—a house which he could have usually rented for a thousand dollars annually—but that building was burned during the troubles in 1856. The twenty-second Report of the Society mentions that 17,631 patients were relieved during the year 1860, of whom about 3,500 were females: 250 surgical operations were performed, and about 700 children vaccinated. A branch dispensary had been opened at Fuhshan, sixteen miles from Canton, which had found favor with the people, and prepared the way for preaching the gospel. The total expenses of this hospital, for rent, medicines, wages of assistants, and aid to poor patients during the two years, had been \$1,102, or an average of less than thirty cents for each patient. The superintending physician, John G. Kerr, M. D., is a member of the mission of the Presbyterian Board, and his surgical instruments were furnished by friends in America. The enlargement of the hospital cost \$1,264.86, and the total outlay for the two years was only \$2,647.62, nearly all of which was subscribed by the foreign community of Canton and Hongkong, the Chinese merchants aiding to a small extent.

In his last Report, Dr. Kerr thus sums up

some of the results attained by missions in China:

"There have been four public services each week throughout the year, and part of the time two additional services at night. A daily morning service for the in-patients has been kept up, at which the books of the New Testament have been explained in a familiar style. Although no immediate results in the religious department are apparent, yet there is abundant encouragement for untiring perseverance in disseminating religious knowledge.

"Fifty years ago but one Protestant missionary had been sent to China, and he was not permitted to remain here except as a servant of the East India Company. At that time the Bible was unknown to the Chinese, and the obstacles to its translation were almost insuperable, whilst the possibility of circulating it among the people was far away in the unknown future.

"Twenty-five years ago, when the Ophthalmic Hospital was first opened, Canton and Macao were the only places where foreigners were permitted to live, and the gospel could not be publicly preached in those cities. At that time only twenty-four Protestant missionaries had been sent to the Chinese, and only five of these had entered China.

"How different are all things now! The contact of western nations has broken down the barriers that hedged in the empire, and nearly two hundred missionaries have labored in eight cities on the coast. The Bible, and numerous religious and scientific books, have been translated and extensively circulated. Multitudes of the people understand the Christian doctrines, and many are intellectually convinced of their truth. More than a thousand have made profession of faith in Christ as the only Savior.

"This outline shows that a respectable beginning has been made in the great work of evangelizing the Chinese. In view of what has already been accomplished, and of the agencies now in operation, who will say what may not be accomplished in another half century, or that final success may not be expected?"

In these agencies, medical missions have already performed a high and useful part. Since the opening of the Ophthalmic Hospital at Canton, by Dr. Peter Parker, in 1835, missionary hospitals have been conducted at Macao, Hongkong, and all the open ports, in all of which, it is perhaps within bounds to say, a million of natives have been relieved or instructed. The natives of those cities still cherish the names of Parker, Hepburn, Hobson, Lockhart, Macgowan, Cumming, Hirschberg and Welton, as their benefactors and teachers; besides those of other medical missionaries still there; and we hope the number will increase. The funds for supporting these hospitals have mostly been furnished by the foreign merchants resident in China, and their physicians have belonged to missionary societies in America and England.

by a native Christian," has been forwarded to the Missionary House. As it throws some light upon the character and proceedings of the Insurgents, in which the Christian world feels much interest, most of the narrative will be given here. The writer left Shanghai, January 15, 1861.

#### *Interview with an Insurgent Chief.*

About sunset, (Jan. 17,) we reached Suchau and anchored near a custom house. Shortly after dark a foreigner made his appearance, who was engaged here in selling munitions of war. He had a passport which had been given him by a rebel chief in this city. Friday morning, the 18th, with the foreigner who visited us in the evening, we all went into the city, to the head-quarters of the chief, a one-eyed man. His servant had prepared his breakfast. After repeating the doxology and a short prayer, on his knees, with four of his attendants, he sat down with his little daughter to eat his food; and as he seated himself, three guns were fired, gongs were beaten, and a band struck its music. While he was eating, reports, petitions, &c., were presented to him. We also asked for a passport and an escort, which he granted, ordering eight carriages to be placed at our disposal where they would be needed. We gave him a copy of the New Testament, with which he was greatly pleased, and for some time continued turning the leaves and reading the book.

#### *Desolation at Suchau.*

After our interview with this rebel chief we returned to our boat. I had often passed along these streets before, but a great change had taken place. Where were once crowded thoroughfares, now all is desolation. The houses are in ruins; streets are filled with filth; human bodies are left to decay in the open places, or thrown into pools or cisterns to rot. Out of more than a million of the native inhabitants of Suchau city, I was told that not more than thirty thousand now remain within the walls. Once I lived in this beautiful city and was familiar with its beautiful scenery, but now, oh how fallen, how wretched! The people of Suchau were proud, deceitful, and full of vain glory; but now they sit in the dark, and many without hope; their wealth, their pride, their glory all gone; their wise men and their rich men forgotten amidst the ruins of their forsaken homes.

#### *Further Marks of Desolation.*

Along the way from Suchau to Wusrik we saw, here and there, the melancholy remains of the houses and the bones of the people that had fallen, mingled together as if alike worthless. The city of Wusrik we found nearly or quite as much a wreck as Suchau. The people here are very unhappy under the rebel rule, and many of them spoke with great bitterness, and gnashed their teeth as they spoke of their ruined houses.

On Sunday, the 20th, we visited a village a mile or more from our anchorage, and preached and distributed books to the people who assembled. Some seemed to receive the word with gladness; others were sorrowful and sad.

Farther on our way we entered a village

#### TOUR IN THE CHINESE REBEL TERRITORY.

A "Narrative of a recent tour from Shanghai throughout the rebel territory to Nanking,

and visited the rebel officer, their chief in command. He received us politely, and we presented him a Bible and preached to him. He is highly respected by the people, who recently presented to him a large umbrella, with the name of their principal villages inscribed upon it, as a token of their respect and gratitude. This is the only instance in which I saw any signs of attachment to the rebels among the common people. I noticed that all the houses in the vicinity had a placard pasted on their door, stating that the residents were under the protection of this chief.

From Wusrik to Chang-chau, a distance of thirty miles, all the houses had been destroyed or dismantled. We reached Chang-chau in the afternoon, and entered the city at the east gate, outside of which stands a pagoda. Near it there was recently a monastery, with a resident corps of five hundred priests, who have fled, and their buildings have been demolished.

At day-light on the morning of the 24th, we were on the way for the city of Tan Yang. At all points along the grand canal, the rebels made their first appearance in great numbers, the facilities of traveling by water, making it easy for them to move in large bodies. The country near the banks of the canal everywhere presented a desolate appearance, human bones whitening the fields once covered with rich harvests. A few miles inland, remote from this great highway, the people told us the farms were cultivated to some extent, but the amount of grain produced was barely enough for the support of the farmers, leaving none for the market. \*\*

#### *Worship and Speech of a Chief.*

Just as we ascended the shore, (at Pan Yin,) and were approaching a small custom-house in order to procure the money for pursuing our journey, a rebel officer of the second grade, by the name of Fang, arrived from Saning. We presented to him the order for assistance which we had received at Suchau. After examining it, he said all would be in readiness on the morrow. We moved off a short distance, and observed that the flags and spears were arranged as for the reception of some superior officer. In a few moments the officer from whom we had just parted came forth, attended by a number of persons, and ascended an elevated platform. On reaching a table placed in the centre of this elevation, he said, "Let us worship the Heavenly Father;" whereupon he bent one knee for an instant, all his attendants and the multitudes around doing the same. On rising he took a cup of tea, which was handed to him by an attendant, and asked, Are all the country mandarins present? Being answered in the affirmative, he proceeded to address them in substance as follows: 'The Heavenly Father has sent Tien Wang to rule over us, and to subdue all the hills and rivers to his dominion. This is by the great favor of the Heavenly Father. All you country people should therefore listen reverently to the commands of the Tien Wang, which I come now to proclaim. From the earliest times to the present, when dynasties were changed the people were made to suffer. I have come to bring you peace. I exhort all who remain absent from their homes to return

to them immediately. The previous distress and suffering which you have endured were sent upon you by the will of Heaven. They are now past, to return no more. All among our troops who are so wicked as to rob or abuse you, shall be punished with death. If there be any such now in your midst, or prowling through the country, bring them to me and I will punish them as they deserve. I also come to exhort you to render the tribute due to my master, Tien Wang. You have eaten the bitter, you may enjoy the sweet.'

When he had ended this harangue, he caused a subordinate to repeat it in the ears of the people. He then addressed his rebel companions, saying, 'We trust in the favor of the Heavenly Father, and expect to obtain the empire. Listen therefore to the commands of the Tien Wang. From the beginning in Kwang-si to the present time, all our sufferings and labors have been for you, the people of the Middle Kingdom, that you might be freed from the hated dominion of the Manchus. We have succeeded thus far by the power of the Heavenly Father. Whenever, therefore, you go to fight the imps, or whenever you act on the defensive, let your heart be true to the Tien Wang, and never suffer the imps to overcome you. When you go forth, do not rob the people, commit no violence upon females, nor burn houses. If any of you do these wicked things, I will not pardon, but surely punish you.' This speech was also repeated by the same man who repeated the address to the people.

#### *Books and Worship among the Insurgents.*

His address was well received by the country people. We sent him a Bible, bound in foreign style, for which he returned his thanks. We also distributed a great many books among the rebel soldiers, which they were anxious to receive. Many of them followed us to our boat, to whom we preached.

On the 25th we reached Fujan, which is a great thoroughfare, and protected by the rebels, who encourage the farmers and shopmen in their business. Beef and fish were abundant and cheap; beef about six cents, and fish about three cents per pound. That night we were kindly entertained at Shung-hwa-tsung, by the chief there in command. We gave him a Bible, and joined with him in evening worship, which was held in his judgment-hall. During our journey, we read the Scriptures and joined in prayer with many rebel officers, and with one or two exceptions, all manifested great willingness to join with us in worshipping the true God.

On Saturday morning, the 26th, after breakfast with an officer, at his invitation, men were in readiness to carry our baggage, and we proceeded on our journey to Nanking. The road in some places had been rendered almost impassable by the extensive military operations during the long war with the rebels. It is emphatically a place of skulls. Human bones lie bleaching among cannon balls and other warlike debris. As we approached the rebel capital, the general appearance of the country was desolate in the extreme—greatly changed from what it once was. Like the ancient cities described in the Bible, its glory has departed, its pride and grandeur are buried in the scattered ruins that cover the face of the earth.



## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**WESTERN TURKEY.**—Mr. Ladd writes from Smyrna, May 11.

I have just returned from a tour of ten days to Aidin, where our native preacher, Hagop Hampartsroom, has resided with his family since last September. There has been a very encouraging state of things there during the winter. The people generally—Armenians, Greeks, and Turks—have been and are still on friendly terms with the Protestants, and many of them have free intercourse with the family of the native preacher, and with the other Protestants. Among the Armenians, only the priest and the head man of the community manifest any opposition, and this has very little influence on others.

A little church, of four members, three males and one female, was organized at Aidin, during Mr. Ladd's visit. Three other persons presented themselves for examination, but were advised to wait for a time. One man, the head of a family, who was absent when the church was formed, is expected to unite with it on his return, and the native preacher and his wife will also probably transfer their relation from the church in Smyrna, so that, in all, there will be seven members. A great obstacle to the progress of a good work there is the fact that the Sabbath is now the market day. Mr. Ladd says, "We hope to be able to induce the Turkish authorities to change it to some other day of the week." He adds:

My visit to Aidin served to strengthen my feeling, that we have great encouragement to labor and pray for the spread of the gospel there; and I had much satisfaction in regard to the labors and influence of our native preacher and his wife. She was educated at our female boarding school at Constantinople.

Mr. Meriam, of Philippopolis, reports the death of Mrs. Freeman, the converted Turkish woman, whose case was referred to in the Herald, and more fully in the Journal of Missions, for May. She died of consumption, and "seemed ever to maintain a trust in the Lord Jesus as her only hope."

Mr. White wrote from Marash, April 5.

Yesterday was our communion Sabbath. Forty new members were received to the church, making its total membership 225. How I wish you could have been present and shared in our joy. Dr. Dwight was with us, and we are enjoying his society much. One hundred and sixteen came to be examined. The audience yesterday was from thirteen to fourteen hundred. Our usual audience for the past three months has been from 700 to 1,000. What great cause we have for grati-

tude to God for all his blessings! Probably there is no station in all Turkey which he has so richly blessed this winter. Since the 1st of January, at least fifty persons have become new creatures in Christ Jesus. The Spirit of God is still at work. Last week a woman came to talk with me who for seven years has been hardened, self-righteous, deceived. There are not ten in the congregation who appeared to be so little affected by preaching. Thursday she came all broken down; said that for three weeks she had eaten almost nothing; and while talking with me her whole frame trembled as though she were having a severe chill, and her sobs and cries almost prevented utterance. She seems to feel, now, that there is not on earth so vile and wicked a woman as she.

Pray much that these blessed influences may not be withdrawn, but that they may deepen and widen, till this whole city is subdued to Christ.

**NESTORIANS.**—A letter from Mr. Labaree, dated March 4, mentions that he is located at Seir, in connection with the seminary. Deep snows had rendered the roads impassable from the place, so that he had been but little among the villages. The religious interest in the seminary had not been marked, though some of the pupils, it was hoped, had during the winter sincerely dedicated themselves to Christ. "Several profess to have done so. At the January communion four were received to fellowship." Owing to the want of funds, half the pupils in the seminary were soon to be dismissed, for a long vacation; the more advanced scholars would remain five or six weeks longer. The necessity for removing the pupils from under the instruction and influence of the missionaries for so large a portion of the year is deeply regretted.

"The week of prayer in January was observed by all the little communities of Christians; and it made a deep impression upon their neighbors to see them assembling for prayer twice or three times a day. The effect was apparent. The congregations began to increase immediately, some were doubled, and still continue much larger than usual. A spirit of inquiry prevails in many places; yet few seem really concerned for their souls."

The missionaries seem to be regarded favorably by government officials, and the acting Prince Governor is spoken of as a man of more than usual intelligence, whose "administration is an improvement upon that of his predecessors." He had recently punished a



khan for "grossly insulting a Nestorian girl in his village," against the remonstrances of other khans, and apparently much to the surprise of the Nestorians; who "say it is the first instance of a Mussulman master suffering such punishment for injuries done to them." The missionaries presented the evidence in the case to the Prince.

**MAHRATTAS.**—Mr. Barker sends copies of letters which have recently passed between C. E. Frazer Tytler, Esq., English Collector and Magistrate, and the mission, respecting the erection of a church and residence for a missionary at Pemplur, in the Khokar district. A lovely daughter of Mr. Tytler died at Pemplur in 1859; and having secured the ground on which their tent then stood, he and his wife wish to erect these buildings as a memorial of their child; proposing to give the land, and at least 4,000 rupees to the mission, of which Mr. T. has been a warm friend and very generous patron, for this purpose. Mr. Barker "reiterates, with increased urgency, the appeal for *more laborers*."

Mr. Ballantine reports the addition of three persons to the first church at Ahmednuggur, on the first Sabbath in April, "one of them a girl belonging to Mrs. Ballantine's school, the last of a family of five children who have all become Christians." He also says, "There are some interesting inquirers here now." He sends the following extract from *The Friend of India*, for March 28.

"The *Indian Reformer*, alluding to the attempts made by Brahmins in Bombay to prevent native Christians from using the public wells, says, 'Such a state of things would not be tolerated under any other government in the world, whether civilized, uncivilized, or barbarian. It cannot be doubted for a moment, that England's best policy is to cherish that indigenous Christian community which is rising in every part of the country, and which is destined ere long to leaven the whole of native society.' 'Both Lord Elphinstone and the magistrates of Ahmednuggur, Poona and Satara, condemned the Brahmins in strong terms, and threatened them with the enforcement of the law if they molested the Christians. But it is none the less true that the *Government of India* has never yet awoke to the fact that Christianity is the only means of consolidating our power in India. With that, our military expenditure might be reduced to five millions. The increasing number of native congregations able to support their own native ministers, shows that the native church is becoming more hardy.'"

Mr. Wood, of Satara, reports two mission tours. One was to the south-east of Satara, on which he was accompanied by Mr. Dean. They were out a month, and preached the gospel in forty villages. He mentions two

places where the Mahars were very desirous to have a school, but says, "We have not Christian teachers to give them." At one place he was stoned by a mob, and though not seriously injured, he would seem to have been for a time in great danger. The other tour was east, as far as Sholapoor. At Punderpoor he was "surprised at the amount of knowledge the people had of Christian truth;" and both there and at Sholapoor, was much interested in the readiness of many to purchase Christian books. Printed accounts, from the *Dnyanodaya*, have also been received, of "water difficulties" at Satara, near Seroor, and near Khokar, like those which occurred some time since at Ahmednuggur. In these cases, as in the case of stoning, the magistrates have interposed, and offenders have been more or less severely punished.

The printed report of the Mahratta mission, recently received, acknowledges various donations and contributions, of English residents and the native churches in that field, amounting in all to more than 5,400 rupees.

**MADRAS.**—Mr. Winslow wrote, Feb. 27, that in view of the embarrassed condition, present and prospective, of the treasury of the Board, and since there are now several other Christian schools at Madras to which most of the pupils can resort, he felt it his duty to discontinue his English and Vernacular grammar school, at Chintadrepettah.

In another letter, Mr. Winslow refers to the death of a native member of the church as follows:

His wife died more than two years before, very peacefully, indeed triumphantly, and he, from that time, ripened more rapidly for his change. He died of the same disorder, consumption, and in like manner with his wife. His wan countenance lighted up with a heavenly glow when he spoke of his assurance of soon being with Christ, and being like him; and his almost skeleton frame seemed ready to rise up and meet the Lord in the air. I have witnessed many deaths, but have seldom, if ever, seen more constant peace; and it was founded entirely on Christ, to whom alone he looked, as a penitent, believing sinner.

We have lately had another death in Madras, in a very different sphere, but attended by the same entire reliance upon the merits of the Savior, without reference to any human deservings. This was that of good Bishop Dealtay, who died March 4.

**MADURA.**—Mr. Chester wrote, April 6:

The Holy Spirit seems at last to have reached even heathen India. Doubtless before this, you have heard from Mr. Herrick, about the good work going on in one of his villages called Mallankinaru. The Spirit is still present there and the prayer meetings have lost none of their interest. Just at the

close of the term in our seminary at Pasumalie, a week since, there was a very general interest among the students and catechists, on the subject of religion, and, with some, a deep conviction of sin. I hear that a number of the boys have gone to their villages full of zeal, and have commenced prayer-meetings which promise much good. I have just heard also of an interesting work which has commenced in one of Mr. Rendall's villages, where he has a native pastor. A revival in a heathen land is indeed a wonder. May the Lord grant us the privilege of seeing this at every one of our stations.

CEYLON.—Several letters recently received from Ceylon speak of more or less religious interest at different stations. Extracts from some of these letters will appear next month. Mr. Sanders announces the addition of three persons to the church at Batticotta, by profession, on the last Sabbath of March; one of them a member of the training school. "Several other persons have asked admission to the church." Mr. Spaulding reports that on the same day, (March 31,) there were received to the church at Oodooville, "seven of the pupils belonging to the female boarding school, one aged woman (about 60) from the neighborhood, and two lads from a village school in Allevetty, who have been candidates for something more than a year;" and it is hoped that several others will hereafter be gathered in as fruit of the recent awakening. Mr. Quick writes (April 4) respecting the previous six months: "The Lord has been pleased to visit the church at Tillipally and revive drooping ones, and awaken some who were before open heathen." Of Panditeripo he says:

"We desire to record the goodness of God to this church and station, in that during the past six months he has come among us and revived us, and turned the attention of some who were careless before, to the interests of their souls. The first communion season of the year was a precious one. The Master seemed to be present, and we felt the hallowed influence of the occasion. One young man came forward and publicly professed his faith in Christ, receiving baptism. With the first Sabbath of the year, the church commenced an early morning prayer-meeting, which continues to the present time. I think it has a good influence upon those who attend."

He speaks, however, of members of the church who "neglect the house of God almost entirely;" but on the other hand, of three or four in the community who, when he wrote, "professed some interest, presenting themselves as inquirers after the truth." Mr. Cornelius, native pastor at Karadive, reports more evidence of the work of the Spirit at that place, early in the present year, than usual.

GABOON.—Mr. Walker (Feb. 20) reports the death of one of the native members of the church at Gaboon. "The Sabbath evening congregations," he says, "are as large as usual, and the schools are not smaller, or less interesting, than at the close of last year. Our field here is promising, but who is to labor in it."

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## Home Proceedings.

### FINANCES OF THE BOARD.

*Missionary House,*

*Boston, May 21, 1861.*

To the Members and Friends  
of the A. B. C. F. M.:

*Dear Brethren,*—On the 9th of April, the Prudential Committee felt constrained to apprise you of their impending embarrassments. Three days later, Fort Sumter was attacked. Six days later, the President's proclamation, calling for 75,000 troops, was on its way to every hamlet. With a promptitude and heartiness which attest the vigor of our national life, that call has been heeded. Myriads of soldiers have taken the field; millions of money are ready for the public service.

It is with the profoundest emotions that we contemplate this mighty uprising. Party lines have disappeared; and all classes stand shoulder to shoulder, resolved to sustain the constitution and the laws. Those who remain at home, make common cause with those who mingle in the strife. If you do battle for us, is the general voice, we will care for you. The stake is one; the burden should be one.

But there is a proclamation of a much older date. It came from the lips of Him who outranks the highest earthly potentate. Time has not lessened its force; it was never so imperative as now. It says: "Go ye into all the world, and preach the Gospel to every creature." Obedient thereto, and encouraged by us, our brethren have gone forth to distant lands. It is of this proclamation that we speak. It is for the honor of this Prince that we plead. It is for the welfare of his soldiers that we make our appeal. They, too, are doing battle in our behalf; shall we not care for them?

It has become painfully obvious that the receipts of the Board must be increased, or its expenditures must be diminished. The Committee have, for this reason, instituted inquiries as to the best method of making the disbursements \$50,000 less. Having carefully analyzed and classified the appropri-

tions for 1861, they began with such items as seemed to be farthest from the vital organs. Proceeding onward, they drew nearer and nearer to the heart of the enterprise, till, reaching the schools and the native agency, they found, to their grief and dismay, that just here the heaviest blow must fall. *One half of the \$50,000, if withheld, must be taken from these two departments of labor.*

Suppose the Committee should regard such a curtailment as inevitable, and should resolve to take \$25,000 from these two departments, with an impartial hand. What would be the effect? They would, of necessity, dismiss from the seminaries and boarding schools three hundred pupils, and from the free schools between three and four thousand. They would discharge more than one hundred teachers, nearly one hundred catechists, and about fifty licensed preachers. They would even uproot some of the newly ordained native pastors. And it is a fact of special significance, that more than one half of this reduction would fall upon our missions in the Turkish empire, where a backward movement, at this time especially, would entail such irreparable loss.

This then is the question. "Must the Committee, for lack of \$50,000, inflict such a wound upon the cheapest and most effective part of our work?" What would be thought of taking from an army, imperfectly equipped, *one-third of its choicest munitions of war?* What would be thought of the husbandman, who should plan wisely up to the day of harvest, *and then discharge one-third of his reapers?*

Are the patrons of the Board prepared to lay such a trial upon the missionaries? Think of their announcing to churches, which they have gathered in weariness and painfulness, "Christians in America began to build, but are not able to finish." Think of their turning back inquiring souls from the green pastures and still waters, because they have no shepherds to lead them there. Think of their saying to teachers, catechists and preachers, whom they have brought into the field after years of toil and anxiety, "We have work for you, but no bread." Think of their seeing these brethren, whom they have begotten in the gospel, forced by the relentless hand of poverty to ask employment of their enemies. Think of their hearing that one, and another, and another, fondly cherished and dearly loved, are constrained to make such new life-plans, as extinguish all hope of their being fellow-workers again unto the kingdom of God.

With all this, moreover, there will be the

thought, "Perhaps the end is not yet. The churches have begun to retreat; the worst may be still to come. These exultant shouts of our enemies may wax louder and louder. The honor of our country, the honor of our Zion, the honor of our Savior, may be utterly cast down." And then the prayer will go up, "The Lord in mercy save us from such an hour!"

The Committee are not speaking of remote contingencies. This sad picture, *unless there shall be a marked improvement in the receipts, AND THAT SPEEDILY, must become a reality!* Who is prepared to answer, "Let the blow fall"?

It may be said, "Necessity knows no law. The churches are not able, just now, to sustain this enterprise." But what have we seen within the last few weeks? Our honored Chief Magistrate utters his voice, and lo! an army springs into being; "neither is there any end of" the "treasures" placed at his disposal! And shall it be told, in the hearing of the nations, that the Lord Jesus Christ, who loved us and gave himself for us, calls for a few thousand dollars, to uphold the honor of his kingdom, *but calls IN VAIN?*

The Committee are obliged to confess that they are oppressed with solicitude, in view of the circumstances in which the Board is placed. On the one hand, are the dangers which hang over the missions; on the other, is the possibility that the churches will fail to meet the demands of the crisis. It would seem, indeed, that an institution which has received so many tokens of the divine favor, during fifty years, is now to encounter its severest trials. *What shall be the issue? The answer, under God, RESTS WITH YOU.* May He who is Head over all things to the Church, give you the disposition to devise liberal things; "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich!"

In behalf of the Prudential Committee.

CHARLES STODDARD, *Chairman.*

R. ANDERSON, }  
S. B. TREAT, } *Secretaries.*  
G. W. WOOD, }

#### MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board of Commissioners for Foreign Missions was held in connection with the anniversaries in New York, on Friday morning, May 10, at Irving Hall. In the absence of Judge Jessup, the Vice President of the Board, Wm.

E. Dodge, Esq., presided. Rev. G. W. Wood, Secretary, made a statement in regard to the condition and prospects of the Board and its missions, and addresses were delivered by Rev. S. B. Munger, from Satara, India, Rev. N. L. Lord, M. D., from Ceylon, Rev. William Bird, from Syria, Rev. W. F. Williams, from Assyria, and Rev. D. Lindley, from South Africa, missionaries of the Board; also by George Douglas, Esq., and Rev. Dr. Jenkins, of Philadelphia.

A like meeting was held at Tremont Temple, Boston, on Thursday evening, May 30, Charles Stoddard, Esq., in the chair. Addresses were made by Rev. D. W. Marsh, from Mosul, Assyria, Rev. Nathan L. Lord, M. D., of the Ceylon mission, Rev. S. B. Treat, Secretary of the Board, Rev. Dr. Todd, of Pittsfield, Mass., and Hon. Joseph White, Secretary of the Massachusetts Board of Education.

## DONATIONS.

### RECEIVED IN MAY.

#### MAINE.

|                                             |             |
|---------------------------------------------|-------------|
| Cumberland co. Aux. So. H. Packard, Tr.     |             |
| Portland, 3d cong. ch. and so. m. c. 83,48; |             |
| F. S. 1;                                    | 84 48       |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.   |             |
| Farmington, Cong. ch. m. c.                 | 7 28        |
| Lincoln co. Aux. So.                        |             |
| Bath, Winter st. cong. ch. and so.          |             |
| m. c.                                       | 50 00       |
| Boothbay, 2d cong. ch. m. c.                | 24 11—74 11 |
| Penobscot co. Aux. So. E. F. Duren, Tr.     |             |
| Bangor, Hammond st. ch.                     | 24 15       |
| Old Town, G. L. Richardson,                 | 12 00—36 15 |
|                                             | 202 02      |
| Machias, Cong. ch. and so. 25; "Ma-         |             |
| chias," 4;                                  | 29 00       |
| Skowhegan, m. c.                            | 8 00        |
| Sweden, individuals,                        | 7 50        |
| Wilton, Cong. ch. m. c.                     | 1 00        |
| Unknown,                                    | 5 00—50 50  |
|                                             | 252 52      |

|                                            |        |
|--------------------------------------------|--------|
| Legacies.—Saco, Mrs. Catharine S. F. Good- |        |
| ale, by S. L. Goodale, Adm'r,              | 105 00 |
|                                            | 357 52 |

#### NEW HAMPSHIRE.

|                                          |               |
|------------------------------------------|---------------|
| Grafton co. Aux. So. W. W. Russell, Tr.  |               |
| Compton, Cong. ch. and so.               | 22 50         |
| Hanover, Dartmouth col. ch. to           |               |
| cons. THEODOSIA STOCKBRIDGE              |               |
| an H. M.                                 | 100 00        |
| Loudon, Rev. L. Townsend,                | 13 00—135 50  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. |               |
| Manchester, Mrs. Daniel Mack, 25;        |               |
| Daniel Mack, 20; a lady, 10;             | 55 00         |
| Merrimac, Cong. ch. and so. wh.          |               |
| with prev. dona. cons. Mrs. MARY         |               |
| E. F. HART an H. M. 66; Mrs.             |               |
| MARIETTA E. WHEELER to cons.             |               |
| herself an H. M. 100;                    | 166 00        |
| Hollis, JOHN SHEDD, to cons. him-        |               |
| self an H. M.                            | 100 00—321 00 |
| Merrimac co. Aux. So. G. Hutchins, Tr.   |               |
| Boscawen, A friend,                      | 1 00          |
| Fisherville, A. Harris,                  | 10 00         |
| Henniker, A. D. L. F. Connor, to         |               |
| cons. LUCY S. CONNOR an H. M. 100 00     |               |
| North Andover, Trin. cong. ch.           | 50 00—161 00  |

|                                             |              |
|---------------------------------------------|--------------|
| Rockingham co. Conf. of chs. F. Grant, Tr.  |              |
| Exeter, 1st and 2d chs. m. c.               | 8 11         |
| Greenland, Miss L. P. Weeks,                | 10 00        |
| Kingston, Cong. ch.                         | 7 30         |
| New Market, Cong. ch.                       | 13 00        |
| South New Market, Cong. ch. and             |              |
| so.                                         | 34 05        |
| Stratham, Cong. ch. m. c.                   | 5 41—77 87   |
| Strafford co. Conf. of chs. E. J. Lane, Tr. |              |
| Conway, Mary G. Stickney,                   | 20 00        |
| Dover, Belknap ch. and so. 15;              |              |
| William Woodman, 100;                       | 115 00       |
| Gilmanton Centre, m. c.                     | 25 00        |
| Ossipee Centre, Cong. ch. 27; m. c.         |              |
| 9,50;                                       | 36 50—196 50 |
| Sullivan co. Aux. So. N. W. Goddard, Tr.    |              |
| Cornish, Cong. ch. la. asso. 14,40;         |              |
| gent. 6,60;                                 | 21 00        |
| Goshen, Mrs. R. B.                          | 1 00—22 00   |
|                                             | 9,3 87       |

#### VERMONT.

|                                            |               |
|--------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |               |
| Orwell, Rev. J. Hall, incorrectly          |               |
| reported in the Herald for June,           |               |
| as fr. cong. ch.                           | 20 60         |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |               |
| Barnet, Cong. ch.                          | 20 00         |
| Hardwick, Lewis H. Delano, to              |               |
| cons. Miss MARIA T. NOBLE of               |               |
| Plainfield, N. J., WALTER LEWIS            |               |
| DELANO of Charlestown, Mass.,              |               |
| and ALICE LYMAN DELANO H.                  |               |
| M.                                         | 300 00        |
| Peacham, Cong. ch. and so. m. c.           | 50 00         |
| St. Johnsbury, East cong. ch. and          |               |
| so. coll. and m. c. 38,89; 2d do.          |               |
| 74,18; friends, 200;                       | 313 07—683 07 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.  |               |
| Essex, Rev. W. H. Kingsbury, 2; S. H.      |               |
| B. 2; A. J. W. 2;                          | 6 00          |
| Franklin co. Aux. So. C. F. Safford, Tr.   |               |
| Georgia, Cong. ch. and so.                 | 10 00         |
| Montgomery,                                | 12 00         |
| Swanton, Cong. ch. and so. 8; Mrs.         |               |
| A. Skeels, 10;                             | 18 00—40 00   |
| Orange co. Aux. So. L. Bacon, Tr.          |               |
| Chelsea, Cong. ch. m. c.                   | 7 00          |
| Thetford, J. Pratt, 10; H. H.              |               |
| Miles, 5;                                  | 15 00—22 00   |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.  |               |
| Coventry, m. c. 10; Rev. P. H.             |               |
| White, 2;                                  | 12 00         |
| Derby, L. P. Hinman,                       | 1 00          |
| West Charlestown, C. C.                    | 1 00—14 00    |
| Rutland co. Aux. So. J. Barrett, Tr.       |               |
| Rutland, Bal. 6; cong. ch. 25; m.          |               |
| c. 14,64;                                  | 45 64         |
| Wallingford, Mrs. M. Chatterton,           | 10 00—55 64   |
| Windsor Co. Aux. So. Rev. C. B. Drake      |               |
| and J. Steele, Trs.                        |               |
| Springfield, Cong. ch. m. c.               | 20 00         |
|                                            | 840 71        |

|                                        |        |
|----------------------------------------|--------|
| Legacies. — Swanton, Alpheus Eaton, by |        |
| Elliot Frink, Ex'r,                    | 50 00  |
|                                        | 890 71 |

#### MASSACHUSETTS.

|                                         |             |
|-----------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr. |             |
| Falmouth, 1st cong. church and          |             |
| so.                                     | 308 80      |
| Truro, Cong. ch. and so.                | 30 00       |
| Waquoit, do.                            | 3 50—342 30 |
| Berkshire co. Aux. So. H. G. Davis, Tr. |             |
| Pittsfield, James L. Ensign,            | 100 00      |
| Boston, S. A. Danforth, Agent,          |             |
| Essex st. ch. and so. 4,950; m.         |             |
| c. 74,83; children of mater.            |             |
| asso. 2;                                | 5,026 83    |
| Old South ch. and so. 4,718,73;         |             |
| m. c. 110,26;                           | 4,828 99    |
| Park st. ch. and so. gent. 1,616;       |             |
| ladies, 832,83; m. c. 50,30;            |             |
| youth's miss. asso. 30;                 | 2,529,13    |
| Bowdoin st. ch. and so. gent.           |             |
| 1,037; la. 324,50; m. c. 117,26;        |             |



|                                                                                                                                                                                                                            |                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| juvenile miss. asso. for native teacher in Miss Fisk's school, 25;                                                                                                                                                         | 1,503 76           |
| Shawmut ch. and so.                                                                                                                                                                                                        | 1,401 00           |
| Mt. Vernon ch. and so. 1,343.70; s. s. 25;                                                                                                                                                                                 | 1,368 70           |
| Central ch. and so. 800.80; m. c. 16.06;                                                                                                                                                                                   | 816 86             |
| Phillips ch. and so.                                                                                                                                                                                                       | 770 50             |
| Salem st. ch. and so.                                                                                                                                                                                                      | 500 00             |
| Maverick ch. and so.                                                                                                                                                                                                       | 476 79             |
| Berkeley st. ch. and so.                                                                                                                                                                                                   | 150 91             |
| United m. c.                                                                                                                                                                                                               | 122 69             |
| H. D. 3; an aged lady, 5; a friend, 25; other donations, particulars of wh. have been published, 260.50;                                                                                                                   | 293 50             |
|                                                                                                                                                                                                                            | 19,789 66          |
| Ded. prev. ack.                                                                                                                                                                                                            | 15,364 11-4,425 55 |
| <b>Essex co.</b>                                                                                                                                                                                                           |                    |
| Amesbury and Salisbury, La. miss. so.                                                                                                                                                                                      | 15 00              |
| Andover, West par. 121.97; m. c. 26.77; to cons. LUCY P. SHATTUCK an H. M.; Theol. sem. ch. and students, 113;                                                                                                             | 261 74             |
| Ballardvale, Cong. ch.                                                                                                                                                                                                     | 15 00              |
| Danvers, 1st cong. ch. la. 88.25; gent. 75.90;                                                                                                                                                                             | 164 15             |
| Groveland, Cong. ch. and so.                                                                                                                                                                                               | 25 35              |
| Lowell, 1st do. (of which to cons. MYRA B. CHILD an H. M. 100;)                                                                                                                                                            | 456 35             |
| Lynn, 1st cong. ch. and so. m. c.                                                                                                                                                                                          | 10 00              |
| Methuen, Cong. ch. to cons. Mrs. E. H. GREELEY an H. M.                                                                                                                                                                    | 156 11             |
| North Beverly, Cong. ch. m. c. 9;                                                                                                                                                                                          | 24 00              |
| Rev. E. W. Harrington, 15;                                                                                                                                                                                                 | 129 10-1,256 80    |
| Topsfield, Cong. ch. and so.                                                                                                                                                                                               |                    |
| <b>Essex co. North Aux. So. J. Caldwell, Tr.</b>                                                                                                                                                                           |                    |
| Belleville, Rev. Mr. Fisk's so.                                                                                                                                                                                            | 1 50               |
| Georgetown, Rev. Mr. Beecher's so.                                                                                                                                                                                         | 30 80              |
| Haverhill, Centre cong. ch. and so. to cons. JAMES S. AMES an H. M.                                                                                                                                                        | 110 60             |
| Newbury, Rev. Mr. Thurston's so.                                                                                                                                                                                           | 27 00              |
| Newburyport, A friend to cons. JOHN SUMNER an H. M.                                                                                                                                                                        | 100 00             |
| West Newbury, Cong. ch. and so.                                                                                                                                                                                            | 42 00—311 90       |
| <b>Essex co. South Aux. So. C. M. Richardson, Tr.</b>                                                                                                                                                                      |                    |
| Danvers, Maple st. ch. to cons. Mrs. EMELINE P. BLACK an H. M.                                                                                                                                                             | 121 80             |
| <b>Essex, Cong. ch. to cons. JOHN S. BURNHAM an H. M.</b>                                                                                                                                                                  | 100 00—221 80      |
| <b>Franklin co. Aux. So. L. Merriam, Tr.</b>                                                                                                                                                                               |                    |
| South Deerfield, 1st cong. ch. and so. m. c.                                                                                                                                                                               | 32 18              |
| Sunderland, A friend,                                                                                                                                                                                                      | 10 00—42 18        |
| <b>Hampden co. Aux. So. J. C. Bridgman, Tr.</b>                                                                                                                                                                            |                    |
| Longmeadow, La. sewing circle, 62; m. c. 35;                                                                                                                                                                               | 97 00              |
| Springfield, 1st ch. 70.37; m. c. 54.43; South ch. 20.08;                                                                                                                                                                  | 144 88             |
| West Springfield, 1st ch. m. c.                                                                                                                                                                                            | 21 22              |
|                                                                                                                                                                                                                            | 263 10             |
| Ded. for printing,                                                                                                                                                                                                         | 21 00—242 10       |
| <b>Hampshire co. Aux. So. S. E. Bridgman, Tr.</b>                                                                                                                                                                          |                    |
| Amherst, College ch. (of which to cons. Rev. EDWARD P. CROWELL an H. M. 50;) 355.15; 1st par. la. and gent. benev. asso. (of wh. with prev. dona. fr. Luke Sweetser to cons. Mrs. J. HOWARD SWEETSER an H. M. 50;) 159.42; | 521 57             |
| L. H. 2; a friend, 5;                                                                                                                                                                                                      | 23.64;             |
| Cummington, Village ch.                                                                                                                                                                                                    | 73 64              |
| Clarissa Briggs, 50;                                                                                                                                                                                                       | 54 21              |
| Granby, Cong. ch. m. c.                                                                                                                                                                                                    | 32 00              |
| Hadley, North do. 7; a friend 25;                                                                                                                                                                                          | 160 00             |
| South Hadley, 1st cong. ch.                                                                                                                                                                                                |                    |
| Northampton, do. do. m. c. 107.21;                                                                                                                                                                                         | 149 42             |
| Edwards ch. 42.31;                                                                                                                                                                                                         | 27 02              |
| Westhampton, Cong. ch.                                                                                                                                                                                                     | 36 47              |
| Southampton, do.                                                                                                                                                                                                           | 31 52-1,085 85     |
| Williamsburg, do. m. c.                                                                                                                                                                                                    |                    |
| <b>Middlesex co.</b>                                                                                                                                                                                                       |                    |
| Auburndale, A bal.                                                                                                                                                                                                         | 5 00               |

|                                                                                                                            |                 |
|----------------------------------------------------------------------------------------------------------------------------|-----------------|
| Burlington, Cong. ch.                                                                                                      | 6 00            |
| Cambridge, Shepard cong. ch. 505; la. miss. sew. circle 30;                                                                | 535 00          |
| Cambridgeport, 1st evan. cong. ch. and so.                                                                                 | 189 00          |
| East Cambridge, Evan. cong. ch. m. c.                                                                                      | 13 67           |
| Groton, Union ortho. ch. and so. m. c.                                                                                     | 36 00           |
| Harvard, A friend,                                                                                                         | 15 00           |
| Holliston, Cong. ch. m. c.                                                                                                 | 93 29           |
| Littleton, Cong. ch. and so.                                                                                               | 33 49           |
| Medford, do.                                                                                                               | 25 00           |
| Melrose, Ortho. cong. ch. and so. (in part)                                                                                | 27 00           |
| Newton, A friend,                                                                                                          | 10 00           |
| North Cambridge, Holmes chapel m. c.                                                                                       | 18 34           |
| Pepperell, Cong. ch.                                                                                                       | 41 00           |
| Sherborn, do.                                                                                                              | 20 00           |
| Shirley, Cong. ch. m. c.                                                                                                   | 3 00            |
| South Malden, Winthrop ch. and so. m. c.                                                                                   | 8 89            |
| South Natick, Cong. ch.                                                                                                    | 7 00            |
| Townsend,                                                                                                                  | 15 00           |
| Westford, Union cong. ch. and so.                                                                                          | 6 25            |
| Wilmington, Cong. ch. and so. 150.12; la. asso. 32.25; m. c. 35.13; to cons. Mrs. EMILY M. SKILTON and REBECCA EAMES H. M. | 217 50-1,325 43 |
| <b>Norfolk co.</b>                                                                                                         |                 |
| Brookline, Harvard ch. and so. 743; m. c. 85.62;                                                                           | 828 62          |
| North Wrentham, Cong. ch.                                                                                                  | 12 00           |
| Roxbury, Eliot ch. m. c. 11.77;                                                                                            | 49 41           |
| Vine st. m. c. 37.64;                                                                                                      | 40 48—930 51    |
| West Roxbury, South evan. cong. ch. and so. m. c.                                                                          |                 |
| <b>Old Colony Aux. So.</b>                                                                                                 |                 |
| Mattapoisett, Cong. ch. and so.                                                                                            | 20 54           |
| New Bedford, 1st do.                                                                                                       | 20 00           |
| North Middleboro', Cong. ch. m. c.                                                                                         | 18 00           |
| Rochester, Cong. ch. m. c. 19.25; la. miss. asso. 13.75;                                                                   | 33 00—91 54     |
| <b>Palestine Miss. So. E. Alden, Tr.</b>                                                                                   |                 |
| Easton, Cong. ch. and so.                                                                                                  | 65 50           |
| Hanover, do.                                                                                                               | 10 00           |
| South Braintree, Sewing Circle, Weymouth, 1st ch. 81.12; m. c. 19.79;                                                      | 100 91—183 41   |
| <b>Taunton and vic.</b>                                                                                                    |                 |
| Attleboro', Miss Field,                                                                                                    | 1 00            |
| Fall River, Carrie Borden,                                                                                                 | 50 00           |
| Taunton, Mr. and Mrs. Richmond,                                                                                            | 3 00—54 00      |
| <b>Worcester co. Central Asso. W. K. Hooper, Tr.</b>                                                                       |                 |
| Auburn, Swan Knowlton to cons. Mrs. SARAH E. KENDALL an H. M.                                                              | 100 00          |
| Worcester, Parley Goddard, present payment on account of a bequest in his will,                                            | 500 00—600 00   |
|                                                                                                                            | 11,213 37       |
| A friend, 1; do. 1;                                                                                                        | 2 00            |
| Chelsea, Winnisimmet ch. and so. m. c. 39.75; Broadway ch. and so. m. c. 16.26;                                            | 56 01           |
| "Hope and Faith," a free-will offering from two friends,                                                                   | 1,837 02        |
| Mass. Home Miss. So. Income from Mrs. Osborne's legacy for prop. the gospel among the Indians of North America,            | 91 00-1,986 03  |
|                                                                                                                            | 13,199 40       |
| <b>Legacies.</b> —Granby, Samuel Ayers, by Osmyn Baker, Ex'r, 1,000; less int. and exchange, 31.21;                        | 968 79          |
| Longmeadow, William White, by J. C. Bridgman,                                                                              | 100 00          |
| Waltham, Joanna Bond, by William G. Scammon,                                                                               | 100 00-1,168 79 |
|                                                                                                                            | 14,368 19       |
| <b>RHODE ISLAND.</b>                                                                                                       |                 |
| Barrington, Cong. ch. and so.                                                                                              | 120 00          |
| Newport, Lucy Reed,                                                                                                        | 15 00           |

Providence, G. H. C. to cons. DAN-  
IEL FROST, of Canterbury, Conn.  
an H. M. 100 00—235 00

## CONNECTICUT.

Fairfield co. East Aux. So.  
Bridgeport, 1st cong. ch. miss. and  
benef. so. 49 05  
Danbury, Mrs. Catharine Stevens, 10 00—59 05  
Fairfield co. West Aux. So. C. Marvin, Tr.  
South Norwalk, Cong. ch. and so. 30 00  
Hartford co. Aux. So. A. G. Hammond, Tr.  
East Windsor Hill, Cong. ch. 15 20  
Granby, Cong. ch. and so. 32 00  
Hartford, Centre ch. m. c. 9 77  
Manchester, 2d cong. ch. 84 00  
Plainville, m. c. 25 00  
Simsbury, Cong. ch. 46 14  
Windsor, 1st cong. ch. 40 00  
West Avon, D. Humphrey, 5 60—257 11  
Hartford co. South Aux. So. H. S. Ward, Tr.  
Middletown, 1st cong. ch. gent.  
and la. 6; South ch. do. 45,20; 51 20  
New Britain, So. ch. and so. m. c. 36 00—87 20  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
New Milford, Cong. ch. 138,70; incor-  
rectly reported in the June Herald as  
from Mass.  
Terryville, Cong. ch. m. c. 12 01  
Winchester Centre, 3 00  
West Winstead, Coll. m. c. 169 25—184 25  
Middlesex Asso. J. Marvin, Tr.  
East Haddam, 1st cong. ch. m. c. 22 00  
Essex, Cong. ch. m. c. 60 00  
Middle Haddam, 1st cong. ch. and  
so. 5 00  
Old Lyme, Miss Mary Sill to cons.  
HORACE L. SILL an H. M. 100 00—187 00  
New Haven City Aux. So. F. T. Jarman, Agent.  
New Haven, North and Centre chs. united  
m. c. 47,14; Centre ch. a friend to  
cons. ARTHUR ROBINSON an H. M.  
100; Yale college, m. c. 18,12; Chapel  
st. ch. m. c. 5,89; Davenport chapel,  
m. c. 4,50; Mr. and Mrs. Edward E.  
Salisbury, for printing and circulating  
the Scriptures in Turkey, 20; 875 65  
New Haven co. West Conso. A. Townsend, Tr.  
Waterbury, 1st cong. ch. 16,64;  
2d cong. ch. m. c. 23,14; Mrs.  
Kellogg, 2; 41 78  
Westville, by F. T. Jarman, 2 00—43 78  
New London and vic. and Norwich and vic.  
Aux. So. F. A. Perkins and C. Butler, Trs.  
Groton Bank, Cong. ch. and so. 44 60  
Norwich, Rev. H. C. Hayden, 5 00  
Stonington, 2d cong. ch. 20 00—69 60  
Tolland co. Aux. So. E. B. Preston, Tr.  
Stafford Springs, Cong. ch. to cons. WAL-  
LACE G. FOWLER an H. M. 148 37  
1,432 01

*Legacies.*—Greenwich, Miss Sarah  
Lewis, by T. L. Mason and Al-  
fred Edwards, Ex'rs, 1,000 00  
Hartford, Miss Abby Beach, by  
John Beach, Ex'r, 100 00  
New Haven, Ephraim G. Swift, by  
Judson Canfield, Ex'r, 1,887 45—2,987 45  
4,419 46

## NEW YORK.

Buffalo and vic. Aux. So. H. Stillman, Agent.  
Buffalo, Lafayette st. pres. ch. 140 00  
Lancaster, Ch. 39 90  
Westminster, do. 30 00—209 90  
Geneva and vic. Aux. So. A. Merrell, Agent.  
Milo, Mrs. Hester Ayers, 22 50  
New Haven, Job Doud, 20 00  
Phelps, 1st pres. ch. 11 38  
53 88  
Ded. ex. 16—53 73  
New York and Brooklyn Aux. So. A. Merwin, Tr.  
(Of wh. from T. B. Gunning, 50; W. T.  
Booth, 100; Mrs. C. R. Robert and  
Mrs. Jane E. Corning, for Miss West,  
150; "Little Helen H. Rogers," dec'd,

savings for missionaries, 3,12; S. B.  
Chittenden, 250; a lady, for Africa,  
20; do. for Turkey, 5; Mrs. W. G.  
Bull, 150; Mrs. H. I. to cons. ELIZA  
DICK and Mrs. HESTER A. SUMNER  
H. M. 200; 1st pres. ch. Brooklyn, (in  
part,) 331,04; Armstrong juv. miss. so.  
for debt, 10; a friend. to cons. Rev.  
JOHN B. REEVE and Rev. SAMUEL  
WYCKOFF H. M. 100; Mrs. O. B.  
Munn, 25; W. L. King, 250; Thomas  
Denny, 50; Thomas Denny, Jr. 25;  
J. P. Crosby, 25; W. Allen Butler, 50;  
H. Griffin, 25; A. B. Iveson, 25; Da-  
vid Wesson, 160; W. Hastings, 50;  
Rev. C. S. Robinson, 50; S. Hutch-  
inson, 30; N. T. Sweezy, 25; Mrs. A.  
P. theldon, 25; Mrs. A. Wright, 30;  
a lay missionary, avails of gold specta-  
cles and buttons, 6,55; Clinton avenue  
cong. ch. Brooklyn, (in part,) 413;  
Geo. F. Betts, to cons. Mrs. CAROLINE  
A. BETTS an H. M. 100; 2,992 13  
Oneida co. Aux. So. J. E. Warner, Tr.  
Augusta, Cong. ch. 24 00  
3,279 75

Amenia City, Pres. ch. 10 00  
Amsterdam, Rev. A. L. Chapin and  
wife, 15 00  
Canterbury, Pres. ch. 20; A. S. 5; 25 00  
Commaack, Cong. ch. 5 00  
Cohoes, Pres. ch. 55 00  
Constantia, A friend, 3 00  
Cooperstown, Fem. miss. so. of C. and  
vic. which with other dona. cons.  
Mrs. C. F. BARROWS an H. M.  
50,36; pres. ch. 30; 80 36  
Durham, 1st pres. ch. m. c. 25 00  
East Hamburg, Rev. J. R. Bourne, 2 00  
East Nassau and Brainard, Pres. ch. 20 00  
Edinburg, Cong. ch. 7 00  
Fulton, Mrs. Harriet W. Walker,  
dec'd, 15 00  
Greenville, Pres. ch. m. c. 34; T. H.  
Wakely, 10; 44 00  
Jewett, 1st pres. ch. m. c. 10 00  
Helena, L. Kibly, 5 00  
Hudson, Pres. ch. 42 06  
LeRoy, C. S. for the debt, 4 00  
Middletown, A member of the pres.  
ch. 100 00  
Millville, Pres. ch. m. c. 5 00  
Morrisania, J. Mann, 10; Mrs. C.  
Mann, 5; 15 00  
New York city, A lady over eighty  
years of age, 20; the price of a  
horse, for Eastern Turkey, 300; 320 00  
Pike, 1st pres. ch. 10 00  
Poughkeepsie, Pres. ch. 32 87  
Saugerties, Cong. ch. 11 00  
Schenectady, 1st do. 30 00  
Springfield, A thank-offering from a  
mother and her daughter, 300 00—1,136 29  
4,471 04

*Legacies.*—Fulton, A Darrow, by J.  
E. Dutton, Ex'r, 200 00  
Troy, Benj. and Maria Talmadge, by  
Mrs. M. J. Cushman, 301 98—501 98  
4,918 02

## NEW JERSEY.

Boonton, Pres. ch. 10 63  
Franklin, 1st do. 46 00  
Newark, 6th do. Mrs. SARAH M.  
CHAPMAN, wh. with prev. dona.  
cons. her an H. M. 50 00  
Orange, 1st pres. ch. m. c. 16 01  
Parsippany, Mrs. L. Righter, 8 00  
Rockaway, Pres. ch. 44 00—174 67

## PENNSYLVANIA.

By Samuel Work, Agent.  
Philadelphia, Coates st. pres. ch. 20; Miss  
Leuter, 20; Buttonwood st. ch. Miss  
Hinkle, 1; 1st pres. ch. Miss Roylan,  
5; Calvary ch. 154; J. H. Williams, 10;

|                                       |              |
|---------------------------------------|--------------|
| Pine st. ch. m. c. 39,95; Misses Bus- |              |
| sion, 4,50; a friend, 5,05;           | 259 50       |
| Belle Valley, Mrs. Russell,           | 4 00         |
| Carbondale, Pres. ch. Mrs. Lathrop,   | 5 00         |
| Montrose, do.                         | 6 00         |
| North East, m. c.                     | 36 60        |
| Philadelphia, H. B. Lincoln, 250; a   |              |
| laboring female, 5;                   | 255 00       |
| Pleasant Mount, Rev. A. G. Beebee,    | 5 00         |
| Wellsboro', Pres. ch.                 | 16 00—327 00 |
|                                       | 585 50       |

## DELAWARE.

|                             |       |
|-----------------------------|-------|
| Wilmington, Hanover st. ch. | 44 84 |
|-----------------------------|-------|

## MARYLAND.

|                                         |             |
|-----------------------------------------|-------------|
| Annapolis, James Stuart Baltimore,      | 12 50       |
| Baltimore, 1st Constitutional pres. ch. | 75 00—87 50 |

## OHIO.

|                                     |           |
|-------------------------------------|-----------|
| By G. L. Weed, Agent.               |           |
| Cincinnati, 3d pres. ch. of wh. fr. |           |
| P. Hinkle to cons. FLORA SAGE       |           |
| an H. M. 180; m. c. 8,80; 1st       |           |
| ortho. cong. ch. Wm. F. Church      |           |
| to cons. SUMNER U. CHURCH, of       |           |
| Middlefield, Mass. an H. M. 100;    |           |
| 2d pres. ch. m. c. 7;               | 295 80    |
| Christiansburg, Rev. J. Martin,     | 1 00      |
| Columbus, 2d pres. ch. m. c.        | 10 34     |
| Walnut Hills, Lane sem. ch. m. c.   | 5 00      |
|                                     | 312 14    |
| Ded. ex.                            | 50—311 64 |

|                                    |             |
|------------------------------------|-------------|
| By Rev. S. G. Clark, Agent.        |             |
| Austinburg, L. Brewster,           | 10 00       |
| Bowling Green,                     | 4 61        |
| Brownhelm,                         | 9 00        |
| Hampden,                           | 3 00        |
| Lyme,                              | 5 25        |
| Newburgh, wh. with prev. dona.     |             |
| cons. THOMAS CAINE an H. M.        | 2 06        |
| North Amherst,                     | 1 50        |
| Oleana,                            | 10 59       |
| Orwell, Bal.                       | 5 00        |
| Plain,                             | 5 00        |
| Ruggles, Coll. 27; N. Carter and   |             |
| fam. 10,50; Rev. J. McCathan,      |             |
| 10;                                | 47 50       |
| Solon,                             | 6 00        |
| Tallmadge, D. Preston,             | 10 00       |
| Williamsfield, M. L.               | 1 00—116 01 |
| Cincinnati, Adelpbos,              | 100 00      |
| Cuyahoga Falls, Rev. William Han-  |             |
| ford and wife, to cons. Rev. JAMES |             |
| R. WRIGHT, of Ridgefield Corners,  |             |
| Henry Co. Ohio, an H. M.           | 50 00       |
| Elyria, Pres. ch.                  | 100 18      |
| Paddy's Run, Unknown,              | 2 00—252 18 |
|                                    | 679 83      |

## MICHIGAN.

|                                     |             |
|-------------------------------------|-------------|
| By Rev. S. G. Clark, Agent.         |             |
| Brady,                              | 5 00        |
| Erie and Lasalle,                   | 5 00        |
| Stony Creek,                        | 30 00       |
| Tecumseh,                           | 26 50—66 50 |
| By J. O. Seeley.                    |             |
| Ann Arbor, Cong. ch.                | 5 50        |
| Hudson, do.                         | 40 00       |
| Memphis, do.                        | 4 00        |
| Romeo, do. to cons. CARO-           |             |
| LINE E. HULSART an H. M.            | 116 98      |
|                                     | 166 48      |
| Ded. ex.                            | 3 52—162 96 |
| Byron, 1st pres. ch. 4; Rev. C. Os- |             |
| born, 10;                           | 14 00       |
| Ionia, Pres. ch.                    | 3 00        |
| Jonesville, do.                     | 4 58        |
| Mason, Rev. H. Kittredge and fam.   | 10 00       |
| Monroe, Pres. ch. 20,75; William H. |             |
| Boyd, wh. with prev. dona. cons.    |             |
| IRVING P. BOYD an H. M. 50;         | 70 75       |
| Unadilla, Pres. ch.                 | 5 00—107 33 |
|                                     | 336 79      |

## INDIANA.

|                               |       |
|-------------------------------|-------|
| By G. L. Weed, Tr.            |       |
| Danville, Pres. ch.           | 25 50 |
| Crawfordsville, Mrs. F. Howe, | 10 00 |
|                               | 35 50 |

## ILLINOIS.

|                                    |              |
|------------------------------------|--------------|
| By Rev. C. Clark, Agent.           |              |
| Clearville, Cong. ch.              | 5 00         |
| Lee Centre, do. (in part)          | 9 08         |
| Marengo, do.                       | 8 00         |
| Rolo, Rev. R. M. Pearson,          | 10 00—32 08  |
| Chicago, 1st pres. ch. 120; a mem- |              |
| ber of the New England ch. 100;    | 220 00       |
| Quincy, German evan. cong. ch.     | 15 60        |
| Waverly, Cong. ch.                 | 40 00—275 00 |
|                                    | 307 18       |

## MISSOURI.

|                                          |       |
|------------------------------------------|-------|
| St. Louis, 1st Trin. cong. ch. (in part) | 20 00 |
|------------------------------------------|-------|

## WISCONSIN.

|                          |       |
|--------------------------|-------|
| By Rev. C. Clark, Agent. |       |
| Lodi, Pres. ch.          | 10 00 |
| Summit, do.              | 10 00 |
|                          | 20 00 |

## IOWA.

|                                     |            |
|-------------------------------------|------------|
| By Rev. C. Clark, Agent.            |            |
| Dubuque, Pres. ch.                  | 33 20      |
| Grinnell, Missionary asso.          | 10 00      |
| Lima, Miss E. A. Hyde, 1; less dis. |            |
| 20c.;                               | 80         |
| Maquoketa, Rev. N. Noerr,           | 3 00       |
| Mitchell, m. c.                     | 1 12—14 92 |
|                                     | 48 12      |

## ALABAMA.

|                          |       |
|--------------------------|-------|
| Mobile, Mrs. C. V. Hale, | 30 00 |
|--------------------------|-------|

## SOUTH CAROLINA.

|                      |       |
|----------------------|-------|
| Charleston, R. W. B. | 20 00 |
|----------------------|-------|

## MINNESOTA.

|                              |      |
|------------------------------|------|
| St. Paul, Plymouth cong. ch. | 7 00 |
|------------------------------|------|

## OREGON.

|                                  |      |
|----------------------------------|------|
| Oregon City, 1st cong. ch. m. c. | 8 00 |
|----------------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                          |       |
|------------------------------------------|-------|
| Toronto, C. W., 2d cong. ch. by S. Work, | 50 00 |
|------------------------------------------|-------|

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                          |          |
|--------------------------|----------|
| MAINE, . . . . .         | \$192 21 |
| NEW HAMPSHIRE, . . . . . | 23 49    |
| VERMONT, . . . . .       | 45 23    |
| MASSACHUSETTS, . . . . . | 72 00    |
| RHODE ISLAND, . . . . .  | 26 00    |
| CONNECTICUT, . . . . .   | 48 49    |
| NEW YORK, . . . . .      | 41 00    |
| NEW JERSEY, . . . . .    | 103 00   |
| PENNSYLVANIA, . . . . .  | 35 00    |
| MARYLAND, . . . . .      | 75 00    |
| OHIO, . . . . .          | 14 93    |
| MICHIGAN, . . . . .      | 103 00   |
| ILLINOIS, . . . . .      | 63 79    |
| IOWA, . . . . .          | 15 00    |
| OREGON, . . . . .        | 1 30     |
|                          | 856 44   |

|                            |             |
|----------------------------|-------------|
| Donations received in May, | 24,656 82   |
| Legacies,                  | 4,813 22    |
|                            | \$29,470 04 |

|                             |              |
|-----------------------------|--------------|
| 2- TOTAL from August 1st to |              |
| May 31st,                   | \$208,992 29 |

## DONATIONS IN CLOTHING, &amp;c.

West Charleston, Vt., Clothing.

THE  
MISSIONARY HERALD.

VOL. LVII.

AUGUST, 1861.

No. 8.

American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

LETTER FROM MR. BLODGET, FEBRUARY 11, 1861.

A LETTER from Mr. Blodget, dated at Tientsin, was published in June, in which he spoke of that city as one which should be occupied permanently, as a missionary station. He now writes: "I wait with no little anxiety to know whether the churches will leave me to stand alone in this field, or whether they will enter in with vigor, and send a goodly company of laborers to join me." This letter is of interest specially as communicating valuable information respecting the city itself, its situation and healthfulness, and thus some of the advantages which it presents as a field for Christian effort.

Tientsin—Population.

In one of my letters the population of Tientsin was estimated at one hundred and fifty thousand. My own observation, and the statements of the people themselves, now compel me to change that estimate. A statement which I have recently obtained, purporting to be from the magistrate's office, gives one hundred and twenty thousand "hoo," or households. Each household contains at least two or three individuals, and generally six or eight. Sometimes, in the case of wealthy families, a clan of twenty, thirty, or even fifty individuals,

form one household, and reside in one inclosure. Five individuals to a household would be regarded by the people as a very low estimate; and by this way of computing, it will be seen that the statement of the population as "half a million," contained in Williams's "Middle Kingdom," rather falls short of than goes beyond the facts in the case. The greater portion of the inhabitants live without the city walls, in the large suburbs, extending on either side of the river and canal, from the south-east corner of the city quite around to the west gate. The plot of ground inclosed by walls is small, being but a mile in length from east to west, and two-thirds of a mile in breadth from north to south. It is rectangular in form. On the east of the city is the Peiho river, and on the north the grand canal. The junction is at the north-east corner of the city. The most busy section of the place is that which borders on the river and canal, between the east gate and the north. The foreign residences are to be located south-east of the city, about a mile and a half distant.

Climate—Health.

The weather still continues delightful, while they are having rains and



storms at Shanghai. There have been but two short storms here since the 9th of November, no fog, and but a very few cloudy days. There have scarcely been twelve rainy days since the first of August last. In March and April of last year, there were at least *forty-five* days of rain at Shanghai; and I see, in a statement before me, that there were in one year one hundred and two rainy days. This would not be unusual at that place. Such heavy falls of rain, with the east winds which prevail there nearly all the year, render the climate very unhealthy. East winds do not reach this place in the fall and winter; the summer season has not yet been tried. They seem to die away upon the shore. The sky, though usually without clouds, is not perfectly clear. Sometimes a strong north-west wind brings a storm of dust, which fills the air and darkens the sky; penetrates houses, closets, wardrobes, chests; fills the eyes, nose, mouth and ears, and covers all the surface of the earth. These storms last one or two days. They come from the "háng hai," 'dry sea,' or desert, in Mongolia.

The rainy season in this region is June, July and August—the summer months. The country is so flat, and the drainage so limited through the single small stream, the Peiho, that inundations are of frequent occurrence. The villages and hamlets are all built on raised ground, and provided with small boats for going from place to place, when it is impracticable to go by land. In case of an inundation, they become like so many islands in a wide ocean. One would think such an event impossible, if he regarded only the present extreme dryness of the soil.

The best testimony to the healthiness of the climate which I have yet found, is the number of aged men I meet on every hand. Men of seventy-five, eighty and eighty-five years, are frequently seen walking the streets. The contrast, in this respect, to what is seen in Kiang-

nan, is very observable. In that province the number of aged persons is extremely small. Natives, as well as Europeans, suffer from the climate. If that province is more productive, and if the means of subsistence are more easily obtained there, this has the advantage in the size, strength and longevity of its inhabitants.

*March 13.* The ice has this day left the river, which has been closed up eighty days. For two months of the past winter the sea-port of Tientsin has been Chifoo, the ice at the mouth of this river forming an impassable barrier to navigation. It makes far out into the bay of Pehcheli, and lines the coast to the north and south of the mouth of the river. Chifoo is distant five hundred miles. The journey is performed by mules, in carts, in twelve days, without change of animals.

#### *The Emperor—Medical Hospital.*

Mr. Bruce is to start for Peking on the 20th inst., attended by a small escort, sufficient for court etiquette, but not intended as a military force. No difficulties are apprehended. Yet it is quite probable that the Emperor will not return to Peking. Monkden is mentioned as his future residence.

The medical corps, or individuals among them, have opened a hospital for Chinese patients, and great numbers attend. When the English army is removed this must be given up, unless some medical missionary should appear to continue it. It is a great opening for usefulness among the people, yet I have never urged the sending of a medical missionary, because we *can* do without one.

#### *Mohammedans—Meeting of the Board.*

I visited yesterday a Mohammedan mosque, five miles from this place. The inmates of the building are different in appearance and manner from ordinary Chinese. They claim to be from the far west, from "Mankai." (Mecca?)

They showed me the Koran in Arabic. The inscriptions on the temple and buildings are in Arabic. Their features were judged by my companion, who had been in Arabia, to resemble those of the Arabs. They assert that their ancestors came to China in the Tang dynasty. These statements agree with the supposition which has been made, that they came to China by sea, in the seventh century, and formerly dwelt in great numbers at Hangchow. They are much more numerous in this province than in Kiangnan. Their mosques are built by a model which they carry with them, in removing to different parts of the country.

The accounts of the meeting of the Board have been received. It is truly gratifying to learn that the debt of the Board was paid, and that the voice of the churches was, "Go forward." I was particularly interested in the account of the parting meeting, when the whole congregation rose up before the Lord, as it were, to make their free-will offering for the next year. And will not a few crumbs from that table fall to China? Is it not time for the churches to turn their attention to this field? Two regiments of soldiers, we hear, are to remain here the coming year, and if this be so, there is every reason to suppose that families may reside safely in Peking; certainly there is no obstacle here. And the need is as great here as it can possibly be in any part of the world.

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### Ceylon Mission.

#### OODOOVILLE.

LETTER FROM MR. SPAULDING, APRIL  
1, 1861.

REPORTING in regard to Oodooville and Oodoopitty stations, for the previous six months, Mr. Spaulding says of Oodoopitty that, "with the exception of the blessing which seemed to be granted *moderately* during the first week in January, there is little to be spoken of but sickness and death."

One death and several cases of sickness in the families of native helpers are mentioned. Respecting Oodooville he says, "the native free schools are much as when examined in September last;"—5 schools, with 189 boys and 132 girls as pupils. "In this department," he writes, "we make very slow, and to my own mind, very unsatisfactory progress." "The religious state of the church at Oodooville is now somewhat in advance of what it was last year at this time, yet there is room for improvement." "The native preacher at Allevetty, and the two schoolmasters at Earlaly, have been unusually active for the past four or five months, and the Christian interests in those villages gradually increase."

#### A Reviving.

Though Mr. Spaulding does not speak strongly of interest existing at the time he wrote, things are mentioned as having occurred during the six months reported which afford much occasion for gratitude. He writes :

Something more than two months previous to the commencement of the past quarter, there was an evident increase of religious feeling in our female boarding school. The prayer meetings at noon, which the pupils had continued among themselves since 1859, their meetings late in the evening and early in the morning, and sometimes in the night, when wakeful, all indicated an advance on anything we had seen since the close of 1858. Towards the middle of December, the feeling which was *most* manifest at first among the church-members, began to spread among those who had been somewhat influenced by the Spirit in 1858. All these things prepared us for the week of prayer, at the commencement of this year, from the 6th to 13th of January. At that time the feeling became general in the school; and several of our neighbors, who had been more or less connected with Christian families, and some fifteen lads, of from ten to fourteen years of age, (indeed almost all of the larger boys in our village schools,) seemed to be more or less anxious about their souls, while many more attended our

daily morning prayer meetings. Six or eight of these continued to come to our morning prayers in the church, until the work in their fields deprived them of the privilege. I still have hope concerning several of them, that they have received impressions which will lead them permanently to Jesus Christ.

Very much the same interest was manifested in Allevetty, where our native preacher, Mr. M. Welch, is stationed. He has been very active and greatly encouraged, especially among his own relatives. The week was one of great interest and profit to this station and church.

Yesterday, March 31, we received to our church seven of the pupils belonging to the female boarding school, (making 19 out of 47,) one aged woman (about sixty) from the neighborhood, and two lads from the village school in Allevetty, who have been candidates for something more than a year. Of these, five were baptized at the time. We hope that several more may hereafter be gathered into our church, as directly or in part the fruit of this awaking. Interesting particulars might be recorded of several of these cases, but all unite to show that "the wind bloweth where it listeth," and that the seed least thought of, sometimes germinates soonest, and bears the finest fruit. "These are parts of His ways."

#### BATTICOTTA.

LETTER FROM MR. SANDERS, APRIL 4,  
1861.

In this communication Mr. Sanders reports the state of his field of labor for the previous six months, from October 1, 1860. During that time there had been, in connection with the Batticotta church, he says, "two fast days, two communion seasons, one day of thanksgiving, one excommunication, two deaths of adults and two of children, four dismissals by letter, five suspensions, seven infant baptisms, three admissions by letter, and four on profession." Speaking of various public meetings which he had attended, he mentions nine business meetings of the

mission, and says: "These last have been somewhat more than usual, from an earnest effort on our part to comply with the suggestions of the Prudential Committee respecting reductions. Our doubts and perplexities are few when we have permission to go up and 'possess the land;' but when orders come requiring our guns to be spiked and our outposts to be abandoned, much time must be consumed in consultation and prayer." He then refers, as follows, to

#### Spiritual Blessings.

I think I may say without exaggeration, that the past six months have been the happiest, in a spiritual point of view, of my missionary life. At the date of my last semi-annual letter, our spiritual prospects seemed to me very dark and unpromising. In the villages and schools, there were only two or three who *professed* to be seeking the one thing needful. There was little spiritual life in the church, and brotherly love did not abound. Meetings were attended as usual, and the means of grace were used, but prayer was without unction, and worldliness filled the thoughts of the Christians. By the grace of God, a few of the more pious members of the church began to look at their own hearts, and to see and feel their real necessities. This led them to draw nearer to the Savior, to confess their own sins, and to make earnest efforts for the salvation of the impenitent around them. The influences of the Spirit spread from heart to heart, until, in the months of December and January, the evidences of a work of grace in the hearts of many were as clearly developed as I have ever known them to be in a revival in Christian lands. The precious influence of such a work upon individuals, upon the church and upon the community, may not be fully estimated now. We shall know respecting it hereafter, when, with wonder and praise, we are permitted to review the work of redemption completed.

Our meetings are still well attended. Since the second week in January, there have been prayer meetings daily at sun-

rise, in Sangany, Moolai, and at the station. Besides the exercises of the Sabbath, we have a meeting for conference and prayer on Tuesday afternoon, and a lecture on Friday; and though we do not see now the earnestness of feeling which existed two months ago, we are much encouraged to labor and pray for the presence and blessing of the Spirit. According to the custom of the church, a day of thanksgiving was observed on the 27th of March. A sermon was preached, and a collection taken which amounted to about \$27 00.

#### *Additions to the Church.*

Last Sabbath was our communion season. It was a day of special interest, and the attendance was large. Three persons were received to the church, on profession of their faith in Christ. One of these was a member of the training school. He manifested an interest in Christianity before he entered the school, and that interest was apparently gaining strength until near the close of last year, when he believes that he truly found the Savior. He received the name of Asoolprakāsam (shining grace) in baptism.

Another was the mother of A. Anketell, one of our mission catechists. She is about fifty-five years of age, has long been an inquirer and admitted the truth of Christianity, but has not had the courage to meet the opposition of husband and relatives, and take a bold stand for Christ. The Holy Spirit has now given her strength and grace to profess him publicly, and her peace of mind, and the evidence which she gives of a change of heart, are very satisfactory. She has expressed a desire, even at her advanced age, to learn the alphabet, that she may read the Bible.

The third was the mother of Moses Welch. She is seventy-five years old. Four of her five children have long been members of the church. She is now living with her youngest son, A. Bryant, catechist at Sangany. Until about six

months ago she scrupulously adhered to the rites and ceremonies of Sivaism. Her two sons, Welch and Bryant, received a spiritual blessing, and their thoughts and feelings and prayers naturally turned toward the salvation of their aged mother. Others among their relatives united with them in earnest supplications and efforts for her conversion; the Lord graciously listened to their cry, and their mother is now sitting at the feet of Jesus, clothed and in her right mind. Her oldest son also, who has always stood firm on the side of heathenism, is inclined to cast in his lot with the people of God.

There are still several persons who have asked admission to the church, but it has been thought best to defer the consideration of other cases until our next communion season.

### *Nestorian Mission.*

#### *O R O O M I A H.*

LETTER FROM MR. BREATH, APRIL 2,  
1861.

#### *Remarkable Liberality.*

MR. BREATH commences his letter with a reference to events transpiring in the United States, and says, "our hope strengthens that God will use these events to turn back the tide of iniquity which so long swept over the land with increasing force; that he will purge the nation by this new baptism, and will henceforth use it as a greater and more blessed instrument in his service." He then refers to the necessity for "shortening sail," in view of the diminished receipts of the Board, giving assurance that the mission will do all they can in the way of retrenchment. But the point of greatest interest in the letter is what is stated respecting the new exhibition, at such a time, of a spirit of Christian, missionary zeal and benevolence among the Nestorians themselves. Other letters refer to the same matter, and it is certainly to be hoped that, as they say, 'having now learned something of the blessedness of giving,' they will not go back to former habits. And how much is it to be wished, that Christians everywhere might know more of this blessedness! Mr. Breath writes:



The spirit of liberality has recently manifested itself among the Nestorians in a manner, and to an extent, as unexpected as it is delightful. At the monthly concert in Geog Tapa, last Sabbath afternoon, John, the pastor, called for a volunteer laborer for the mountains, and appealed to the people for his support. While he "was yet speaking," one of the audience arose, and pledged about a month's support for the missionary. This example was infectious. One and another arose, contributing unwonted amounts, and soon the whole congregation was in a blaze of enthusiasm. Those who could command money pledged money, and others contributed wheat, various portions of their vineyards, or all or portions of their produce, for the coming season. Women took off their ornaments, and one gave money she had been gathering, by slow accumulations, for a dress for a little daughter.

Yesterday was monthly concert at the city. Some of the speakers narrated, with earnest language and manner, what they had seen the day before in Geog Tapa; and, God having undoubtedly prepared the hearts of those present by his Spirit, they were speedily aglow with even a more intense flame than that which prevailed in the village the day before. They were frequently reminded that they were poor, and urged to be cautious and to give no more than their cooler judgment would approve; but still they gave. As in Geog Tapa, they gave money, portions of their vineyards or their produce, or ornaments. One gave a small inheritance he had recently received from a deceased sister, adding thereto something, as he said, from himself; and another gave a sum which he had been saving for a grave-stone for his wife. They seized upon the figure of a "bride," [even more forcible in such a connection among orientals than in America,] which Mr. Coan had used in his address, and one and another contributed for her "shoes,"

"veil," "dress," &c., until the "church," ["the Lamb's wife,"] had a very comfortable outfit.

But the spirit with which they gave was the most interesting feature of the movement. More than a new sense seemed to have been created within them. They did not know, until now, how *blessed* it is to give; and having made this discovery, they say there is no danger of their going back to their former penuriousness. The whole amount given by them—not more than five hundred dollars—perhaps you will think not worth all this "flourish of trumpets;" but you will remember that they give from their poverty; that they are mostly in debt; that he who has property to the amount of five hundred dollars is considered rich; and that probably no Nestorian is worth two thousand dollars. When you consider these things, I think it will appear that, for them, five hundred dollars is as large a sum as several hundreds of thousands would be from those who attend any annual meeting of the American Board.

#### *Encouragement among Mohammedans.*

There are increasingly encouraging indications among the Mohammedans; but do not let us mislead you. We know of only three or four persons from among that class whom we regard as converted, or as seeking the truth as it is in Christ Jesus. Yet there is not the dead calm which has slept upon these waters for long previous years. We do not claim that even the surface is yet actually agitated; but we think there is that slight ripple upon it which indicates the coming breeze. Our pious Nestorians are constantly remarking on the readiness of the other class to converse on religious subjects, and say that there is more interest manifested in the Scriptures than ever before. A high Moolah, in Khoy, to whom, some years since, we gave a copy of the Bible in Arabic, is said to have regular meetings for reading and explaining the Scriptures, at

which numbers attend. It is common for merchants and others from Stamboul to be present, and to tell what progress the religion of the Bible is making in Turkey. Not many of them, probably, have any doubt, as yet, with regard to the truth of their own religion; but our hope is that the Lord, in these small beginnings, has great results in mind.

We have not yet secured a firman, allowing our brethren to locate in Ardeshai, but we have no doubt that we shall be permitted to go there. In Salmas, the Mussulmans are ready to sell or rent houses to the brethren who contemplate removing to that place.

Our present Prince Governor is an energetic man, and seems disposed to govern with more justice than is usually the case in Persia. The Nestorians hope that the Lord has raised him up to lighten, in a degree, their present oppressive burdens.

### Mission to Central Turkey.

#### AINTAB.

LETTER FROM MR. GOSS, MAY 3, 1861.

IN this communication Mr. Goss calls attention to some interesting facts in regard to the entrance of the truth into a new field, and encouraging prospects where deep darkness has reigned.

#### *Visit to Aebes—The Place.*

A few days ago I returned from a tour to Aebes, of which I propose to give you a short account. As this is a new name to the friends of missions, it will be well to mention that the place is situated in the Amanus mountains, one day's journey from the north-eastern shore of the Mediterranean Sea, and a day and a half north-west of Killis. Aebes is a name derived from two words, which mean "white cloth," and was given to that place because the first settlers wore white turbans. As the mountains are round about Jerusalem, so are they about Aebes. One who has looked upon the scenery around the Profile House, in

Franconia Notch,—so rough and wild,—would be reminded by a visit to Aebes, of what he had seen in one of the most romantic spots in New Hampshire. Large and beautiful fountains of water gush from the mountain sides; and some of the choicest fruits are there ripened by the summer's sun. Of the five hundred houses in Aebes only forty-five are Armenian, the remainder being Moslem.

#### *Protestantism Introduced.*

But you may ask, Why was this tour made? Because we, in Aintab, heard "the sound of a going in the tops of the mulberry trees," and took it to be a sign that we should bestir ourselves. Last September, a Protestant native physician, Garabed, went from Bitias to Aebes to practice medicine, encouraged by an account of the place which he had received from some Aebesites. But the people being both poor and ignorant of the worth of medicine, his hopes of professional success were not realized. The wretched condition of the people, however, attracted his attention. He saw their poverty, ignorance and vice, asked himself, "Why was I brought hither?" and thought, perhaps God wished him to make known the gospel to that miserable population. Influenced by this thought, he decided to remain for a time. As he was a Protestant, the people were at first shy of him; but by getting them to play on their simple instruments, by gaining the confidence of one of the principal Armenians and exchanging visits with him, he allured the people to his room. After several visits, he said to them one evening, "Shall I not read a little from the Bible?" To this they readily assented, and after reading he said, "Is it not appropriate to offer a prayer?" "Oh! yes," they said. "And how shall we pray?" he asked; "we must see what the Bible says." After reading the Lord's prayer and other passages relating to this subject, he offered the first true prayer, probably, that was ever heard in Aebes. From this beginning he contin-

ued to talk, and read and explain the Scriptures, and pray, until nine persons avowed themselves Protestants.

### *A Discussion.*

In February this pious Protestant left Aebéz, but some of the people besought him, with tears, to send them a teacher. Mr. Goss writes :

After Garabed left, an Armenian priest went to the place, (there is no priest residing there,) and seeing that some of the people had received the gospel, wished to discuss with the Protestants. At once a lad was sent to Killis, to inform Garabed of the proposition made by the priest, and he and another native brother, Bali, went to take part in the discussion. The Moslem Beys were favorable to the dispute, and they expected and hoped that defeat would fall to the Protestants. On the day appointed, about two hundred persons in all, Armenians, Moslems and Protestants, together with the Beys, assembled to hear. The subjects agreed upon by the disputants were,—the worship of pictures; the intercession of saints; the marriage of priests, &c., seven in all; and the poor priest was worsted in every one. He was so excited and alarmed that they said his under lip parted and blood issued therefrom; and at length he fled to his house, amid shoutings and showers of stones from the Moslem children. That day put pearls upon the head of Protestantism in Aebéz.

### *Journey—Tomb of Uriah.*

On my journey Hohannes, a native brother, accompanied me, with the purpose of remaining at Aebéz. When we reached Killis, several of the brethren were called together, and they agreed in part to support Hohannes in his new field, and also to send two of their number with us, that the first missionary and the first Frank in those mountainous and dangerous regions might not find himself without friends. We provided ourselves with bread and coffee, that we might

conform to the customs of the Beys in the matter of presents; and also with cakes of native soap, that we might secure the assistance of the villagers in the dangerous parts of the way.

All things being in readiness, on Tuesday morning, April 10, with a single horseman from the Governor and a letter to the Centurion in Bulbul, six hours distant, requesting him to pass us safely from his village to Aebéz, we commenced our journey. Three hours from Killis we came to the ruins of an old city, where there are many interesting relics, in the shape of foundation stones, pillars, sarcophagi, and upon the hill above, the remains of an old fortification. But the most remarkable thing is the Tomb of Uriah, the murdered of David, built, as the Moslems say, by Solomon. It is a hexagon, each side perhaps ten feet in length, made of flint, or some exceedingly hard stone very much resembling flint. The height is about sixty feet, and it consists of two stories. In the first is a large coffin of wood, antique in style, with a covering of cloth. That the coffin is repaired from time to time is evident, as there had recently been a new panel put in on one side, which is seen by raising the cloth. Over the head of the coffin are suspended a fez (cap) and two lamps. There is a keeper of the tomb, a part of whose business it is to keep these lamps burning by night. The door leading to the second story this keeper would not open, saying his orders were strict; but the carved openings, like large windows, in the upper part, gave us a very good view from below of what he would not allow our feet to touch or our hands to handle. Each side of the hexagon is open, and between the openings stand Corinthian pillars, of moderate size, nicely carved and adorned with splendid cornices. These pillars support a steep roof, also of stone I think, on the top of which is a beautiful specimen of carving. The whole is in an excellent state of preservation, and is the best monu-

ment of ancient art I have yet seen in this country. The Moslem tradition connecting it with Solomon of course is not to be trusted, and finding no writing upon it, I know of no clue to its history.

### *A Dangerous Region.*

At Bulbul the centurion gave us a fresh horseman, saying one was sufficient, since only two or three days before peace had been made between the Koords. Nine hundred tents are sometimes seen on the plain, in front of Aebes. We spent the night in a little Moslem village of a dozen houses.

The dangerous part of the journey was still before us, and our horseman would not go on without a stronger guard. At a village we strengthened our force with five footmen and one horseman, all well armed with guns and pistols. It may be said in general, that the Taurus and Amanus ranges of mountains are all, either really or virtually, independent of the Sultan, being under petty chiefs. But at the foot of a snow covered peak, near Aebes; is Lapachli, a place notoriously lawless, and which the Sultan's forces failed to subdue, in an attempt which was made just before the Crimean war broke out. It is on account of plunderers from this place that the villagers about are never seen, even while following the plow, without their weapons, and travelers are warned to "beware of robbers, in whose eyes human life is no more precious than that of a chicken." But a watchful Providence preserved us, and we alighted at the house of a Protestant in Aebes, at two o'clock, P. M.

### *Protestant Meetings.*

We soon found that the gospel was the absorbing topic of conversation, for during the first hour several gathered around us, mostly Moslems; and Bali, who had remained after the discussion, expounded to them the fourth chapter of Romans. In the evening the Protestants came in, and according to their custom

talked of Jesus and his word. Before our visit, their meetings often continued till eleven or twelve o'clock at night; but seeing that both Bali and the brethren were worn for want of sleep, I advised shorter sessions. Two or three persons are seeking salvation, but the rest are simply desiring the truth, I think, without any special workings of conscience. There are fifty-nine Protestants now there, men, women and children, nine of the forty-five Armenian families being Protestant. It is a custom there that a "house" shall not "be divided against itself;" if one is a Protestant all must be.

### *The Vilest Persons Reached.*

God has seen fit to give a marked instance of the power of the gospel in Aebes, having chosen the very off-scouring of that wicked place to be the recipients of his blessed truth. Lying, stealing, swearing, gambling and licentiousness are common vices there, and, strange to say, those who are now Protestants were the ring-leaders in wickedness. This marked change in the very worst portion of the inhabitants, leads both Moslems and Armenians to wonder at what has been wrought.

The degree of poverty among the people may be imagined, when it is said that should a stranger wish lodgings in their houses for a night, they could not provide him with a blanket without diminishing by so much their own scanty bedding; and the quality of their food is such that a native of Aintab or Killis cannot relish it. What I saw in Aebes reminded me of the description of a kraal in South Africa. The feeling was forced upon me, that these miserable people had brought upon themselves the curse of God by their wickedness.

### *The Beys—Aversion to Pictures.*

The Beys demand a few words. The authority is chiefly in the house of two, Ali Bey and his uncle Ahmet Bey. For four hundred years, they said, the govern-



ment of Aeebz has been in their family. They are nominally under the Marash Pasha, and pay him a yearly tribute, though really kings. Ali Bey is a shrewd young man, full of spirit, and Ahmet Bey is discreet and wise, has good common sense, and, remembering his mountain home, possesses a good deal of general intelligence. And, to appearance, they are free from some of the grosser vices of large cities, and have a better appreciation of honor than most of the officials in the Turkish Empire. Friday afternoon they sent for us; we had previously sent the coffee, bread, &c., with our salaams.

Their queries were numerous, about the telegraph, railroad, ships, steamboats, mowing machines, &c. &c., in America. They esteem the English, but put no confidence in the French. I had with me a little pocket edition of the Testament and Psalms, which on account of its size was a wonder. Ali Bey wished me to read in English, and after I had read a few verses, he asked me to translate it into Turkish, which I was glad to do. They wished to see my cap,—a light summer cap which I brought from America. They were not wholly pleased because I did not conform to the custom of the country and wear a fez. I told them some missionaries wore fezzes, and I had no special objection to it. Soon, in looking at the cap, they found inside of it the picture of an Indian, and Ahmet Bey said, "What is this?" I told him I did not know it was there; manufacturers often put some mark on their work, and that was one. He passed it to Ali Bey, who, turning to me, said, "Is it lawful to have that there?" and at once commenced scratching it out with his finger nail. I told him to tear it out, I had no objection, and thus the matter passed off.

#### *Religious Toleration.*

Ali Bey said to me, "Do you pardon the sins of these Protestants?" pointing to several about him. "God forbid," I

replied. "If you make a law and a man breaks it, can any one pardon the offender save yourself?" "No," said he, "but these Armenians pardon sin," pointing to several, and laughing. Upon my saying that some had become Protestants in Aeebz, and I hoped they would not swear, nor lie, nor steal, and that they would be obedient subjects; and if any trouble arose, we should look to them, (the Beys,) Ali Bey said, "We do not interfere. There is liberty to do what they choose." Expressing my satisfaction with what he said, we parted.

One of the inferior Beys assisted us in securing a house of worship, to be used also for the school. The house was once an Armenian church, I should judge, both from its appearance and from what the people say, and will accommodate perhaps 150 persons. It cost 375 piasters.

This morning a letter came from Hohnannes, in which he says the Armenians in Killis have written to the Beys to drive out the Protestants from Aeebz, stating that if they do not, great damage will come to them. A Mussulman Effendi also wrote to the Beys, asking, "Has Islamism sunk in Aeebz?" Ali Bey told the Moolah to write to Killis, stating that the report was false in regard to Moslems becoming Protestants, but also to say, that 'if from every place the Protestants are driven away, Aeebz shall be the last one they will leave.'

You will naturally inquire why these Beys show the Protestants so much favor. In the first place, they fear their removal to Aintab or Killis, if free toleration is not given them. Perhaps this is the great reason, for the decrease of their subjects would diminish their gains; at least, we are not to suppose their chief motive to be other than selfish, and on this account reverses are quite possible. But, in the second place, they are not so bigoted as the Moslems of Aleppo or Damascus.

*Foundations Laid.*

The Sabbath, April 15, I trust witnessed the commencement of permanent Protestant institutions in Aebéz. At half past seven o'clock in the morning, thirty-five persons came together. They met in one of their own dark, dirty houses; whose floors are the bare ground; in the walls of which are no windows; whose fireplace is the centre of the room, with no egress for the smoke save the door and an open space between the roof and the stone wall on the front side. This description is truthful for all the Protestant houses I visited; but some of the Armenian and Moslem dwellings are better. The thirty-five persons were formed into three classes, one for the men, one for the women, and one for the children. Jones's Catechism was used, and giving instruction there was like turning the first furrow in a wild western prairie. To the question, "What is God?" I think no one was able to give an answer. Their poverty is a fitting measure for their ignorance of divine truth. At noon Bali preached, and at four o'clock, finding them too ingorant to profit by a common sermon, I talked to them familiarly, interspersing questions and answers. I hope that on that day a fountain was opened from which hereafter, to the end of time, the pure water of life will gush forth, to satisfy the thirst of the poor people.

Sabbath morning, Ahmet Bey sent to Sarkis, a Protestant who labors for him, to know if he would work on that day. Sarkis returned a negative reply, to which the Bey said, "I do not require it, just as you choose." The same Bey's wife came that day to get the Protestant women to do some sewing for her. They said, "We used to work for you on the Sabbath, but now we wish to keep it holy;" and the woman was not displeased, but said she was glad they were leaving off their wickedness.

Tuesday morning, just a week from the time we left Killis, leaving Hohnannes, we started on our homeward journey. Ten of the Protestants, all armed, were our guard for three hours, over the most dangerous part of the way. With the exhortation—"Stand up for Jesus," and a prayer offered by one of the brethren from Killis, upon the bank of the Kara Soo, (Black water,) we separated.

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LETTERS FROM REV. H. G. O. DWIGHT,  
APRIL 29 AND MAY 9, 1861.

PORTIONS of a letter from Mr. Dwight, of Constantinople, now visiting different missionary stations in Western Asia, were published in the Herald for July, in which some of the results of missionary labor at Aintab and Marash were brought to view. Other letters have now been received from him, and will be read with the more interest as containing the testimony of one long known and honored as an able and faithful missionary, and one not connected with the stations respecting which he now writes. The first of these relates to the educational efforts of the missionaries at Aintab.

*Protestant Schools at Aintab.*

In this letter I shall speak particularly of the mission schools at Aintab. The whole number of pupils in the common schools is now five hundred and seventy, about three-fifths of whom are Armenians of the old church. Evangelical Christianity is most prominently taught, and all parents who send their children to these schools, are made distinctly to understand that every effort will be made to train those children in the evangelical way. It is believed that most of the Armenian parents who patronize the schools, although not yet ready to profess Protestantism themselves, are quite willing to have their children trained in the Protestant faith. Most, if not all, of the children in the common schools are also pupils in the Sabbath school, which, with the adult classes, numbers over sixteen hundred. The sight of so many children rescued

from the deepest ignorance, and brought under constant intellectual, moral and spiritual training, on the basis of the pure gospel of Christ, is in the highest degree cheering and encouraging. How different a future is now before these children and youth! And how different an influence will proceed from them in this place, when they come to be heads of families, and to occupy stations of influence in the community.

I have been greatly delighted, oftentimes since I came here, at meeting in the streets crowds of well-behaved girls and boys, going either to or from the Protestant schools. You can generally distinguish them readily from the other children of the town, by their bright and happy faces, and their intelligent looks; for the waking up of their intellects has naturally made its impression upon their countenances, and the good lessons they have learned have already exerted a softening and subduing influence on their manners. Many a time, in the streets, have tears come into my eyes, when some sweet little girl has come out from among her companions, as I was passing along, and presented me with a bouquet of flowers; or a bright-eyed little boy has saluted me in the most affectionate tones, *Hosh, geldin Bodvelly—Welcome, honored Sir.*

#### *The Girls' School.*

Miss Proctor's school is yet only a day school, and its numbers are small; but the mission is about putting it upon a much better basis for usefulness. It seems to me impossible to over-estimate the importance of this school at the present time. The number of pupils is only eight, but it is proposed to double the number soon, and to commence a boarding department, which is highly desirable, if not indispensable to the full usefulness of the institution. The state of the work in this field is such as imperiously to call for a higher institution of this sort, for the education of wives for the pastors and teachers, and of

female helpers for the mission. I do most earnestly commend this school to the fostering care of the Prudential Committee. Miss Proctor has made remarkable progress in the language, which she now uses with great freedom and accuracy. I attended an examination of her scholars, and never have I been more gratified on any similar occasion.

#### *The High School.*

The high school, under Mr. Alexan, a graduate of the Bebek seminary, is a very promising institution. It is composed of seventeen young men; fourteen of whom are boarded by the mission, and the remaining three board themselves. Of the fourteen, seven are from Aintab; three from Killis; two from Marash; one from Adana; and one from Tarsus; and all of them are being prepared for the missionary or pastoral work. Seven of them are members of Mr. Schneider's theological class. Mr. Alexan is admirably adapted to his post, and gives universal satisfaction. He does honor to the Bebek seminary, which has sent him forth.

#### *Progress.*

While on the topic of education I will say, that it is now only twelve years since Mr. Schneider came to Aintab. At that time only *three* females among the Armenians could read, while now, between four and five hundred, in the Protestant community, have learned this art, so as to be able to read the Bible for themselves.

During my stay at Aintab the communion was celebrated, at which I took a part. Nine new members were received, and probably over a thousand persons were present. It is hardly necessary that I should say more of this place. You have yourself been here, and have been an eye-witness of what God has wrought. One thing that was constantly impressed on my mind was, that Protestantism is an institution of

the place, and that it is spreading its influences steadily and surely. It shows all the elements of vigor and perpetuity, and nothing can prevent its ultimate prevalence. The great thing to be aimed at by the mission, in my opinion, is to bring the people themselves, at as early a day as possible, to assume the whole responsibility of the work. They have already made a good beginning in this direction. They support their own pastor entirely, and are bearing a considerable share in the expense of the common schools. I think they should be urged to take the whole cost of common education upon themselves, at an early day; and also to enter more largely into the work of evangelizing the rural districts in their field.

*Annual Meeting of the Mission—Adana to be Occupied.*

Mr. Dwight's second letter is dated at Oorfa, but the first part of it goes back to Aintab, the writer referring to the annual meeting of the mission, and some of the business transacted there; specially the decision to occupy Adana. It will be remembered that extended extracts from Mr. Coffing's journal of his tour to the field which he is now to occupy, were published in the *Herald* for June last.

Before speaking of my journey here, or of what I have observed since my arrival, I would very briefly allude to the annual meeting of the mission to Central Turkey, which it was my privilege to attend at Aintab. It was an exceedingly pleasant meeting, and every measure adopted secured, I think, the entire unanimity of the body. The Lord Jesus, in whose service we are engaged, was himself present, as I believe all of us deeply felt.

The most important decision come to, was to commence a new station at Adana, in Cilicia, and it was highly satisfactory to the brethren that this could be done without asking for any special appropriation from the Board for the object, during the present year. Mr. Coffing, who with his wife had thorough-

ly explored that field during the past year, voluntarily offered himself for the new station, and his offer was very cordially accepted by the mission. The plan proposed is to have two missionary families, ultimately, associated in that field, though for the present Mr. Coffing will be alone. He proposes to reside in Hadjin, in the Taurus mountains, north of Adana, in the summer, and in Adana, in the winter. Hadjin is said to contain an Armenian population of *twenty thousand souls*, and being mountaineers, they are a simple-hearted people; and there is reason to hope that when the gospel once enters among them, its progress will be rapid, and that in a comparatively short space of time, the whole body of them may be gained over to the truth. I regard it as a most important field, and I hope the Prudential Committee will strongly approve of the step which has now been taken by the mission for its occupation. Adana itself is a very important post, where we have already a congregation of fifty or sixty souls. The whole population of the town is about 30,000. In Tarsus, some five or six hours distant, there is evidently a spiritual work going forward, and the average congregation there is about forty. In the whole district which will be under the supervision of the new station, there are computed to be 45,000 Armenians, 45,000 Greeks, and 100,000 Moslems. It is exceedingly desirable that Mr. Coffing should not be left long alone, and I do not see that there is any probability of furnishing him with an associate from the force already in the field. I trust that the Lord, who has opened the door in that direction so wonderfully, will soon furnish you with a suitable man to send there, and also with the necessary means for his support.

*Commendation.*

It will be gratifying to many friends to see the commendation bestowed by Mr. Dwight upon the laborers connected with the mission to Eastern Turkey, in whom, as well as in



their work, he seems to have been much interested.

I found my intercourse with the brethren and sisters of the mission, assembled at Aintab, exceedingly pleasant and profitable to me; and I can never cease to be grateful to God for having granted to me this privilege. You may be assured that you have a noble band of self-denying men and women in this field. I felt myself rebuked when I saw the earnest, self-devoted spirit, especially of my missionary sisters there; who are laboring in Aintab, in Marash, in Antioch, in Aleppo, and in Oorfa, for the spiritual enlightenment and salvation of the ignorant and degraded females of the land; thinking little of the sacrifices they have made in leaving such a country as America, to dwell in the midst of such a country as Turkey. I am persuaded that it would be difficult to find in Christendom a more happy class of females than are your sisters in the missionary field. They have a high, holy, and noble object of life, which keeps the mind above the disturbing, distracting and embittering influences of external circumstances.

#### *A Friendly Governor.*

The meeting closed May 1, and on the following morning I started for Oorfa, usually called a journey of four days, though I made it in two and a half. It was my unspeakable pleasure to be accompanied by Mr. Schneider, who goes with me as a delegate to the meeting in Kharpoot; by Mr. and Mrs. White of Marash, who go to Oorfa on a visit and for recreation, which they both very much need; and by Dr. Nutting of Diarbekir, and Mr. Nutting of this place. The day before we left, the Governor of Aintab called at Mr. Schneider's house, and offered his special protection to his family during his absence. He said, in my hearing, to Mrs. Schneider, "If, during your husband's absence, any thing should occur to call for my assistance, whether personal or relating to the Pro-

testant community, I hope you will send to me freely. Do not fear to make me trouble. If you should send a dozen times every day, I shall be most ready to do all in my power to help you, and I will occasionally send my own son to inquire whether you need any thing."

#### *Birijik—The Native Preacher—Progress.*

We rode the first day to Birijik, where we spent the night. Here we crossed the Euphrates, the town being on its eastern bank. Birijik is one of the outstations of Aintab, and we found a hearty welcome and very comfortable lodgings at the house of the native preacher. We had had a fatiguing day's ride, and it was late when we arrived, yet as it was the regular evening for a meeting, I went to the place of worship, where I found from forty to forty-five persons assembled, whom I addressed with the highest degree of satisfaction. The native preacher closed the services with a most earnest and fervent prayer.

My thoughts went back thirty-one years, to my former tour with Mr. Smith, in Armenia, when in no place in the Turkish empire, during more than a year of constant traveling, did we find a single native Christian brother to sympathize with us. It was late when I returned to my lodgings, and I found all my fellow travelers already retired to rest. A most comfortable bed, however, had been made ready for me, and after praising God for his goodness, and commending myself, and the scattered remnants of my family to his paternal care, I composed myself to sleep, feeling that if I had a thousand lives to live, I would rejoice in the privilege of giving them all to the work of making Christ known to my wandering and dying fellow-men.

The preacher at Birijik has an excellent, pious wife, and a little daughter, twelve years of age, who loves the truth, and appears exceedingly bright and talented. She is teaching about twenty-six little girls, who come to her every

day, and all gratuitously, merely for the purpose of doing good. Eight of them are Protestant children, one is a Catholic, and the rest are Armenians of the old church. The Sabbath congregation in Birijik is about 70 or 80. We left that place on the morning of May 3d, having now fairly entered Mesopotamia, the country of Abraham, the friend of God. That night we spent in a tent, which reminded us still more of Abraham, and led us to ask of God that he would enable us to walk ever 'as pilgrims and strangers' in this world. The next day, a little past noon, we reached Mr. Nutting's house in this city, where we were most cordially greeted.

### Mission to Western Turkey.

#### NICOMEDIA.

LETTER FROM MR. GREENE, MAY 25,  
1861.

#### Missionary Tour.

In this communication Mr. Greene gives account of a tour of twenty-two days, from which he had just returned. He was accompanied by Mr. Dunmore, whose use of the Turkish language it was felt would be of great advantage. "We traveled," he says, "between five and six hundred miles, over many difficult and dangerous roads, yet mercifully preserved and protected all the way by our gracious Heavenly Father, and visited nearly all the principal cities in the western part of Asia Minor; though in most of the places our visits were necessarily short." Some of the statements made respecting different places are of interest and value.

#### Koordbeleng.

The first Sabbath was passed at Koordbeleng, forty-five miles from Nicomedia, "a place where Satan has long struggled hard with the friends of gospel truth, and still maintains his supremacy." Mr. Greene writes:

For many years, colporters and missionaries have, from time to time, visited Koordbeleng, and many copies of the Word of God have been sold there. For the last two years, we have had a native helper laboring constantly for that

town and neighboring places; and as a result of various efforts made for the district, a large proportion of the population are more or less enlightened, several abuses have been corrected by the old Armenian church, and the open persecution of the Protestants has ceased. Yet, until the present time, we seem only to have been casting in the seed; when the Lord will be pleased to gladden our eyes with the sight of harvest, we know not. There are in the place two Protestant brethren, who have long been recognized as such, and whom we hope the Lord has renewed by the power of his Spirit; yet, last winter, one of these openly denied his Master, but soon after, with many evidences of penitence for his fall, he again declared himself on the side of the gospel. Besides these two recognized Protestants, there are a few other persons who would undoubtedly soon espouse our cause were it not for their excessive fears.

One day was spent at Nulla Khan, about six days' journey from Nicomedia, containing perhaps three hundred houses, about half Turkish and half Armenian. In the Armenian school, which the brethren visited there, they found several copies of the Bible from the mission press, which had been sold by colporters.

#### Angora—The Papal Armenians.

We remained four days in the city of Angora, reckoned nine days' journey from Nicomedia, or two hundred and sixteen miles. Angora was one of the chief cities of ancient Galatia—by which name it is still called in the Armenian tongue—and is now the most important city in that section of country. After careful inquiry we find its population to be about 35,000; considerably more than half of whom are Turks, about a third Armenians, and the remainder Greeks and Jews. Nearly all the Armenians belong to the Papal communion. About thirty years ago, on occasion of a persecution raised against the Papal Armenians at Constantinople, quite a number of families fled to Angora.

They soon began to make proselytes from the very church which had been their persecutor. As they acquired strength, they proceeded to employ menaces and force. They refused work to the poor unless they became Papists, and by the use of all sorts of means they have continued to grow, and now number about 9,000 souls. In their hands is the chief trade of the city, and trade is the life of Angora. They are the active, powerful, defiant element among the nominal Christians of the place. With the Papists, the superstitious bigotry of the old Armenians has infused into it a Jesuitical zeal, and they boast that we shall never be able to loosen a stone from the foundations of the Papal structure. *We* may never be able to do it, but the Lord, by the power of his word and spirit, has already begun to weaken their refuge of lies. Not only will he loosen stones, but he will finally visit with overwhelming ruin, both the structure and all who trust to it.

#### *Protestant Efforts — Encouragement — Opposition.*

For six months past, one of our most faithful and prudent native helpers has been laboring in Angora. He has thus far met with very encouraging success in the sale of the Bible, and has had constant opportunities for religious conversation, and for preaching the simple gospel. For several weeks he has had regular religious services at his house on the Sabbath. We found that there were three Papal Armenians, who, by reading the Word of God and by interviews with our helper, had become thoroughly enlightened and convinced of their duty. These men began, some time ago, to preach and confess the truth, as they understood it. The report of their sayings and doings soon reached the ears of their chief ecclesiastic, a man full of subtlety and wickedness, and they were immediately called before him and rigorously examined. They

disclosed that they received what is found in the New Testament, and preached only that, and were, therefore, commanded not to read the Word of God as translated by Protestants, but only the Papal translation; for, said the ecclesiastic, referring to our translation of the Bible, "That book is a verdant leaf, but has the poison of asps beneath it." A promise was extorted from them that they would preach no more, and they were dismissed. Yet, since then, they have not been at ease, nor have they been able to keep entirely quiet, but are occasionally forced by their consciences to declare the truth. The third one of these three, a man who does not occupy so high a position in society as the others, but who appears to have received the truth in the love of it, has recently declared himself a Protestant.

There are others who are already persuaded concerning the truth, intellectually, and who even now wish to discard Papal errors and superstitions, and to be delivered from Papal tyranny, but they wait for quite a number to declare together their acceptance of Protestantism, that they may be better able to breast the storm of persecution sure to rise. One of the greatest difficulties of these men comes from their wives and children, who are spies and informers against them, and resort to every means within their power to hinder and intimidate them. The women, generally, are late to embrace the truth, both from their greater ignorance, and from their being altogether under the influence of the priests.

During our stay in Angora, we had several opportunities for interviews with the above-mentioned brethren, and with many others. The Greeks of the place, differing from the Greeks generally, are very friendly towards our helper and ourselves. Many of them visited us for the purpose of religious conversation, though we know not that in any of them the word of truth has taken deep root. We have great hope and much encour-

agement in respect to the work of the Lord there, yet we expect that the enemies of God and his truth will do all in their power to intimidate and harass our feeble brethren. In all these regions, hard indeed is the struggle of the man who wishes to enter the narrow way. Before leaving the city, we called on the Turkish ruler to ask that, in accordance with the laws of his Government, he would protect all who wished to declare themselves Protestants; and now, with much more hope and earnestness, we would ask all the friends of Jesus to remember, before the throne of grace, those in this important city who are beginning to seek the salvation of their souls.

#### *Sivri Hissar—Eski Shehr.*

Sivri Hissar is a city situated four common days' journey south-west of Angora. It contains a large Turkish population, with about 3,000 Armenians. It is a place where neither colporter, missionary nor Englishman ever seems to have found his way, and we did not learn that in the whole town there is a single copy of the Word of God in a language intelligible to the people. Yet there are two so-called Christian churches, with six priests, and other higher ecclesiastics. And even here we found that the people had heard something about Protestantism—enough to be frightened by the very sound of the word. Some thought Protestantism to consist in opposition and enmity to their religion—nay, worse, that it is downright infidelity. Our helper at Angora has been trying, for sometime, to send a few copies of the Word of God to this dark region, but as yet has found no one willing to take them.

Eski Shehr is a Turkish city of about 6,000 inhabitants, situated three common days' journey north-west of Sivri Hissar. It is the great centre of trade in this region of country. Although its resident population is entirely Turkish, it has a floating population of about 600

Armenians, gathered to the place from other towns and cities for purposes of trade. Most of these Armenians are young, unmarried men. We spent a Sabbath among them pleasantly to ourselves, and we hope profitably to them. They visited our room from time to time during the whole day, and once the room was nearly full, some thirty or forty persons being present. We read to them various passages of Scripture, making explanations and comments. Many listened with a good deal of interest. On the whole, we were quite encouraged by our visit to Eski Shehr. To a faithful and prudent helper, this place affords many opportunities for Christian labor, and for spreading the Word of God.

#### *Kutaiya—A Faithful Protestant.*

Kutaiya is the largest city in all those regions, containing, according to the closest calculation, between fifty and sixty thousand inhabitants, of whom about six thousand are Armenians and Greeks, and the remainder Turks. The city is situated about forty miles south-west from Eski Shehr. About five years ago, an Armenian tailor, a resident of that city, became enlightened by means of a New Testament which had been brought from Smyrna. He soon after declared himself a Protestant, and beginning to suffer from the persecuting power of the ecclesiastics, he fled to Broosa and remained there six months. Again he returned to his native city, protected by a firman from the Government, taking with him quite a quantity of Bibles in the modern Armenian and Turkish tongues. Since then he has been engaged in selling books, and at the same time working at his trade. He is a quiet, prudent man, fully convinced of the truth, and able and willing to testify of it to all whom he meets. At present all opposition to him has ceased, while many are his friends. He has met with encouraging success in the sale of the Bible. Through his influ-



ence, and by reading the Scriptures, quite a number of persons have become enlightened, though no one of them has as yet openly declared himself on our side. We enjoyed several pleasant interviews with various individuals while we remained in the city, and feel assured that the good seed which is there being sown, will eventually bring forth fruit to the praise and glory of God.

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*PHILIPPOPOLIS.*

LETTER FROM MR. MERIAM, MAY 29, 1861.

IN this letter, Mr. Meriam alludes briefly to several topics of considerable interest. He first speaks of receiving pleasant intelligence from an out-station, Tatar Bazarjik, where the helper has commenced regular preaching at his own hired house, to small but attentive audiences; and then refers to the

*Position of the Bulgarians.*

The Bulgarians of Tatar Bazarjik are taking a firm stand against any return to the embrace of the Greek church, and as strong a stand against any union with Rome. The same may be said of the Bulgarians of this city. They are determined to remain as they are, rather than yield either to Greek or Latin influences; and every month's delay makes them the more prepared to adopt the simple forms of the Protestant church. They are more and more clearly seeing the necessity of having priests who can preach to them intelligently. The head teacher of the Bulgarian school here has determined to take a step forward, by commencing a preaching service in his school-house, to be continued every Sabbath. Should he do this, the way will be effectually opened for us to preach to this people. Our Sabbath audiences are as yet small, rarely exceeding ten or twelve.

*An Armenian Priest on Protestantism.*

An Armenian priest here, has recently given us the evidence that the truth is stirring among his people. In a sermon

recently preached, to a church full of Armenians, he said, in substance, "I understand that some of you are almost ready to become Protestants. I warn you against such a step. You can never live up to the requirements of the Protestant faith. How could you succeed in your business; how could you bring up your families; indeed, how could you live at all, without lying, and deceiving, and swearing, and getting angry? But none of these things are permitted by the Protestants. The Protestant faith is very strict. Do not stretch forth your hands after that which is beyond your reach."

*Mrs. Freeman.*

The death of Mrs. Freeman was announced in the Herald for July; and previous statements respecting her, by Mr. Meriam, were published in the Journal of Missions for May. He now writes:

In a recent communication, it was my privilege to speak of the truly Christian behavior of Mrs. Freeman, under severe sickness and many trials. It becomes now my painful duty to announce her death. The Savior has called her away from her grievous load of bodily ills and temporal cares, to the joys and purity of his presence. Her disease was of so aggravated a form, and so rapid in its progress, that no medical aid could benefit her. For the last few weeks before her death she was sometimes unable to realize her situation, on account of acute suffering and great weakness. At such times I found it impossible to converse with her; at other times she seemed fully aware that she must soon die. She seemed to look upon death as an evil, principally, because she must leave her aged and infirm mother and her little children. She wished to live that she might comfort and support that mother, and educate those children, and for another reason also. She hoped to be the means of bringing other Turks to a knowledge of the truth. It was a favor-

ite plan of hers to get well, and then visit among Turkish families with the missionary ladies. Even in the presence of her mother, who is a bigoted Mohammedan, she often spoke of the time when all would know the Lord Jesus, from the least to the greatest. But when she was well assured that she must soon bid adieu to worldly scenes, she seemed reconciled to the will of God. One of the last remarks she made to me was: "Whether I live or die, I wish to maintain my faith in the blood of Christ, as having cleansed me, and as able to cleanse all men from sin." Toward the close of her life she failed rapidly, but gave evidence that her faith was unshaken. We trust she has gone from her Mohammedan home to her Savior's bosom.

#### *Apprehensions.*

The reader will hardly need to be informed, that apprehensions respecting the coming year, such as are here expressed by Mr. Meriam, growing out of the present condition of the United States, must be now felt in every missionary field, as well as by the officers of the Board and of other missionary societies at home. The circumstances in which we are placed, surely call all the friends of missions prayerfully to inquire as to their duty. Will the needed sacrifices be now made? Or must the missions sadly suffer?

When we remember the awful cloud of war resting over America, we tremble for our work here, during the coming year. Young men are applying to enter our school; the Bulgarians are ripening for a work of grace among them; we have hitherto but gained a footing and laid a few foundations, and a foundation left to the mercy of the storms is little better than a ruin. If we cannot go forward, we must virtually go backward. We do not despair. The work is in the hands of the Master, who will guard the interests of his church; and we know, also, that the officers of the Board are making all possible exertions, that the missionary work may not suffer in any quarter of the world.

## Syria Mission.

### BEIRUT.

#### AN APPEAL TO THE CHURCHES IN AMERICA.

THE following letter from Mr. Jessup, addressed not to the Secretaries of the American Board, but to the churches in America, needs no words of introduction or of explanation, to secure for its statements and appeals, thoughtful and prayerful interest. What is to be the future, even the near future, in the history of Syria and of the work of missions there, no one can tell. It is not supposed that the danger of renewed disturbances has passed. Scenes of revolution and violence, even more fearful than those of the last few years, may be near at hand. But on the other hand, they *may be* averted, in the good providence of God; and whatever may be the views entertained as to probabilities in this case, every Christian reader will sympathize with the missionaries in their longing desire to enter, and to have means for entering efficiently, doors which seem to be now opened before them. In a line to the Secretary of the Board, accompanying this appeal, Mr. Jessup says: "You may be assured, and assure all the brethren at the Missionary House, that we are more than willing to bear our part of the self-sacrifice and suffering which the present state of our loved land may require. It is a *very* great trial to be obliged to neglect such whitening harvest-fields as are now opening around us. *Zahleh* is now open to direct missionary labor, and several villages in Lebanon are on the verge of declaring themselves openly Protestant. Could we open Abeih seminary, a choice class of young men could be gathered. The political prospects are more pacific. The French army has gone without involving any new outbreak, and we anticipate a peaceful summer. How much might we now do had we the means!

"The war in America is an awful judgment of God, but I never felt more certain that anything was *from God*, and will result in good. Will it not elevate the American church to a new standard of piety, increase prayer, and prepare the way for new and vigorous prosecution of the missionary work throughout the world? We sympathize most deeply with the brethren at the Missionary House in these days of trial, and are afflicted with you. Our prayers constantly ascend to God on your behalf. May great wisdom and grace be granted to you all, that you

may be sustained under the heavy burden of care and anxiety which weighs upon you."

*My Dear Brethren in Christ*,—One year ago at this time, Syria was the scene of civil war. Massacres unparalleled in modern history were sweeping over the land. Fire and sword, pillage and violence, had begun their work, and the land was in wild disorder. Our missionary operations were well nigh broken up. The male and female seminaries were closed, schools disbanded, congregations scattered, some of the converts massacred, and others exiled from their homes. A dark cloud descended and hung like a pall of gloom over the Syria mission. We had the means and the men to work, but the door seemed closed against us. Alarm by day and terror by night, hunger, nakedness and disease, so filled the minds of men, that even those who heard the preaching of the gospel received but little benefit.

Long months passed away, and there was but little change for the better, until at length the "morning of joy" which we had hoped would follow this long night of weeping, seemed ready to dawn. We began to plan the re-opening of our long suspended schools, and the re-assembling of the young men and women whose course of instruction had been so long interrupted. Order and peace were returning to Syria; multitudes, who had been our enemies, were becoming our friends, as the charities of American and English Christians had quite transformed the views of this people with regard to the nature of Protestant Christianity; the call for help was coming, in earnest tones, from various parts of the land hitherto inaccessible to the missionary; and we hoped for a glorious harvest, after the forty years "sowing in tears" of the Syria mission.

But now, when these trials were beginning to disappear, and the Lord was opening a wide and effectual door on every side in Syria, a new and fearful trial comes to us from our loved native land. Now that the *way is open* to work,

the means are wanting. The pressure upon the finances of the American Board is such that we may not only be obliged *not to open* our schools which are closed, but to *close all that are open*; to discharge all the native helpers; to stop the printing of religious books; to cease from our missionary tours, colportage and every kind of labor involving expense; and to remain inactive and see the work of long years falling into neglect. The fact is, that the door for direct missionary labor is now opened more widely than ever in Syria. The power of the papal and Greek clergy is broken, and in some places whole villages are asking for instruction and are open to labor. God's favored time for Syria seems at hand. Yet we cannot go forward; our hands are tied; we have not the means. We have prayed, for years, that the door might be opened, and it is open. We have prayed that the power of the priesthood might fall, and it has begun to fall. But now our hearts are full of anguish to see the way open before us, and perishing men ready to hear, and we unable to help them. *Shall we leave them?* Shall this favorable time pass by and the enemy re-possess the strong holds of Syria? Shall our native helpers be obliged to enter secular employments, and the youth of Syria be given over to Jesuits for want of Protestant schools?

It is a critical period in Syria. If neglected now, all may be lost. If improved, the gospel may be entrenched, immovably, from Nazareth to Northern Lebanon. I write with much earnestness and feeling, because the interests involved are great. Our numbers, as a mission, are so much reduced that we cannot long bear the burden unless relieved; and now the prospect of further reinforcements is quite cut off unless you, our brethren and friends in America, come to the help of the Lord with the means which God has given you. Even an Anderson could not hold out without reinforcements. Shall our mission share his fate?

We have now seven missionaries and one printer, for a population numbering hundreds of thousands, occupying a territory two hundred miles in length and forty in breadth. In Beirut alone, three of the mission are stationed, as ten thousand Damascene Christians, fifteen hundred Hasbeyians, and multitudes of others have been added to the former large population of this important centre. We *must have help*, or the spiritual interests of this people will be in great jeopardy.

It is not for me to say that God cannot carry on his work in Syria without us. He needs us not. But has he not intrusted the evangelization of a large part of this dark empire of Satan to the Christians of America? Will you take the responsibility of withdrawing your support, even in this dark hour, and leaving this land desolate?

We all sympathize with you in this day of your severe trial in our loved Father-land. We suffer with you, weep and pray with you, and were we among you, would gladly do our part in the duty we owe our common country. From every American missionary station throughout the world, there arises prayer unceasing to God, for his blessing upon the land of our fathers?

We know how all absorbing is the awful subject which is now uppermost in your thoughts and affections. But will you not remember us who are far away? Are we not your representatives? Is not our work your work, and God's work? Will you forsake the work of the Lord now, when you are entreating him so earnestly not to forsake you? Can you *afford* to let the missionary work suffer, even in these times of deep distress at home? Do not the churches need this avenue of love and benevolent effort to keep the current of spiritual life steadily flowing, while so many cares distract the mind and trouble the heart?

To-day I have a meeting of several hundred children of our schools, to sing the sweet Sabbath school hymns which we are just translating and printing in

Arabic. It would do your hearts good to hear their sweet voices singing—"I want to be an angel;" "We won't give up the Bible;" "Joyfully, joyfully;" and other hymns which are as sweet in Arabic as in English; and I doubt not you would feel that an influence for good is thus being exerted upon the minds of these children, which can never be effaced. But it would sadden you to think that a few days hence we may be obliged to shut up all our schools, and turn the children away to their old habits and associations? There are among these children orphans, whose fathers and brothers were cruelly massacred at Damascus, Hasbeiya and Deir-el-Komr; there are Protestants, Greeks, Maronites, and Greek Catholics; and if they leave our instruction, the Jesuits stand ready, like ravening wolves, to seize upon them. Shall we give them up?

One of the largest towns in all Lebanon, once bitterly persecuting all Protestants, is now earnestly asking for a teacher and a preacher. A little money obtained from England has aided us in keeping a native helper there for a month, but he has returned, with a most cheering report of success, and we have no means to send him again. Shall this wide, open door, be shut again?

My dear brethren, I lay the case of this mission before you. We have heard the piteous wail of the widow and the orphan. We have seen poor wretches flying from massacre with their garments stained with blood, and we have wept with the weeping, over the horrors of the past dark year. But now the crowning sorrow of all seems coming upon us. The cause of our Lord and Master is in danger. The souls of men are perishing. Many of you contributed largely the bread which perisheth, to save the bodies of these poor people. Will you now withhold that bread which cometh down from heaven?

Yours in Christ,

HENRY HARRIS JESSUP.

Beirut, June 6, 1861.



## Sandwich Islands.

### STATION REPORTS.

THE Hawaiian Evangelical Association met at Honolulu in May. Copies of a few of the station reports then presented have been received at the Missionary House, and extracts from some of them will interest the readers of the Missionary Herald.

#### Wailuku.

#### *A Revival.*

Mr. Alexander, of Wailuku, on the island of Maui, returned to his field from the United States, after an absence of eighteen months, in June, 1860, and resumed his labors, "deeply impressed with the low state of piety among the people." At the next communion season, in July, sixteen persons were excluded from the fellowship of the church, for various offenses. "The majority of the church seemed to be sunk in a slumbering stupidity; yet there were a few who mourned over the desolations of Zion, and prayed earnestly for a revival." And brighter days were near. The report says:

About the close of October, we were cheered with evidence that an unseen power was moving on the hearts of the people. The morning prayer meetings, which had been greatly neglected, were attended by increased numbers, and there was an evident increase in the number who attended all our regular meetings for worship. Backsliders would rise spontaneously in our meetings for prayer and conference, and, confessing their wanderings, ask an interest in the prayers of God's people. Some of the most careless, wild and profligate, were seized with conviction of sin and concern for their soul's salvation. It is worthy of remark, that a large proportion of these were the children of godly parents, who seem to have broken away from all restraint, and sold themselves to work iniquity. But "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." He is faithful to his covenant. Christians began to pray, as I had not before heard them at Wailuku. Many fair professors of religion, who had been

living in sin known only to God, were constrained to come forward and confess their wickedness, and beg the prayers of their brethren. The members of the church and the awakened were drawn together, and together they sought the Lord. They met for prayer and exhortation three times a day, for weeks in succession, and would sometimes protract the afternoon meeting till eight or nine o'clock in the evening; indeed, for awhile, they continued *all night* in prayer and mutual exhortations. Fearing evil would spring up in the night meetings, I advised their discontinuance.

Young converts, of their own accord, diligently sought out their former companions in wickedness, and labored to bring them to Christ. The brethren went in companies of two, three, four or five, and visited every house, without distinction, whether of professed Christians, Papists, Mormons, or of whatever description; would converse and pray with the inmates, read the Scriptures to them, and urge them to attend the meetings for public worship. Multitudes have thus been brought under the influence of the gospel who live far up the valleys and ravines, among the birds and wild goats of the mountains, who were quite inaccessible to their pastor. A wonderful change has come over the whole community. We no longer hear the whistle and other sounds, by which the votaries of pleasure were wont to call each other. Order and quiet reign; the fear of God rests on the inhabitants. Some of the most distinguished leaders of the licentious, who were notorious as disturbers of the peace wherever they were found, are now clothed and in their right mind, sitting at the feet of Jesus.

#### *Origin and Progress of the Work.*

The first indications of the awakening appeared at Waihee, where there had hitherto appeared less spiritual life than in any section of my field. I do not know of any special measures having

preceded the awakening, and I can ascribe it only to the sovereign grace of God.

The influence soon extended all over the field, and during the past six months, dawn prayer meetings, at eight or ten different places, have been kept up every morning, by joyful assemblies, who are glad to hear each other say, "Let us go into the house of the Lord." The inhabitants of one hamlet have gone to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts;" to which they have cheerfully responded, "I will go also."

Many, I fear, like Lot's wife, have been awakened to flee, who have not been converted; many have been moved by sympathy, seeing others seeking the Lord, who have had no real concern for salvation. Yet I bless God for his mercy, and for his wonderful works among us.

I trust a large number have indeed turned to the Lord. At the beginning of the year, I urged the people to undertake to read the whole Bible through annually. I think a large number are now engaged in this work, and I hope it will become a permanent institution among us.

The pious women have also been very active in their efforts to rouse the careless, and lead souls to Christ. Mrs. Alexander has spent a great deal of time visiting from house to house; she has also attended the female prayer meetings, at the station and the various out-posts.

#### *Obstacles—Mormons and Papists.*

The work still continues. The people hear the word gladly, and it is pleasant to labor among them. Satan, however, still holds his sway over very many. The period of awakening has been marked by an increased zeal among the Mormons and Papists. The Mormons have no foreign leaders now in the country, but the native leaders prize the dignity of their position as religious teachers, and are very zealous to make proselytes.

They try to impress the people with the belief that the chief difference between them and us is in the mode of baptism, which they practice by immersion, and in their rejection of infant baptism. The majority of their members are notoriously immoral. The Papists, judging from the number of the children in their school, hold an influence over about one tenth of the population.

Besides these, there are many others who still are carnal and mind earthly things. The marriage covenant is often violated. Many, when sick, resort to the doctors of Baal, who administer their drugs with incantations to the ancient idols of the land.

#### *Schools—Want of Employment for the People.*

Our schools are in a flourishing state. We have nine, containing four hundred pupils. They all learn to read and write, and obtain some knowledge of arithmetic and geography, and nearly all learn to sing. By aid of the teachers of these schools, I get a large part of the pupils into my Sabbath school, and I esteem my labors there very important, and hope they have not been bestowed in vain.

A great desideratum with us is some means of giving profitable employment to all the people. We live in the midst of great natural resources. We have hundreds of acres of very fertile soil, that might be easily irrigated by our perennial streams, bursting forth from our mountain glens; yet we produce almost nothing except kalo, for which we often find no market. We might produce and export a thousand tons of sugar annually, from land that now yields very little except indigo, oi, and other noxious weeds; and our rivers would furnish all the power needed to give motion to the machinery for its manufacture. But the people are too poor to erect the machinery, and they must wait till the prospect of gain attracts capitalists to their aid.

*Liberality.*

The deep poverty of the people has abounded to the riches of their liberality, for, in regard to many, to their power, I bear record, yea and beyond their power, they willingly contribute for the work of the Lord. I am unable to estimate a great part of their liberality, consisting in labor to build and complete their various houses for public worship. This has been no small item. The amount contributed in cash, during the past year, has been as follows:

|                                        |            |
|----------------------------------------|------------|
| For church erection and repairs, . . . | \$ 778.00  |
| Church sexton, . . . . .               | 36.00      |
| Pastor's salary, . . . . .             | 500.00     |
| Foreign missions, . . . . .            | 52.00      |
| Total, . . . . .                       | \$1,366.00 |

When we consider the poverty of the people, it is probable that no church in the United States gives so liberally. They also give joyfully.

The Presbytery of Maui and Molokai was organized in August, 1860, the influence of which body, it is hoped, will be felt in the way of raising up a native ministry.

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*Hilo, Hawaii.*

MR. COAN sends, instead of the report presented at the meeting of the Association, "a statement of some of the more important facts" connected with his labors at Hilo during the year.

*Schools—Intelligence.*

Perhaps we have never passed a year of more universal quiet and good order than the past. Every thing has been peaceful, and all who would, have been permitted to serve the Lord in all godliness and honesty.

Our large boarding-school has been in successful operation, and we feel that it is too important an agent for good to be relinquished. The school for teaching native children the English language has also been well sustained. This school numbers about seventy-five pupils, boys and girls. We have twenty-six common schools in Hilo and Puna, all conducted

by Hawaiian teachers. All these have been in successful operation during the year, and we think that their character, both in the competency and fidelity of the teachers, and in the improvement of the pupils, is progressive. In this list I do not include papal schools, of which there are only two in all Hilo and Puna.

There are few books in the Hawaiian language, and it would seem that the sources of information are too few and inadequate for progress in intelligence; yet the people learn. More than six hundred newspapers are taken by my people, and there is a constant running to and fro, and a mingling with men of business and information, which awakens the minds of many, and diffuses general intelligence with rapidity. Not a few of our people are well posted in all the great events of the age.

*Tours.*

My tours have been six in all, and much time and labor have been spent in endeavoring to render them efficient. By these efforts, the whole flock has been looked after in its divisions and subdivisions, the roll has been called, and every individual has been cared for in detail. The unity, the harmony, the purity and the efficiency of the whole body have thus been promoted.

*Mortality—Religious Quickening.*

The work of death goes on. During the past year, 234 members of this church have gone the way of all the earth, and I now walk among the tombs of 6,149 members of my flock; besides those of a multitude of little children and adults who were not in church communion. It is a solemn matter to reflect on this great congregation of the dead, to compare it with the lesser one of the living, and to know that, in a few short years, the pastor and his flock will all sleep together in the dust, there to await the awards of the judgment. Some of our best men have been called away during the year.

During the past six months there has

been cheering evidence of the quickening presence of the Holy Spirit among our people. Nowhere have there been such strong demonstrations as in 1837—1840; but in many parts of Hilo and Puna, a silent and unseen power has softened hearts and drawn the people together, almost to a man, for prayer and religious consultation. In many places daily meetings have been kept up, morning or evening, and fully sustained, and in all parts of the field there has been a revived attention to the great subject of Christianity. A multitude of cold and backslidden professors have awaked, and come forward, with confessions and tears, to renew their vows to the Lord. Numbers of the most hardened and hopeless apostates have returned, and appear more humble, penitent and sincere than ever before. A considerable number of Papists and Mormons have forsaken their false trust, and come to inquire the way to Zion.

The work has been more in the church than out of it, and for this reason—the masses of the people are enrolled on our church records. The subjects of a revival, therefore, out of the church, are comparatively few. Numbers, however, out of the church, have appeared penitent, and 106 have been received, by profession, to the communion; others are now candidates.

But a great and good work has, we trust, been wrought upon the church itself. Many of our youth, who seemed to have only “a name to live,” are now among the most zealous and active members. They have been brought to feel that they have something to do in the vineyard of the Lord, and they take hold of the work with an energy which surprises all around them. We trust the church, as a body, is on a higher level than before. The Lord grant that she may never, *never* descend from it.

The contributions amounted, for all Christian objects, to \$3,700, besides much that has been given in a quiet way. No special or extraordinary ob-

jects have been before the people to call for extra efforts.

### *Papists—The United States.*

Of the Papists I shall say little, though were I to record one half of the wiles by which they endeavor to entice and ensnare the people, I should fill a volume. The priests and neophytes are bold, intriguing, confident, and persistent. Whether they have gained at all or not, I do not know. They have lost numbers at some places, and have gained at others. Their chief force is now at the station, where they are building an attractive church. In all other parts of this field, their schools are extinct and their numbers few and feeble.

We feel distressed and alarmed for our country. We fear that unprecedented trials may await you and your missions, and all the friends of Zion in our land. But we will hope in the Lord. He reigns; and these dark clouds which surround his throne are not dark to him. Zion is on the palms of his hands, and every event of his providence is in her interest. God's kingdom come.

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### Kohala, Hawaii.

In reporting this station, Mr. Bond says the chief hinderance in the work has been from excessive rains, which have kept the country flooded, continued heavy gales, and unusually cold and inclement weather. Yet his labors have not been essentially interrupted or curtailed. “At times the Spirit of God has seemed ready to descend,” but “no general blessing has been bestowed.” In some divisions of the church, meetings have been more than usually interesting, and better attended. “Considerable numbers have professedly been brought to repentance, a few of whom [35 in all, on profession] have been received to the church.” The people of the district are spoken of as “miserably poor;” “beyond any other district on the island destitute of all resources to which we may turn in time of need;” but the contributions reported are, for pastor's salary, \$467,30; for school-houses, (used also for meetings,) \$687,37; for bell tower, \$184; and at monthly concert, \$239,60; in all, \$1,578,27.



*Condition of the People.*

In regard to the intellectual, moral and social character of the people, and their prospects for the future, Mr. Bond writes much as he did last year, believing that too much of the bright and too little of the dark side of the picture has been generally presented to the public. In knowledge and in intellectual capacity, he finds the Hawaiians children still. "As a book for popular use," he says, "it is perfectly clear to my mind, that Pilgrim's Progress is of no value whatever. It is one entire century in advance of the mental capacities of the people. They find it a book of unintelligible enigmas to them. And the same substantially—as to comprehension—may be said in passing, of the much simpler story of Robinson Crusoe." The prospect of raising up, from among such a people, fit and competent persons to be pastors of the churches, seems to him by no means encouraging. The general character of what he states in regard to their moral and social condition, may be gathered from what was published of his former report, in the Herald for October, 1860.

## LETTER FROM MR. BOND.

*What should the Churches Expect?*

Writing to the Secretary of the Board, in connection with his report, Mr. Bond makes the following very truthful and important remarks :

In regard to this report, allow me first to say, that it would indeed surprise me should anything found therein have a depressing tendency upon your mind. The idea may, and I doubt not does, seem to you, as it does to me, preposterous that a veteran in this service should be affected thus unpleasantly by any possible revelations of heathen morals—or, if you will, semi-heathen—for the forty years' application of God's truth has vastly modified and ameliorated the morals of this people, while it has *not* made them yet, by any means, a *pure* people in the ordinary sense of that term. No exhibitions of depravity or impurity, from the now or recently heathen world, ought, in my apprehension, to exert any such influence upon the minds of those who believe in a prayer-hearing God, and have faith in his preached word, as

the great specific for all these moral diseases.

To my own mind and heart, the valuable lesson taught by a gradually deepening insight into the Hawaiian character, consists in the more thorough comprehension of this truth, that the heathen mind and conscience are not to be recovered to holiness and God at too cheap a rate to the church. The accursed power of sin, for untold ages, left to intrench itself in the hearts of this or any other people, is not to be effectually broken by a few convulsive efforts. Neither in a single generation is this mighty work to be achieved. Would that a sure conviction of this truth were wrought into the mind of every member of the church of Christ in our fatherland; and the sooner the better for the vast work to be accomplished. Doubtless there are now many followers of the Redeemer who understand that Satan is not thus easily cast out—who, in humble faith, are content to pray on and toil on to the end, without the stimulus afforded by reports of uninterrupted and rapid successes, *knowing* that God is true and his word ever sure. If there are multitudes, on the other hand, in the church, as there probably are, whose faith in spiritual diagnosis is perceived to be of the sinking type, and must needs be stimulated by frequent and glowing reports of victories won for truth in heathendom; and who in the absence of such reports find themselves faint and despairing—ready to ask, To what purpose is all this waste of precious life and treasure?—might it not be to all such, properly and profitably suggested, that they take a few moments in their closets, daily, to become better acquainted with themselves. In this self-scrutiny, it would certainly not be amiss, were they to inquire as to the progress of the kingdom of God in their own hearts—say for the score or half score of years last past. How considerable has this progress been, in hearts, be it remembered, trained and renewed under the influences of the

Holy Spirit? Has it been marked—known and read of all men—as a light growing brighter and brighter unto the perfect day? And if not, why not? Ah me! Leviathan is not *easily* tamed, even in circumstances so favorable. Sin holds its own, with an all but omnipotent grasp. Its vile rootlets, in spite of prayers and tears and wrestlings, still penetrate every purpose and act of life, poisoning happiness, and constraining that frequent cry of an anguished soul, “Who shall deliver me from the body of this death?”

Alas, then, how much more must it hold its hated sway in these minds, so recently sunk in the unilluminated darkness and ever-deepening corruption of unknown ages; or at best, trained under the influences of so wretched a condition!

The missionary work is everywhere slow in its progress. It has ever been so. Slow, I mean, compared with *our* wishes; and slow, too, if you think of the more than sixty years since the church began to gird herself for this enterprise; and then of the more than 900,000,000 yet to be enlightened and brought to Christ. But then, we may not forget that this is a *preparatory* work—to the church a *disciplinary* work. She is not yet fairly “broken in” to the Master’s service. She is still restive under the harness—demurs at the long, laborious, and as unbelief will have it—bootless, up-hill tug—would fain get upon the easier road and *run* in her onward way. But the time is not yet. The “breaking in” process is not yet complete. The faith which seizes and holds with an unyielding grasp the promises—which takes God literally at his word—which knows how to hold out cheerfully to the end—living and toiling though sight be denied—this faith is not yet attained to. Yet who doubts that *it must be*, ere nations can be born in a day, and the earth flooded with millennial glory?

To this settled conviction our gracious

Lord is now leading his people, in his own good way. What Rarey is doing for the noblest of animals, God, in his providence and by his grace, is doing for his church at the present time; mercifully, gently, but firmly and wisely, subduing her tumultuous passions, her unbelief, her obstinate living by sight, her parsimoniousness, in short, all her supreme selfishness, and bringing her to lie submissively, lovingly, trustfully, forgetful of herself, with all her energies sanctified—in short, a church “broken in,” at his feet. This done, and the word will indeed *run* and be glorified, for the church shall be, to all her foes, terrible as an army with banners.

### Recent Intelligence.

SYRIA.—A letter from Mr. Lyons, in which he spoke of his transfer from Tripoli to Sidon, was published in July. Mr. Ford wrote from Sidon, May 6:

It is my privilege now to inform you of the safe arrival of Mr. Lyons and family at this station, on the 8th inst.; and I need not say how much joy their coming has caused, not only to the various communities of Protestants in our field, but especially to us, who have been struggling on alone, under the burden of a field so extended and so needy. Never was there a time when this southern district of our mission was in so great need of reinforcement.

The work is opening before us in various directions, and the demand for instruction is greater than can possibly be met by all the forces under our control. There are now congregations gathered every Sabbath, at eight different places besides Sidon itself, and some of these congregations have but a very inadequate supply of religious instruction. In several places there exists the most pressing need of schools, for the instruction of old as well as young; but we are straitened both for men and means. We have indeed no very firm assurance of continued tranquillity in the country, but the walls here may be rebuilt in *troubled times*, and we see no reason for relaxing our efforts to gather precious souls to Christ; but on the contrary, every reason to abound more and more in labor, and to call more and more loudly for help from above; and also from the churches, whose spiritual almoners we are.

WESTERN TURKEY.—Mr. Dodd, of Smyrna, visited Thyatira in May, where, it appeared, there had not been such progress as was hoped for. The church is now “at peace and somewhat awake,” but “they are not lengthening their cords.” He writes:

There seemed to be a hopeful feeling among the brethren, more so, indeed, than usual; partly based on the conviction that there was an open door among the people—a favorable disposition towards the truth—and partly, I could not but feel, on a spirit of prayer and effort among themselves, which was more hopeful than all else. Two church members have died there during the year, and two relatives of members give some evidence of a change of heart; but their reception to the church was put off.

He speaks also of a visit to Voorla, where, among a population mostly Greek and Turkish, there are a few Jews, and a few Armenians. Five of the Smyrna church members have taken up their residence there, and the formation of a church is contemplated. Mr. Dodd went to administer the ordinances and says:

I was much pleased with the state of things there. I had reason to believe that two more had come to the knowledge of the truth since my last visit. There are but five Armenian families there. Of three of these families, one or both parents are already communicants; and of the other two, the fathers will probably be admitted to the church at its organization. There are, besides these, only about a dozen single Armenians there, and they may all be called Protestants. One or two of them give evidence of piety. There were sixteen adults present at the services. The Church of Scotland supports a laborer at Voorla with special reference to the Jews, but having the Greeks also in view.

ZULUS.—Mr. Robbins wrote, April 30:

In accordance with a vote passed at the last quarterly meeting of our mission, I have explored the upper Umvoti and the Umzumbe regions; and have selected the Umzumbe as on the whole the most desirable place for commencing a new station. The place is some fifteen miles beyond the Umtwalumi station, six or eight miles from the sea, and about the same distance from the southern boundary of the Colony. The people are numerous, and to all appearance friendly. They have often expressed themselves as not only willing but *glad* to have a missionary come and live among them. During my stay with them, of six weeks, they showed me great kindness, in furnishing me freely with food, and helping in the erection of my temporary house. Their conduct certainly evinces the existence of some good qualities among them, even in their heathen and most degraded state. They are susceptible to kind feelings, and not wholly devoid of gratitude. Whenever they receive any gift, however small, their lips are so ready and quick to give thanks, that I can hardly believe there is not some heart power by which they are moved. But notwithstanding all this, we cannot close our eyes to the fact that they are heathen—deeply depraved—hopelessly lost, without the intervention of the Holy Spirit in their behalf. Our prayer is for the speedy descent of the Spirit among them, to prepare the way for the entrance of the gospel into their hearts.

On the Sabbath I have had a congregation averaging eighty; and though we have been

obliged to meet in the open air, beneath the rays of a scorching sun, a good degree of interest has been manifested in the religious services. We have great reason to thank God for these tokens of good, meeting us at the very threshold of our missionary work.

Mr. Wilder writes from Umtwalumi:

So far as agriculture is concerned, the season just ending has been a very bad one. There will, I fear, be great suffering among the natives next winter from famine. Drought has destroyed the principal portion of the crops. Indian corn, their chief article of food, is already \$2,10 per bushel, and will be much dearer before another crop comes on.

MAHRATTAS.—Mr. Wood wrote from Satara, April 9. Catechists report that the account of the mob by which he was assailed and stoned at Koregav, not long since, and of the punishment inflicted on the offenders, has gone forth into all the region around, and inspired the people with a wholesome fear; so that they are treated with much respect. Harripunt, [native preacher,] in touring, found the people shy of him, but as soon as he was away they would gather in large numbers to hear the catechists. For this reason he sent the catechists first into the villages, to gather an audience, when he would follow and address them. "Thus God honors our unlearned and ignorant helpers."

## Home Proceedings.

### CHANGE IN THE FINANCIAL YEAR.

THE time for holding the annual meeting of the Board having been changed from September to October, the Prudential Committee have thought it best to change also the time of closing the financial year, from July 31 to August 31. In accordance with this arrangement, the statement of receipts and expenditures to be presented in the next Annual Report will cover a period of thirteen months—from August 1, 1860, to August 31, 1861.

This will give the patrons of the Board one month more for effort, this year, to prevent the necessity for reporting serious embarrassment in the condition of the treasury. But it must be remembered that the expenses of the Board will be going on during that time, while the added month, (August,) is usually one of very small receipts. The obvious danger, therefore, is, that the financial condition which must be reported will be worse than if the year had closed at the usual time. Yet surely this need not be, and all will feel how undesirable it is that it should be. Will all, pastors and people, do what

they can—as unto the Lord, and not unto man—to cause that it shall not be?

The receipts for June, it will be seen, as for the whole eleven months, up to July 1, have been much below the needed amount. The sad necessity for most painful retrenchment seems about to be forced upon the Prudential Committee, and so upon all those prosperous missions by which the churches, through this Board, are disseminating the light of truth, and guiding the lost to Christ! Is it the will of Christ that his people should constrain to this retrenchment? Are there not many who will make one more effort, before the close of August, to prevent it?

## DONATIONS.

### RECEIVED IN JUNE.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Alfred, A. B. Kimball,	2 00
Brunswick, Cong. ch. and so.	83 00
Freeport, Cong. ch.	43 70
Gorham, Rev. W. Warren,	50 00
Minot, Cong. ch.	32 00
North Yarmouth, Cong. ch. and so.	
m. c.	6 27
South Bridgton, Mrs. C. I. Perley,	20 00
Union, Rev. F. V. Norcross,	3 00
West Falmouth, J. Loring,	13 00
Yarmouth, Cong. ch. gent. 100;	
ladies, 24,22;	124 22—377 19
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Temple, A. F.	1 00
Weld, Cong. ch.	7 26—8 26
Kennebec co. Conf. of chs. B. Nason, Tr.	
Monmouth, Rev. H. S. Loring,	5 00
Waterville,	26 36—31 36
Lincoln co. Aux. So.	
Rockland, A lady, avails of jewelry,	50
Thomaston, 1st cong. ch. and so.	10 00—10 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st ch.	46 97
Frankfort Mills, A friend,	1 00
Kennebunk, 2d cong. ch. and so.	
to cons. Mrs. F. E. FELLOWS and	
H. M.	143 00
Orrington, A. Lafkin,	1 00—191 97
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 1st cong. ch. and so.	15 00
	634 28
Andover,	10 00
Bethel, 2d ch.	5 00
Camden, Cong. ch.	10 00
Gilead, W. W. Chapman,	10 00
Lovell,	2 00
Robbinston, Cong. ch. and so. m. e.	45 00
Rumford, Rev. J. Elliot,	3 00
South Paris, Cong. ch. and so.	56 21
Sumner, Cong. ch.	10 00—151 21
	785 49

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
Gilsun, Cong. ch. and so.	24 35
Harrisville, Dea. Parker,	1 25
Keene, Cong. ch. m. c. 5,22; Z. S.	
Barstow, 20; Miss A. E. Hall, 5;	
young men, 5; M. E. Rand, 1;	
Mrs. E. Rand, 1; S. D. Osborne,	
10; E. S. 50c.;	47 72
Marlboro', Cong. ch. and so.	5 38
Marlow, A. E. W.	1 00
New Alstead, Cong. ch. and so.	15 00

Rindge, 1st cong. ch. and so.	51 15
Roxbury, Cong. ch. and so. 1,25;	
unknown, 26c.;	1 51
Sullivan, R. Mason,	5 00
Troy, Cong. ch. and so. m. c.	12 00
Westmoreland, Dea. Howe, dec'd,	1 00—165 36
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c. 5,25; Mrs. and Miss	
Cavis, 5;	10 25
Haverhill, 1st cong. ch. and so.	129 09—139 34
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Mason Village, Mrs. B. Cragin,	1 00
Merrimac co. Aux. So. G. Hutchins, Tr.	
Epsom, Cong. ch.	10 00
Sanbornton, do.	42 18
West Boscawen, Cong. ch. which	
with prev. dona. cons. D. E.	
BURBANK an H. M. 79; ladies'	
char. so. 10; H. L. Dodge, 25;	114 00—166 18
Rockingham co. Conf. of chs. F. Grant, Tr.	
Auburn, Cong. ch.	10 00
Derry, 1st ch. a widow,	5 60
Exeter, 1st and 2d cong. chs. m. c. 12	52
North Hampton, Cong. ch. and so.	17 00
Portsmouth, North ch. and so.	273 76—318 28
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Centre Harbor, Cong. ch. and so.	8 00
Dover, Peter Cushing, Jr.	59 60
Merideth,	16 00
Rochester, Cong. ch. and so.	27 00—101 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so.	50 00
Lempster, 1st do. m. c.	10 00
Newport, M. C. Chase, 1; avails	
of gold beads, 2,55;	3 55—63 55
	954 71
Essex Co. Vt., and Coos Co. N. H. Cos. Conf.	24 42
	979 13

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall,	15 00
Vergennes, Misses Mary and Nan-	
cy Rugg,	10 00—25 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. and so.	4 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, a mother and daughter,	30 00
North Underhill, Cong. ch.	14 00
Underhill, Ladies' cent so. 7; cong.	
ch. m. c. 3; Miss H. Chapin, 10;	
Rev. M. P. Parmalee, 10;	30 00
West Milton, E. Herrick,	10 00—84 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, A friend,	2 00
St. Albans, G. Merrill and wife to	
cons. GYLES MERRILL, Jr., an	
H. M.	100 00—102 00
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea, Cong. ch.	30 00
Newbury, Cong. ch. and so. 50; F.	
Keyes to cons. EDWARD P. KEYES	
an H. M. 100;	150 00
Wells River, Mrs. Dickey,	2 00—182 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. 96;	
sem. 16,50;	112 50
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. gent.	
122,44; la. 77,56; m. c. 102,62; 302 62	
East Westminster, Cong. ch. and	
so.	17 00
Putney, Cong. ch. and so.	20 00
West Brattleboro', do. (of which fr.	
Solomon Dunklee to cons. ED-	
WARD DUNKLEE an H. M. 100;)	207 50
West Townshend, Cong. ch. and	
so. 6,10; Rev. S. S. Arnold, 10;	16 10—563 22
Windsor Co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Springfield, Lucy Barnard, 10; S.	
B. Arms, 10;	20 00
Weston, M. L. B. 1; L. P. B. 1;	2 00—22 03
	1,094 72
Bennington, 1st cong. ch. m. c.	9 87
Johnson, Cong. ch. and so.	26 50



A lady, Avails of gold key and slide,	1 00—37 37
	1,132 09
<b>Legacies.</b> —Peacham, Miss Abigail Chamberlin, by E. C. Chamberlin, ex'r, 300; less int. 17;	283 00
Swanton, Melinda Eaton, by Elliot Frink, ex'r,	101 71—384 71
	1,516 80

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
East Falmouth, Cong. ch. and so. bal.	1 18
Orleans, Cong. ch. and so.	30 00—31 18
Berkshire co. Aux. So. H. G. Davis, Tr.	
Hinsdale, Cong. ch. and so. 103,38;	201 82
m. c. 92,44;	20 00
New Marlboro', X. Y.	20 00
Pittsfield, South cong. ch. and so. m. c. 6,30; children of Rev. Joab Brace, D. D., dec'd, at his request, 500; Mrs. Sophia Humphrey, 10;	516 30
Stockbridge, Cong. ch. and so. wh. with prev. dona. cons. SPENCER BYINGTON an H. M.	60 25
Williamstown, 1st cong. ch. 27;	
Rev. L. B. Morley, 50;	77 00—875 37
Boston, S. A. Danforth, Agent, (Of wh. from Mrs. M. W. Russell 50; Rev. H. B. Hooker, D. D., a marriage fee, 10; a friend, 1,50; do. by Charles Stoddard, 12);	1,371 56
Brookfield Asso. W. Hyde, Tr.	
Holland, m. c.	15 00
Southbridge, Manning Leonard, to cons. BERNARD A. LEONARD an H. M.	100 00
Ware, A friend,	3 00—118 00
Essex co.	
Andover, South cong. ch. and so. bal. 1,25; m. c. 56,58; Mrs. M. M. Aiken, 35; Rev. David Oliphant, 5; Sarah Tuttle, 5; Rev. Joseph Emerson, 30;	132 83
Lawrence, Central cong. ch. to cons. E. B. FOSTER an H. M.	143 00
Lynn, L. M.	5 00
Salem, Crombie st. ch. and so. 364,30; a friend, to cons. A. J. ABBE of Abington an H. M. 100;	
Tab. ch. and so. m. c. 19,41;	483 71—761 54
Essex co. North Aux. So. J. Caldwell, Tr.	
Byfield, Cong. ch.	23 06
East Haverhill, Cong. ch. and so.	8 00
Newbury, 1st ch.	51 20
Newburyport, North ch. 55,08;	
South ch. 136;	191 08
Rowley, A friend, 1; cong. ch. 69,44;	70 44—343 78
Essex co. South Aux. So. C. M. Richardson, Tr.	
Beverly, Washington st. ch. and so. (of wh. to cons. Mrs. BENJAMIN BRIANT an H. M. 100;)	138 00
Franklin co. Aux. So. L. Merriam, Tr.	
Buckland, Cong. ch. and so. 22,18;	
a friend, 5;	27 18
Conway, Cong. ch. m. c.	50 00
Charlemont, 1st cong. ch. and so.	44 00
Shelburne, Gent. asso. 35,75; la. do. 29,50;	65 25
South Deerfield, Monument ch. and so.	10 00—196 43
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Mount Holyoke, Miss E. J.	5 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Easthampton, Williston sem. miss. asso.	29 50
Haydenville, to cons. Mrs. SARAH W. REED and Mrs. LUCY S. SANDERSON, of Whately, H. M.	200 00
N. L.	20 00—249 50
Middlesex co.	
Cambridgeport, 1st evan. cong. ch. 152,02; Elizabeth Harlow, 20;	172 02
Charlestown, Winthrop ch. and so.	1,600 00

East Cambridge, Evan. cong. ch. m. c.	11 35
Groveland, Cong. ch. and so. wh. with prev. dona. cons. Rev. THOMAS DOGGETT an H. M.	11 00
Marlboro; Mrs. N. W. Goodell,	10 00
Melrose, Ortho. cong. ch. and so. 119,26; m. c. 54,06;	173 32
Medford, Trin. cong. ch. and so.	64 64—2,042 33
Norfolk co.	
Dedham, E. Paul,	10 00
Dorchester, 2d cong. ch. and so. gent. (of wh. fr. Jas. Tucker, Jr. to cons. S. WILLARD VINSON an H. M. 100; LEMUEL GULLIVER, to cons. himself an H. M. 100; to cons. Rev. CALVIN CUTLER an H. M. 50;)	799,50; la. 515,35;
m. c. 90;	1,401 85
East Medway, 1st ch. and so. 60;	
m. c. 3,96; avails of gold chain, 4,50;	68 46
Foxboro', Daniel Carpenter,	100 00
Medfield, 2d cong. ch. and so. by Rev. A. Bigelow,	20 00
Roxbury, Eliot ch. and so. 170,50;	
m. c. 17,51; Vine st. ch. and so. m. c. 29,83; a lady, 2;	219 84
Sharon, Mrs. Abigail Billings,	7 00
West Roxbury, South evan. ch. and so. m. c. 46,64; extra coll. 45,60;	92 24—1,922 30
Old Colony Aux. So.	
Middleboro', Central cong. ch. 52,34; m. c. 44,66;	97 00
Wareham, Cong. ch. and so.	37 50—134 50
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st cong. ch. and so. gent. 107,96; la. 34,38; m. c. 34,30; 2d ch. three individuals, 1; M. Reed, 1;	178 64
Braintree, A member of the 1st cong. ch.	100 00
Bridgewater, Trin. ch. and so. m. c.	10 10
East Abington, Cong. ch. and so.	44 00
East Bridgewater, Trin. ch. and so. m. c.	25 00
Hanover, 1st ch. Rev. J. Freeman, 2; 2d ch. Mr. Sylvester, 5;	7 00
North Bridgewater, 1st par. 13,54;	
South cong. ch. and so. 45; Porter ch. 221;	279 54
North Scituate, A friend,	1 00
Randolph, 1st par. gent. (of wh. from E. Alden to cons. SARAH B. ALDEN an H. M. 100;) 202,85;	
la. 35,81; m. c. 118,44; Winthrop ch. and so. gent. 57,10; la. 43,82; m. c. 95,38; 2d ch. and par. gent. 11,06; la. 17; m. c. 28,21;	609 67
Scituate, Cong. ch. and so.	21 83
Weymouth, 2d par. m. c.	33 00—1,309 78
Pilgrim Asso.	
East Marshfield, Cong. ch. and so.	9 09
Worcester co. North Aux. So. C. Sanderson, Tr.	
Ashburnham, Cong. ch. and so.	62 18
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Northbridge Centre, Lydia Taft, dec'd,	100 00
	9,673 63
A friend, 2; do. 5; E. M. T. 5;	12 00
Chelsea, Winnisimmet ch. and so. m. c. 36,78; Broadway ch. and so. m. c. 29,09;	65 87
Edgartown, Miss C. Coffin,	7 00—84 87
	9,758 50
<b>Legacies.</b> —Conway, Mrs. Sarah H. Adams, by Geo. M. Adams, Ex'r,	100 00
Fitchburg, Susan McLeod, by H. L. Daggett, Ex'r,	10 00
Westfield, Lydia Fowler, by Geo. Knapp, Ex'r, bal.	71 02
Woburn, Stephen Richardson,	88 68—269 70
	10,028 20

## RHODE ISLAND.

Central Falls, Cong. ch.	59 91
Little Compton, Male and fem. miss. so. 48,40; United cong. ch. m. c. 31;	79 40
Newport, Cong. ch. and so. m. c.	65 61
Riverpoint, Cong. ch. and so. 4,74;	
Rev. G. W. Adams, 10,26;	15 00—219 92

## CONNECTICUT.

Fairfield co. East Aux. So.	
Stratford, G. Loomis,	4 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
Ridgefield, Cong. ch. (incorrectly reported in the Her. for Feb. as from Bridge- port) 125.	
Hartford co. Aux. So. A. G. Hammond, Tr.	
Hartford, Centre ch. m. c. 14,93;	
C. C. Lyman, 50;	64 93
Simsbury, Cong. ch. and so.	26 80
South Manchester, E. B. L.	7 00
West Hartland, Cong. ch. and so.	15 00
Wethersfield, A friend,	5 00—118 73
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook, 1st cong. ch. and so.	15 75
Milton,	20 00
Norfolk, (incorrectly ack. in Feb. Her. as fr. Norfolk, N. Y.) 190.	
Torrington, Cong. ch.	38 50
Wolcottville, "A crumb for the famishing,"	5 00—79 25
Middlesex Asso. J. Marvin, Tr.	
East Haddam, Rev. Isaac Parsons,	5 00
East Lyme, Cong. ch. and so.	20 00
Old Lyme, do. m. c.	25 00—50 00
New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, 3d cong. ch. and so. 48,60;	
Centre ch. m. c. 4,47; Chapel st. ch. m. c. 5,46; North ch. m. c. 11,76; Yale coll. officers and students, 504; m. c. 5,81; South ch. m. c. 8,91; Davenport chapel, m. c. 3,94; Rev. J. M. B. Dwight, 10; a lady, 1; a friend, 25;	628 95
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Cheshire, Henry Gaylord, 10; Mrs. H. Gaylord, 1;	11 00
Durham Centre, Rev. D. Smith,	3 33—14 33
New Haven co. West Conso. A. Townsend, Tr.	
Orange, Emily C. Prudden,	5 00
Waterbury, 1st cong. ch. m. c.	10 09—15 09

A friend, 50; do. to cons. HENRY HOYT  
PERRY of Southport, Ct., an H. M. 100; 150 00

1,060 35

**Legacies.**—Hartford, Mrs. H. Bige-  
low, by A. G. Hammond, interest, 15 00  
Middletown, William Plumb, by  
Wm. Southmayd, Adm'r, 75 79  
Sharon, Miss Margerett B. Gay,  
by Samuel D. Gay, Ex'r, 50 00—140 79

1,201 14

## NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.	
Albion, Pres. ch. m. c. 13; Mr. Thurston, 7;	20 00
Bainbridge and Nineveh, Pres. ch.	27 44
Binghamton, Cong. ch.	65 00
Chenango Forks, do.	25 62
Covertry, 2d cong. ch. 58; H. D. Phillips and sons, wh. with prev. dona. cons. FREDERIC L. MARTIN an H. M. 50; Rev. Mr. and Mrs. Hoyt, wh. with prev. dona. cons. JOHN B. HOYT of Masonville, Del. an H. M. 20;	128 00
East Avon, Pres. ch.	10 00
Geneva, M. P. Squier, D. D. bal.	10 00
Green, Cong. ch.	12 00
Lisle, do.	15 00
Nunda, Mrs. H. E. Warner,	5 00
Oswego, L. H. Allen,	6 00
Oxford, Cong. ch.	55 80
Preston, Wm. Packer, 50; Mrs. L. Packer, 5;	55 00
Seneca Falls, Pres. ch.	82 72

Sherburn, Cong. ch. 115,25; la. miss. so. 10; s. a. miss. asso. wh. with prev. dona. cons. Mrs. HAR- RIET E. CURTIS an H. M. 65,76;	191 01
Smyrna, Cong. ch. 13; Z. W. El- more, to cons. Rev. DANIEL WALDO of Geddes an H. M. 50;	63 00
Youngstown, Pres. ch.	20 00

791 59

2 06—789 53

Monroe co. and vic. Aux. So. E. Ely, Agent.	
North Bergen, Pres. ch.	11 50
Rochester, Plymouth ch. m. c. 24,68; Brick ch. a lady, by A. Dickey, 10; Central pres. ch. m. c. by Wm. Alling, 69,61;	101 29
Wolcott, Pres. ch.	22 17—137 96
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. from young ladies' prayer meet- ing for Rev. A. Bushnell, 9,50; a lady, to cons. Miss ELIZABETH J. STOKES an H. M. 100; J. O. Whitehouse, 50; Ed- ward Peet, 50; P. Notman, 50; Miss Wickham and friends, for Martha A. Mather, Ceylon, 20; James How, 50; A. M. Earle, 25; Mrs. E. D. Hurlbut, 20; William E. Dodge, Jr., wh. with prev. dona. cons. W. EARLE DODGE and CLEVELAND HOADLEY DODGE H. M. 50; Rev. S. Phoenix, 25; A. Smith- us, 50; John Smithus, 50; J. Camp- bell, 25; S. E. Warner, 25; Clinton avenue cong. ch. Brooklyn (additional) 48,25; Mrs. A. H. Woolsey, 200; Mrs. John S. Mason, 25; Seventh pres. ch. 127,35; ERASTUS C. BRIDGMAN to cons. himself an H. M. 100; Abner L. Ely, 250; David Hoadley, 50; Joseph F. Joy, 50; G. G. Williams, 50; 1st pres. ch. Brooklyn, (additional.) 187; David Wesson, prev. ack. to cons. ELI- JAH B. WESSON an H. M. 100;)	1,964 35

2,891 55

Albany, 2d pres ch. 730,72; 4th pres. ch. m. c. 21;	751 72
Angelica, L. Hull,	19 00
Athens, Ebenezer King, to cons. PE- TER WATERBURY KING an H. M. 100 00	
Buskirk's Bridge, P. V. N. Morris,	15 00
Candor, Cong. ch. wh. with prev. dona. cons. Rev. WM. H. HAYWARD an H. M.	24 00
Eaton, Cong. ch. and so.	6 00
Elba, Rev. G. S. Corwin,	50 00
Gouverneur, C. M. Robertson,	15 50
Greenpoint, J. Patterson,	5 00
Greenville, Pres. ch.	10 00
Homer, A friend,	10 00
Hunter, Pres. ch.	20 00
Irrington, do. m. c.	18 18
Lyons, do.	56 00
Maine, Cong. ch.	13 50
Middlefield Centre, 1st pres. ch.	32 90
Middletown, A lady of the pres. ch.	25 00
Milford, Pres. ch.	13 00
Northville, Young people's miss. so.	5 00
New York, Miss C. A. Hedges,	700 00
Panama, Pres. ch. and so.	13 00
Pottsdam, 1st do. do.	33 25
Rome, I. T. Miner, 10; Mrs. M. Wright, 3;	13 60
Sing Sing, G. W. C.	5 00
Spencerport, Capt. Weare's fam. miss. box,	2 00
Staten Island, John D. Dix, for the Armenian miss.	100 00
Utica, A friend, for Syrian miss.	5 00
Waterford, H. G.	25 00
Weedsport, Pres. ch.	54 55
Western New York, A friend of mis- sions, 100; a friend, 1;	101 00
Winchester, Mrs. G. M. Wilkins,	25 00—2,257 60

5,149 45

**Legacies.**—Lowville, Morgan L. Cum-  
ings, by Henry E. Turner, 8 72  
New York, Eli Goodwin, to cons.

JOHN WATSON an H. M., by J. Watson, ex'r,	500 00
Rochester, Julia A. Benedect, by Lewis B. Perrinton, ex'r,	41 50
Troy, Benjamin Tallmadge and Mrs. Maria Tallmadge, by Mrs. Maria J. Cushman,	332 18—882 40
	6,031 85

## NEW JERSEY.

Elizabethtown, 2d pres. ch.	55 00
Lodi, Mrs. M. I. M. Staats,	1 00
Madison, 1st pres. ch.	89 00
Newark, South Park, pres. ch. m. e. 52,04; S. P. Smith, to cons. Mrs. P. W. SMITH of Canton, Ill., an H. M. 100; a missionary widow's thank-offering, 10;	162 04
Orange, 1st pres. ch. 18,24; Rev. William Bradley and wife, 15;	33 24
Paterson, 2d pres. ch.	68 75
Perth Amboy, Pres. ch.	32 73
Plainfield, 2d do.	95 00
Princeton, unknown,	5 00
South Orange, Pres. ch. m. c.	25 00—566 76

## PENNSYLVANIA.

Athens, P.	5 00
Cherry Ridge, M. Darling,	2 00
Gibson, A friend,	2 00
Pittsburg, R. O.	50 00
Susquehanna, Pres. ch.	11 23
Wattsburg, do.	11 00—81 23

## DISTRICT OF COLUMBIA.

Georgetown, John Darby,	10 00
Washington, Peter Parker,	100 00—110 00

## VIRGINIA.

A lady,	5 00
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## OHIO.

By G. L. Weed, Tr.	
Canal Dover, 1st pres. ch.	3 00
Central College, Ch. and cong.	16 00
Cincinnati, Mrs. Bradley, 5; 3d pres. ch. m. c. 3; Fulton pres. ch. 2,50;	10 50
Columbus, 2d pres. ch. m. c.	6 00
Coolville, Cong. ch.	7 75
Dayton, I. A. I. Inskeep,	10 00
Johnstown, Pres. ch. m. c.	11 15
Oxford, 2d do.	68 65
Radnor, Delhi pres. ch.	18 15
Walnut Hills, Lane sem. ch. m. c.	11 78—162 98
By Rev. S. G. Clark, Agent.	
Fostoria, Pres. ch.	4 75
Lyme, do.	15 00
Peru, do.	55 25
Richfield, Individual,	7 00
Ruggles,	15 85

97 85

Uncurrent bills,	9 00—88 85
Burton, P. D. Merwin,	5 00
Canton, Pres. ch.	60 00
Cleveland, F. E. Churchill, 10; Mrs. E. E. Taylor, 10;	20 00
Cincinnati, Rev. H. A. Tracy,	25 00
Elyria, H. Perry, 10; Rev. J. Monteith and wife, 5;	15 00
Bavenna, Unknown,	1 00
Walnut Hills, Lane sem. pres. ch.	15 00
Prof. Henry, (in part),	4 00—145 00
Watertown, B. Curtis,	

396 83

## MICHIGAN.

By Rev. S. G. Clark, Agent.	
Albion,	6 09
Concord,	10 60
Olivet, Cong. ch.	4 14—20 82
Detroit, Fort st. pres. ch.	142 00
Greenville, Pres. ch.	11 00
Hillsdale, do. m. c.	10 00
Kalamazoo, P. L. Haines,	5 00
Marshall, A friend,	5 00—173 00

193 82

## INDIANA.

Seymour, C. B. Caldwell,	2 00
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## ILLINOIS.

By Rev. C. Clark, Agent.	
Collinsville, Pres. ch.	6 25
Chicago, Rev. C. Clark,	40 00
Lake Forest, Pres. ch. Rev. B. Dickinson, D. D.	5 00
Watauga, Cong. ch.	5 00—53 23
Elmwood, do. m. c.	10 00
Holyoke, Friends,	1 25
Rockford, Ladies' miss. so.	16 00—27 25
	83 50

## MISSOURI.

St. Louis, S. W. Eager, Jr.	8 00
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## WISCONSIN.

By Rev. C. Clark, Agent.	
Beloit, 1st cong. ch.	51 19
Beloit, B. B.	5 00
Delaware, Cong. ch. (of wh. from J. S. Officer, 100;) 163; less ex. 9,20; 153 80	
Jefferson, Pres. ch.	2 00
Milwaukee, A friend, thank-offering,	10 00
Spring Valley, Cong. ch. by Rev. I. Tracy,	13 80
Waterloo, A friend,	1 00—185 60
	236 79

## IOWA.

By Rev. C. Clark, Agent.	
Waterloo, Pres. ch. T. K. Ware,	1 75
Grinnell, Mrs. C. Reed, 5; Miss A. Reed, 5; M. Reed, 5;	15 00
Toledo, Rev. J. W. Woodward,	10 00
Waterloo, Cong. ch.	7 00—32 00
	33 75

## MINNESOTA.

Minneapolis, E. P. Humphrey,	3 00
Red Wing, 1st pres. ch. m. c.	8 00—11 00

## OREGON.

Forest Grove, Cong. ch. m. c. 15,62;	
Rev. C. Eells, 10;	25 62
Oregon City, Cong. ch.	4 00—29 62

## FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, India,	1,789 34
Hazlewood, Dakota, ch. sab. coll.	7 07
Eramosa, C. W. 2d cong. ch.	10 00
Glasgow, Scotland, A. T. Stoddard,	250 00
Hamilton, C. W., N. D. Fisher,	50 00
Montreal, do. "Canadian,"	1 00
	2,107 41

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$31 62
NEW HAMPSHIRE, . . . . .	93 82
VERMONT, . . . . .	115 03
MASSACHUSETTS, . . . . .	69 07
CONNECTICUT, . . . . .	13 73
NEW YORK, . . . . .	21 55
ILLINOIS, . . . . .	12 00
OREGON, . . . . .	25
	357 07

Donations received in June,	23,307 71
Legacies,	1,677 60

\$24,985 31

Deduct ack. twice,	9 06
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\$24,976 25

✓ TOTAL from August 1st to June 30th,	\$233,968 54
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THE  
MISSIONARY HERALD.

VOL. LVII.

SEPTEMBER, 1861.

No. 9.

American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

LETTER FROM MR. WALKER, APRIL  
16, 1861.

THE circumstances mentioned in this letter have some importance as connected with the history of the mission, serve to indicate the condition of the people among whom our brethren at the Gaboon are called to labor, and show how much those influences of the Spirit are needed which may be given, mightily, in answer to prayer.

*Death of King Glass—Violence.*

The death of King Glass took place last Sabbath, (the 14th,) but it is not likely to produce any serious change in the state of things here. He is almost the last of the old men whom we found in the Gaboon, and he, even now, was not an old man. We esteemed him one of the most intelligent men here, and he spoke English better than any other man. He was also about the last of one of the largest families in the Gaboon. But they have been unfortunate, (using that word in charity, to cover a multitude of sins,) and never stood high in the esteem or confidence of foreigners. For some years past Remamo, (for that was his Mpongwe name,) has made shipwreck of every thing through wine, and “the

destroyer of kings.” So he has died suddenly, in the midst of his years. The last time he was in church was March 10th. The following Saturday, conversation led to remarks on the consuming sin of this people, and the king repeated more than half the sermon, which was from the text, “Who hath woe?” Prov. xxiii. 29. He seemed to speak out of the depths, but the probability is that the bite of the adder had then infused the fatal poison.

Since commencing this, I have been to town on account of the death of a young man who was once in our school, although never as a boarder. He has sinned and suffered for years, and now is cut off, not having lived out half his days. And now, while I write, news comes from the other side of the river, that King William’s oldest son, the father of one of our brightest school boys, has just flogged one of his women to death; and then, because her sister mourned louder than he thought was respectful to himself, he drew a knife and stabbed her to the heart. I know not whether the French will take any notice of this double murder or not. You may infer that there is much excitement among the people in consequence of these events; not very much that



tends to any good. They “wonder and perish.”

### *A More Pleasant Scene.*

How different another scene in the same town, where a young man, a leper, a member of the church, has been sick. He is the son of Ntoko. Around him all was quiet, and instead of beating drums and howling, there was prayer and praise. God blessed the means used for his recovery, and he is again walking about. He has not “recovered of his leprosy,” but of that inflammation of the spleen which threatened his life. There is an under-current of influence there which is affecting many hearts. The world around do not know it, any more than they know at what they stumble. We have ups and downs, encouragements and discouragements. And what with you? We are so far away from you, that we do not feel, as you do, the upheavings of the earthquake. The agitations reach us, but not with the intensity which you feel. We are anxious on your behalf, and on our own; but we trust that in any case there will be a restoration of usual prosperity at the North. What will come at the South, I can hardly conceive.

### *Fuh-chau Mission.—China.*

LETTER FROM MR. PEET, APRIL 8,  
1861.

### *Encouraging Changes.*

THE indications of a changed and changing state of feeling at Fuh-chau, which Mr. Peet mentions in this letter, are certainly of a pleasing character, and may well encourage those who prayerfully look for the salvation of God in China.

There seem to be some signs of encouragement in our work here. A few days since, in company with my assistant, I visited the suburbs on the south side of the city wall, where a few years ago I was treated with great insult, stoned, and my life threatened if I came there any more. Now, we preached the

word in two neighboring streets, had plenty of people at both places—old and young, male and female—who listened attentively, with scarcely a reproach.

After that we went into the city, to a room recently rented by Bro. Hartwell for the mission, for preaching. There we sung the praises of God, and held forth his word in the language of this people. They listened with respectful attention; and one of the more prominent individuals, as he wished to leave, asked for a copy of the Ten Commandments in the colloquial, which he received. May the word of God in this instance not return unto him void. How changed the aspect of things here, from what it was a few years since! In this very neighborhood, seven or eight years ago, I attempted, with the greatest secrecy and caution, to rent a room in a neighboring temple, but the whole community was immediately in a ferment; the old priest was dragged before a Mandarin, and his person, and even his life threatened, if he did not desist at once from having any thing to do with the barbarian! Now the name of Jesus, and his doctrine, in large gilt letters, is placed over the door to this room, and there they remain untouched by his enemies.

A week ago last Sabbath afternoon, I attended Bro. Smith's service, (of the English Church Missionary Society.) What a change has taken place there! On the very ground where Bro. Collins, more than ten years since, was driven away, and not even allowed to stop for a night, there is now not only a room for worshiping the true God, but two witnesses were allowed to come forward and receive the ordinance of baptism, in the presence of their countrymen, not one opening his mouth or moving his tongue against it! Ten years ago how would the heathen have raged, and the people imagined vain things! This is the Lord's doing, and it is marvelous in our eyes.

One fact more. Our mission has re-

cently purchased a place for another station in the city. It commands a view of an extensive portion of the city, so that tens of thousands, when they turn their eyes towards their own heathen temples, situated upon a hill, will not fail to notice, in the same neighborhood, the habitation where the servants of the Most High God dwell. Manifestly, Christ is to be lifted up here to the gaze of the multitude.

Not more than five years since, I rented a small house in an obscure part of the city. I could not visit it myself openly, without violence, and when I attempted to send a native there, with two or three wooden benches, he was beaten and driven away. And then the man's wife, the owner of the premises having fled to Formosa, was driven out of her house and her life threatened, if she did not get back the lease before she returned to it. She came to my study early in the morning, returned the money and begged for her life. There was no alternative. Officers and people were both alike resolved to keep foreigners out of the city, at all hazards; and they were ready to sacrifice life even, to secure this end. But now, the state of things is widely different. The pride of the Emperor has been humbled, and he and all his subjects, it is to be hoped, have been taught a useful lesson. Let us pray that this lesson may be sanctified to them. Verily, "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." But "he shall break them with a rod of iron; he shall dash them in pieces like a potter's vessel."

been opened for him so far north, and so near the capital of this great empire." Mr. Bridgman reports:

My principal work has been translational, and in connection with the Rev. Mr. Culbertson. The Psalms are now ready for the press, and also Proverbs, Ecclesiastes, and the Song of Solomon. The historical books are nearly through the press, and will soon be published. New editions of the Pentateuch and New Testament are already wanted. The book of Job, and the Prophets, come next; and if life, health and opportunity be continued, we trust we shall ere long see the whole Bible issued from the press in Shanghai, under our joint care, and in various forms and sizes of type, such as shall meet the wants of all classes of this numerous people.

During the first half of the year, while this river was thronged with vessels from the north of China, I distributed about 600 New Testaments, and 6,000 tracts, most of which were carried to regions where missionaries had not then penetrated. A few copies of the Scriptures were sent to Peking.

The collected influence of the several schools, [Mrs. Bridgman's boarding school and three day schools under her supervision,] reaching to some scores of households, in neighborhoods and hamlets quite remote from each other, is very considerable and salutary, for it strikes directly at the source of influence, the homes and the hearts of the rising generation. These and other similar schools, in Shanghai, have attracted the notice of many foreign visitors, and received their warmest approbation.

The little church in our house, by the blessing of God, has been prospered in its graces and in its numbers. All, without exception so far as we can discern, have continued steadfast in the faith, with increased fruits of the Spirit. The last one added by profession, on baptism, is the younger sister of Kingmeh. Four years ago, on account of

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### *Shanghai Mission.—China.*

#### ANNUAL REPORT.

THOUGH Mr. Blodget's absence from Shanghai, on a visit to Japan and then in his new field at Tientsin, has thrown upon Mr. and Mrs. Bridgman some additional cares and labors, they "greatly rejoice that the way has

attachment to the religion of her parents, this younger sister left the school and our house, so that with them she might serve the gods of their country. But the Holy Spirit was pleased, after this withdrawal, to visit her, causing the truth she had already learned, to touch her heart and to bring her to Christ.

### *Report of the Schools.*

Mrs. Bridgman reports :

The schools for the past year have been, I may say, in successful operation, with increasing interest to myself, except during the panic, owing to the visit of the rebels, when one of them was suspended for two months. The boarding school has numbered 20 pupils, the three day schools together 36, (12 each,) varying in attendance more or less. The country school has made very pleasing progress, suffering only a slight interruption during the panic.

Kingmeh's sister Chemeh, [whose conversion is mentioned in the mission report,] is the teacher of the city school. She certainly appears to be the subject of a great and wonderful change. Anee, an orphan girl, has a group of children in a little room we built for her on our premises, independent of the boarding department. These are some of "*The Daughters of China*," Christianized, we hope and believe, and co-laborers with us in extending among their own people the blessed gospel. In the month of May, all assembled at our house and went through a satisfactory examination, the studies being much the same as in former years. Three, having completed the term of five years, have gone home. One boarding pupil has been sent away, for persevering obstinacy and bad behavior; but our young Christians have done well, and rendered essential service in teaching, in prayer, in singing, &c.

A class of twenty-four poor women have assembled on the Sabbath in the city school room, and until the summer heat came on in its strength, were taught

by myself. Since then they have been instructed by a native assistant. Another class of women, connected with the country school, has been taught on the Sabbath by the Christian teacher.

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## *Ceylon Mission.*

### ANNUAL REPORT.

THE report of the Ceylon mission for the year 1860 has but recently reached the Missionary House. Extracts from communications of three months later date, have already been published, but it seems proper that portions of the report should appear in the Herald. It mentions, first, that the year commenced with Messrs. Spaulding, Hastings, Sanders, Hitchcock and Quick in their respective fields; but the ill health of Mrs. Hitchcock constrained her husband to leave with her, for the United States, in July. Other members of the mission enjoyed their usual health, most of the time, during the year. Of their fields of labor it is said :

Mr. Spaulding, resident at Oodooville, has had charge of the stations of Oodooville and Oodoopitty. Mr. Hastings, resident at Manepy, has had the charge of Manepy and the supervision of Chavagacherry. When the mission decided that it was necessary for Mr. and Mrs. Hitchcock to return to America, Mr. Quick, then resident at Batticotta, was transferred to Panditeripo, and the charge of that station and of Tillipally was given to him. Batticotta station and the Islands were assigned to Mr. Sanders, in addition to the care of the Training school. Thus the four resident missionaries have each had a double portion of labor to perform, and all this in much weakness; for although we have had usual health, our strength here is weakness. The annual letters for the past two years have been so full, and the change during the past year has been so little, that it will not be necessary to enter so fully into detail as it otherwise would.

### *Churches.*

The following table presents a statistical view of the churches.

CHURCHES.	PASTORS.	No. of members, Jan. 1, 1860.	Added by pro- fession.	Added by let- ter.	Dismissed.	Excommuni- cated.	Deaths.	No. members, Dec. 31, 1860.			Contributions.		
								Males.	Females.	Total.			
Batticotta, . . . .	M. D. Sanders,	102	3	7	6	7	2	58	39	97	£ 49	s. 12	d. 10½
Chavagacherry, . .	T. P. Hunt,	35	1	1	2		1	16	18	34	14	1	9½
Manepy, . . . .	E. P. Hastings,	60		3	29	2	1	20	11	31	12	12	7½
Navaly, . . . .	E. P. Hastings,							13	14	27	7	1	9½
Oodoopitty, . . . .	L. Spaulding,	20	1	1				15	7	22	7	7	0½
Oodooville, . . . .	L. Spaulding,	119	4	1	10	1		43	70	113	37	17	11½
Panditeripo, . . .	J. Quick,	46			2			20	21	41	15	17	2½
Tillipally, . . . .	J. Quick,	41		1				20	21	41	8	8	4
Valany, . . . .	D. Stickney,	17				1	1	8	7	15	2	14	10
Karadive, . . . .	M. Cornelius,	17						11	6	17	4	18	11
Totals, . . . .	. . . . .	457	9	14	49	11	5	224	214	438	160	13	4½

In the above contributions, the Jubilee offering from the churches is included. The amount was £60 7s. 1d. From these statistics it will be seen that one church has been added, which now makes the whole number ten.

On the 9th of November, twenty-seven persons, residing in South Manepy and Navaly, thirteen males and fourteen females, were, at their own request, dismissed from the church at Manepy, and organized into a church at Navaly, on the 15th of the same month. The occasion was one of great interest. This church is yet in its infancy, but we hope to see a pastor placed over it soon, who shall feed and lead the flock; and we trust that it may be a great blessing in that village.

In connection with all our churches, the year, as a whole, has been one to try our faith. A spirit of worldliness has prevailed, and the churches have suffered its effects in many ways. The usual contributions to benevolent objects have fallen short of what we hoped they would be, and of what, considering the means, and Christian education and training of the professing Christians, we had a right to expect. This may have been somewhat affected by their Jubilee offering. We hope that when they see and understand their true position and responsibility in this land, they will do much more than they now do.

### *Native Helpers.*

The report mentions efforts made by the mission to guide and assist the three native pastors; to cultivate their talents and prepare them for more and more efficient service in the Christian ministry; speaks of three other native preachers, (the licensure of one of these has since been canceled,) and of twenty-four catechists, but says of these last:

Some of the men in this department possess but few of the elements of acceptable workmen. Some seem to desire the office more for the sake of the emoluments which it brings, than from a heartfelt consecration of themselves, their time and property, to the service of the Lord. We have proofs of this in various ways, but we endeavor to exercise watchfulness and care; to tell the catechists when and where they err; to point out to them the way in which they ought to spend their time and strength, and to commit them and their work to the Great Master to whom we must all give account.

### *Village Schools.*

Of forty-six village school teachers, (41 males and 5 females,) it is said: "Some of those now in service are faithful men, and we think they endeavor to do their duty. Many of them do not meet the demands of the locality in which they are placed; but how to do better is a question which we have not as yet been able to answer. We hope our training school will furnish us with a better trained set of men, and that our school teachers will be more efficient in their work."



The following table presents the statistics of the schools :

	No. of schools, April, 1860.	No. of pupils in April.			No. of bap- tized chil- dren.			No. of schools in September.	No. of pupils in Septem- ber.			No. of bap- tized chil- dren.			Tuition received in 1860.			Baptized chil- dren lost.	Baptized chil- dren gained.
		Boys.	Girls.	Total.	Boys.	Girls.	Total.		Boys.	Girls.	Total.	Boys.	Girls.	Total.	£	s.	d.		
Batticotta, . . .	8	136	79	215	11	13	24	7	135	77	212	10	17	27	4	4	1½	.	3
Chavagacherry, .	5	134	14	148	7	8	15	5	121	16	140	8	9	17	1	15	10½	.	2
Manepy, . . .	5	121	46	167	7	8	15	4	102	35	137	4	11	15	1	10	0½	.	.
Oodoopitty, . . .	4	215	4	219	5	1	6	4	156	18	174	2	2	4	3	7	4	2	.
Oodooville, . . .	7	268	112	380	27	23	50	6	206	124	330	23	28	51	1	11	7½	.	1
Panditeripo, . .	6	180	17	197	7	6	13	3	76	18	94	2	1	3	2	7	7	10	.
Tillipally, . . .	6	189	62	251	11	6	17	5	169	49	218	8	5	13	3	17	7	4	.
Islands, . . .	3	117	21	138	5	4	9	2	88	17	105	4	2	6	*	*	*	3	.
Totals, . . .	44	1360	355	1715	80	69	149	36	1056	351	1410	61	75	136	18	14	13	19	6

\* Included in Batticotta.

Respecting these schools, a few extracts from the reports of the different stations will be given. The missionary at *Batticotta* says: "In education we have endeavored to do what we could with the means at our disposal. There have been six mission schools, in which regular teachers on full pay have been employed, and four, to the teachers of which we have given a small allowance, (equal to their worth,) and their schools have not risen to mediocrity. It is my impression that these schools might be made very efficient agents in our work, if we could give more attention to them, and employ better qualified teachers." The missionary at *Manepy* says: "The girls' school at the station has not flourished. The boys' school has been in a more satisfactory state than last year. With two large English schools in the immediate vicinity, which admit boys who have made very little progress in the study of the native language, the school is sustained with difficulty." The missionary at *Oodoopitty* remarks: "The three native free schools, containing 143 boys and 10 girls in attendance, have done well, considering the distance from the missionary, and hold a fair position among others in the mission."

#### English Schools.

Of the independent English school at Batticotta, the missionary says: "It has numbered about 150 lads during the year.

There are seven teachers, of whom five are members of the church. This school has united cheerfully with us in our Sabbath services, monthly concerts, and the Sabbath school. I have four or five times attended morning prayers with the school during the year, but I have not found time to labor for the spiritual good of the pupils as my feelings would incline me to do."

The missionary at *Manepy* reports: "There are three independent English schools within the limits of this station, containing about 220 pupils, taught by seven teachers. The Bible, and Christian lessons, are taught in them all. The missionary and catechists are cordially received at all times to the schools, and invited to address the pupils and examine them."

Besides these, there are several others in different localities, but of a lower grade. Some of them are taught by persons who now are, or once were, members of the church, but the Christian element in many of them is either very little or quite wanting. A desire to obtain English leads to the neglect of Tamil, and it often occurs that neither English nor Tamil finds a large place in the education of a boy. He thinks more about the money which he will get by means of his being able to speak and write a little English, than he does of laying a good foundation, and building thereon an intellectual structure

which will be ready for any emergency.

#### *Oodoorville Female Boarding School.*

The number of pupils in this school at the commencement of the year was forty-one. On the 18th of January a class of seven pupils graduated, and on the 28th of February, a class of fifteen was received. Of the graduating class, five left. Three members of the school were married and left, and two pupils left irregularly. At the close of the year, there were forty-six pupils. Twelve are communicants, of whom four have joined the church within the year. During the latter part of the time now reported, a special work of grace has been experienced, in which all the pupils have been greatly blessed.

#### *Training and Theological School.*

This school has been composed of twenty pupils. They have been taught in two classes, in one of which there were four and in the other sixteen lads. Two of the pupils have been received to the Batticotta church. At the close of the year, fifteen were church members. Of the five who were not such, it is believed that one is a true Christian; respecting the others there is doubt.

When it became necessary, early in the year, to make a change in our mission forces, the care of Batticotta church and station was given to Mr. Sanders, in addition to the care of the school. This took him more or less away from such duties as it is desirable for a principal to perform. The school has consequently not received so much of missionary strength and time as would be requisite to make it more thoroughly efficient. The same native assistants have been engaged in teaching as last year, B. H. Rice and J. P. Cooke.

During a part of the year, the religious influence in the school was of a pleasing character, and by the blessing of God upon the efforts put forth in and for it, we believe this institution will be

a blessing to our churches and to this people. But in order to this, it seems necessary that the whole strength of one missionary should be given to it.

Two persons have been employed as colporters, who have sold in all, during the year, 2,299 books and tracts. There have been sent abroad from the depository, for sale and gratuitous distribution, 5,249 books and tracts. The *Morning Star* has been issued semi-monthly, in Tamil, (675 copies,) and a juvenile publication monthly, which "has met with much approval by the children and young people."

#### *Conclusion.*

The readers of the Herald will be aware, that had the following "conclusion" of the report been written a few months later, it would probably have assumed a somewhat different character. The "reinforcement" which was *expected* in December, reached Madras March 11, (with the exception of Dr. Ward, who died on the passage,) and have now been, it is presumed, for some time in Ceylon; and in sending station reports for the six months ending with March last, several of the brethren were permitted to speak of decided religious interest.

The year, in some respects, has been one of trial. We have been overburdened in our work, and one of our number has left us, with no prospect of returning. A prevailing spirit of worldliness in the church has seemed to neutralize our best efforts for the salvation of those who have not yet united themselves with the people of God. The truth does not seem to have taken hold of the people, but just as the year is closing, a glimmer of light appears, and our souls rejoice with trembling.

We rejoice also in the prospect of a reinforcement. May there be more willing to come to our help; and may the way be clear for them to come speedily, before these perishing heathen go down to death. However much anxiety the churches at home may feel for their own development and prosperity, their responsibility to the heathen cannot be thrown off. Let them send us help ere it be too late, and the means are taken out of their hands.

## Mahratta Mission.—India.

## STATION REPORT.

Wadale.

MR. FAIRBANK'S report of this station, for the year 1860, is received out of season, but contains passages which will interest the readers of the Herald.

*Itinerary.*

The latter part of the year we were in tents, living a week in each of the more promising villages on the outskirts of our district, and trying to give the villagers, and particularly the inquirers in such places, by a series of evening meetings, a fuller and more consecutive explanation of gospel truth than could be given in a visit of a single day, or in a series of such visits with intervals to deaden the impression. In the mornings I have preached in the villages easily accessible from our camp, taking care to omit no village belonging to my district.

*Signs of Progress.*

This regular course of intineration has been pleasantly varied by attending the services at the formation of three churches. One of these, at Shingave Tukai, is in this district, the others are in the Rahuri district. How pleasant it was to take part in those services, none can know but those who have been allowed by the Lord of the harvest to sow and reap in this fruitful field. The sowers and reapers rejoiced together. There are four other centres in this district where there are already some professing Christians, and where there is so much interest and inquiry that I expect a call for forming churches in them in the course of a few months.

At *Miri*, one of these favored places, I had an audience of fifty or sixty men each night for a week, packed, I could hardly tell how, into the little school room, which is only sixteen feet long by eight and a half wide, and so allowing but two square feet each to the men, who were seated on the floor. They

listened with absorbed attention, and it was good to invite them to drink of the water of eternal life. Mrs. F. had similar companies of women in the school-room in the afternoons. They were all Mahars. They assured me that there is no idolatry practiced in the Mahar quarter.

We found similar, though less enlightened interest at Shahar Takali, which is sixteen miles north-east from Wadale. The Mahars there claim to have all given up idolatry three years ago. One of them has been received to the communion of the Dedgav church, and they all beg for a school teacher who may also instruct them in gospel truth. I could only tell them that there is no teacher available, nor funds to support him, were the right man to be had. It seems a great pity that we must suffer so much from lack of teachers, when there are plenty of Christian young men desirous to do such work, and who could be fitted by a year's schooling, but who are indigent and cannot get the schooling without help, which we are unable to afford. We must, somehow, enlarge our catechists' school, both in size and in the course of study.

There is a more general desire to hear the truth among the higher castes than ever before, knowledge of the cardinal truths of Christianity is more and more common, and Hindooism is more and more losing its hold. We see a proof of this in the fact that *gosavis* and other religious mendicants are becoming less numerous in this region every year. The people will not give to these vagrants as they used to do, and so they have gone to less enlightened districts, or have engaged in other employments.

I have received numerous applications for schools and religious teachers, and with so wide a field opening all around me and white for the harvest, it is a sore trial to put up with the little band of helpers I have to send forth.

The statistics of three churches in the district are given, which contained in all, at the

close of December, 97 members, of whom 17 were added by profession during the year.

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LETTER FROM MR. FAIRBANK, MAY  
16, 1861.

MR. FAIRBANK sends a brief letter with his report, in which he says:

Things move almost imperceptibly with us, and it is only by setting up way-marks now and then, that we are able to show that we have made progress. It is difficult to give those at a distance an interest in, or any adequate impression of, what is being quietly effected here.

Consequent on the profession of his faith, by a prominent young man in Shingave, there has arisen an eager desire among his companions to unite with the church. I hope they are in earnest for spiritual blessings, and that the interest they manifest may affect many others. It seems as though the way was prepared for wide-spread interest, and for revival scenes; but I know we should feel all unprepared, should the blessed influence be poured out on us.

Seven persons have been received to the churches under my care, this year. One of them was for several years my servant. Since he left me and returned to his village, he has been known as a scoffer, and we looked on him as gospel-hardened. But he has of late manifested a different spirit, and I hope he is a changed man. There is great joy when such a lost one is found.

*Caste Prejudice.*

The day he was received an incident occurred showing the strength of caste feeling among the Mahars. Shivaram, who was a Mang, and who still resides in the Mang quarter of Chande, then for the first time partook of the Lord's supper in his own village. The room was crowded with Mahars and unpleasantly close, but they all sat quietly through the sermon, &c., and also through the distribution of bread. But when Shivaram tasted of the cup, and then passed it to a Christian brother who was of their

own Mahar quarter, and he partook *after the Mang*, it was too much, and half the spectators rose and hurried out of the room. As it was among the Israelites, so the Hindoos think that fluids, or things that are wet, are more easily and thoroughly contaminated.

*Financial Prospects.*

We sympathize with you in feeling intense solicitude respecting the solution of your political troubles. Aside from patriotic and Christian feelings with regard to dissension, or perhaps war, this state of affairs is likely to affect us very seriously. With the income tax, and the balance of exchange in our way, we are likely to be much impeded in our work before the close of the year. We know not how much the Lord may put it into the hearts of his people to help us, but the famine in the North-west Provinces draws on the charitable for funds that usually go to other charities, and in which, for some years, we have largely shared. It is stated that the income tax will be given up, as it does not yield a moiety of what was expected, and causes much irritation. Government is discharging half its native army, in order to reduce its expenses to a level with its income. I fear we shall have to imitate it.

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*Nestorian Mission.—Persia.*

LETTER FROM MR. COCHRAN, MAY 10,  
1861.

*Benevolence—The Movement Continued.*

READERS will not have forgotten the remarkable accounts published last month, in the Herald, the Journal of Missions, and other papers, of a revival of the spirit of benevolence among the Nestorians. Mr. Cochran is enabled, in this letter, to report progress in this respect,—a continuance and a spreading of the disposition to give largely for the cause of Christ,—which is very gratifying. Other statements in the letter, are also of a pleasing character. He writes:

You were informed last month of an extraordinary spirit of benevolence



awakened in some of our congregations. The good work is still progressing; and it is all a free-will offering, without solicitation on our part, although the people have contributed from the depths of their poverty. Their joyfulness in giving surprises us not less than their liberality. I have inquired of several as to the cause of the new movement, and they reply, "We know of no other than that we understand the American Board is embarrassed, and we feel it a privilege to contribute to its relief."

The contributions in the seven or eight little congregations on the plain of Barandooz, made the last month, amount to about \$300. They propose to send two missionaries to the mountains, and support them in future.

Our last concert at Seir was a memorable day. The pupils of the seminary were dispersed, only the small village congregation remaining. They are suffering also, and in debt, from last year's famine; yet they contributed about \$120. No personal solicitations were made; it was only stated in general, that pencil and paper were at hand to set down the sums given. At the same time all were cautioned to give understandingly, and only in accordance with their ability. About ninety persons were present, representing every house in the village; *and every one present gave more or less.* As they proceeded in their subscriptions considerable enthusiasm was awakened; children casting in their bunches of flowers, the women their coarse jewelry and other keepsakes, and the men pledging work, sheep from their flocks, wheat from their threshing floors, &c. All were interested, and joy beamed in every eye. They count the day the happiest of their lives. "A new source of delight," they say, "is this of giving, and one we have been strangers to till now." We trust they will profit in every respect from their liberality. We were gratified, at our last evening prayer meeting, to see a greater number present than on any former ordinary occasion. The

whole sum that has been contributed and pledged, up to the present time, considerably exceeds \$1,000.

### *The New Governor.*

Last season, in consequence of the great oppressions of the Nestorians in the midst of the famine that prevailed, and the apprehension that many would leave for Russia unless relief should be obtained, we thought it expedient to inform his Excellency, the English Ambassador, of the state of things. We have now, probably in response to our communication, a very good Governor. He is of high rank, and invested with ample power to withstand the opposition of the khans and landholders. A few days since we also received from the English Ambassador a firman, addressed to the Governor, containing stringent orders for the relief of Christians and all suffering subjects in Oroomiah. The order is hailed with joy by all classes of subjects, but will of course be opposed by the landholders. It is doing good, is supported vigorously by the Ambassador who obtained it, and will prove a great blessing. The Governor is very friendly; has even condescended to breakfast with us; and readily affords us all possible protection and aid. In two instances, where gross oppressions by khans have been made known to us, he has gone beyond what we could have asked, in causing the guilty individuals to be publicly beaten.

### *The Seminary—Meetings in the Villages.*

The winter session of the Male seminary was brought to a close on the 30th ultimo. The upper classes were examined in Arithmetic, Natural Philosophy, Biblical History and Chronology, Homiletics, and in Persian, English, and Ancient Syriac. None were graduated this year, but a large class will be forthcoming the next. The session has been a prosperous one, and not without frequent and cheering manifestations of converting and sanctifying grace.

We have completed the circuit of seven villages in the Seir division, with a series of two day meetings and a communion season, and have proceeded some way in the second circuit. We are everywhere received with a cordial welcome, from those without as well as from the church. We trust it will be said of these meetings, in the final day, that "this and that man was born in them." It is truly a privilege to spend these brief seasons with this dear people.

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### *Mission to Western Turkey.*

#### ANNUAL MEETING.

THE annual meeting of this mission was held at Constantinople, commencing June 4, and closing June 17. Fourteen brethren were present as delegates from the different stations of the mission, and Mr. Morgan as delegate from the mission to Central Turkey. Several others took seats as corresponding members. Very little is found in the records of the business transacted which seems to call for notice here. "In view of the strong probability that the receipts of the American Board will be seriously affected" by the condition of the United States, the mission voted to abstain from asking for additional missionaries this year, with the exception of two female teachers. The following extract from the general letter, sent with the minutes, will serve still further to indicate the feelings and spirit of the missionaries, in view of the present and prospective financial embarrassments of the Board.

Just as we were assembling from our different stations, almost every newspaper and private letter which reached us from our native land, brought the thrilling tidings that civil war was there beginning to absorb all other interests, and call into requisition the vast resources of the nation; and every post which has since arrived only serves to confirm our apprehensions, that God is about to chastise our beloved country with this dreadful scourge. We pray that it may not be so. We have held a special meeting for prayer in reference to this subject. Still this outburst makes

us feel, that during the continuance of such excitement, the means furnished by the churches for carrying forward the missionary work are likely to be seriously curtailed. This conviction has had its influence on a great part of our transactions at this meeting. We have endeavored to curtail expenses, in every direction where it could be done without very manifest and serious detriment to our work; so that our estimates do not present the actual wants of the mission. We have taken measures to reduce materially the expenses of the seminary and boarding school, and of our native agency—making some of these changes, indeed, not on account of pecuniary pressure, but on general principles of economy and missionary policy;—and some of us have voluntarily reduced our salaries, \$25, \$50, or \$100, hardly knowing what retrenchment can be made in family expenses, to meet this reduction.

The tabular view of the mission for the year 1860, shows at 11 stations and 20 out-stations, 18 churches, with 544 members, of whom 30 were received during the year; 25 common schools, with 533 male and 158 female pupils. The printing for the year, in four different languages, amounted to 164,500 copies of different books, tracts and papers, and 13,296,000 pages.

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#### STATION REPORTS.

##### Constantinople.

THE report of this station commences with the statement: "The past year in Constantinople has been an unusually dark one. It has been marked by a financial crisis of unexampled severity, which has swept away the credit of almost every mercantile house in the city, destroyed the little remaining confidence in the Government, and brought poverty and distress upon all classes. It has been a year of terrible suffering among the poorer and even the middle classes of both Turks and Christians. In spiritual things we have seen but little more light than in temporal affairs, and our report at this time must be one which will tend rather to humble than to exalt us." The death of Mrs. Dwight, and some other changes in the mission families are referred to, and a somewhat

full account is then given of the varied and arduous labors which have devolved upon the several members of the mission circle.

### *Churches.*

"There have been connected with the station, during the year, six churches, and four chapels where as yet no church has been formed, besides the Protestant church in Pera, which is now independent of the mission. Of the churches, three are in Constantinople, one in Broosa, one at Rodosto, and one at Billijik. The chapels are at Bebek, Samatia, Galata and Panduma." Much, in the condition of some of these churches, and in the feelings of the members, has been very trying to the missionaries; but it does not seem necessary or expedient now, if indeed it shall ever be, to spread out before the Christian public a statement of existing differences and alienations. To no inconsiderable extent, such difficulties and trials are to be expected in the early history of churches gathered either from pagan communities, or from such as, though nominally Christian, have felt little of the influence of Christian truth. They did arise in churches planted by the Apostles, and it is hardly to be expected that they will not be encountered in those gathered now in foreign missionary fields. In this case, they have grown in great measure, it would appear, out of a desire on the part of brethren in the churches, first, to receive more pecuniary assistance from, and second, to be, in all the management of their affairs, more entirely independent of the mission.

### *Labors for Different Classes among the People.*

Referring to various classes of the population, for whose spiritual good effort has been made, the report says:

The most favorable development of our work in Constantinople during the year, is in the commencement which Mr. Dunmore has made of effort among the floating population who live in the khans. When the work was assigned to him, a band of these men, representing not less than twenty different cities and towns in Turkey, were ready to welcome him as their religious teacher. Indeed, they had gone so far as to form themselves into a Bible class, and petition the station for a missionary to in-

struct them. This Bible class has been sustained on the Sabbath, at Yeni Kapoo chapel, ever since that time, with an attendance of from twenty-five to fifty men, of all ages, who have manifested a most unexpected interest in the study of the Scriptures. A room was procured in Vizir Khan for the purpose of meeting with them during the week, and Mr. Dunmore took up his residence there until a helper could be procured. On three half days, and four evenings in the week, he has received all who have chosen to come for religious conversation. The number present has varied from five to fifteen, mostly Armenians: but a few Moslems, Greeks and Bulgarians, have also attended. There has been much interest manifested in these meetings, and the work seems to be one of rich promise and great importance.

The direction of the work among the Turks has passed into the hands of Mr. Herrick. But few new cases of interest have occurred among them during the year, and two of those who had been previously baptized, seem to have gone back to their old faith. Others, however, have appeared to make some progress in spiritual life, and one Turkish family has come from Cesarea to receive baptism and join the church of Christ. The most painful event within the year, has been the dissatisfaction and final defection of Mr. Williams, who has been for some years a valued helper in this department. In connection with the excitement attendant upon the Omer Effendi movement, he became dissatisfied with the course pursued by the station in conducting the Turkish work, and displeased with the individual missionaries. After a year of growing discontent and dissatisfaction, he finally resigned his connection with the mission, and on the 1st of May last joined himself to the Gospel Propagation Society.

Constantinople has been the centre of the important movements among the Bulgarians, looking to their separation from the Greek church. Mr. Riggs has had frequent com-

munication with the Bulgarian bishops at Balat, who have taken the lead in the controversy with the Greek Patriarch, and has endeavored to introduce a spiritual element into this national, political struggle. The report says :

They have failed, for the moment, to accomplish their purpose, and free their nation from the tyranny of the Greeks ; but this movement toward religious and national freedom must in the end succeed, and its success cannot fail to prove favorable to the progress of true religion among that people. We may even hope that these bishops, in their exile, will be induced to consider, more fully than ever, the principles of spiritual religion which Mr. Riggs has sought to impress upon them ; and should they soon return to Constantinople—as some expect—we have reason to believe that their influence will still be in favor of an evangelical church.

#### *Bebek Seminary.*

This institution has been, for the past year, under the charge of Messrs. Bliss and Pettibone, assisted by Baron Baronig. The report says :

During the year there has been no *special* religious interest among the pupils. Their attendance upon religious meetings has been regular, and meetings for conference and prayer, conducted by themselves, have been well sustained. With but one or two exceptions the students have been industrious, seldom needing reproof for neglect of study, but often requiring caution to prevent their injuring their health by too much confinement. It has been a pleasure to teach them, an easy task to govern them, and good progress has been made in all the branches of study pursued.

The whole number of pupils in the seminary at the commencement of the term, in August, was thirty-six, including two day scholars, residents of Bebek. Of these, eleven had nearly finished the scientific course of study. In December a theological class was organized, in-

cluding nine of these eleven, and six others, four of whom had pursued a partial course of study.

During the year ten students have been dismissed, not giving sufficient promise of usefulness to justify the expense of their education. Many applications have been made for admission ; many candidates, after examination, have been rejected ; some have been received on trial and afterwards dismissed ; while a few remain connected with the school. The present number of pupils is thirty-six. Of these, thirteen are church members, and nine others, we have reason to hope, have consecrated themselves to the service of our Master.

The call for preachers during the past year has been urgent. Some very needy places are left unsupplied, and some of our missionaries have been overtasked for the want of suitable helpers. Doubtless all our brethren will agree that a seminary to train such helpers is necessary.

#### *Female Boarding School.*

"There is little of special interest," the report says, "to record respecting this school." The number of pupils, as stated in the "tabular view," is twenty-two. Miss M. A. West, returned from the United States, has not been able fully to resume her former labors, but has aided in the religious instruction of the pupils and in their general supervision, and has also been somewhat engaged in family visitation, tract distribution, and varied efforts among females ; thus setting before the pupils an example of Christian effort which it is hoped will influence their future lives. Mr. Riggs and Mr. Goodell have aided in giving religious instruction and conducting religious services in the school. Four new pupils were received at the commencement of the year, "three of them girls of more than ordinary promise." In one painful case, it has been found necessary to dismiss a pupil. "Some mercy drops have fallen," and "five or six pupils have indulged the hope that their sins were forgiven." The teachers have been cheered by accounts received of the usefulness of some former pupils, in the various places at which they now reside ; but, as was to be expected, in other instances, they have to mourn that



those who have enjoyed like privileges are not thus bringing forth good fruit, and it is remarked: "The present crisis affords a favorable opportunity for taking a decided stand in regard to the admission of applicants," receiving "only those who give good promise of future usefulness."

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Smyrna.

The church at Smyrna has lost three of its members by death, and but one has been received by profession within the year. "Spiritual coldness" is lamented, which was "connected with misunderstandings in relation to their civil affairs;" but now, "these disagreements have been apparently passed over," and it is hoped "grace may assist the parties to walk together as brethren, hereafter." The Sabbath congregation has been only "from 12 to 28, some Jews and Turks frequently being present." At the out-station at *Thyatira*, one member of the church has died, and one has been received. "*Aidin* has become an out-station of much promise," where a church of five members was organized in April. This place is a centre for sixty-six towns and villages, inhabited mostly by Turks and Greeks, but with some Armenians. It is expected that a small church will soon be organized at *Voorla*.

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Baghchejuk.

The mission has decided that this shall hereafter be called the Nicomedia station, the missionaries residing mostly at that place. In the church at Nicomedia, dissensions which "have distracted and enfeebled for several years, seem mostly to have ceased." The brethren have exhibited much more than usual concern for the good of the church and the community. "For five months an extra weekly prayer meeting has been sustained, with much apparent fervor and profit." A pastor has been ordained under favorable auspices. The boys' school has been unusually large, and the girls' school "has furnished a very hopeful field for sowing the good seed of the word."

At *Baghchejuk*, also, a pastor was installed in March. "The prayer meetings of the church have been sustained, in a most praiseworthy manner, during the whole year." At *Adabazar*, "the church, blessed with harmony and with the faithful ministrations of its preacher, has been increasing in strength and numbers," the school has been in a flourishing condition, and the brethren of the church are sustaining a small school in a village a few miles from *Adabazar*. At *Ova-*

*juk* there is now a Protestant community numbering about twenty, opposition has in great measure ceased, and the native helper "has kept a good school, composed in great part of children from the old community."

In the districts of *Koordbeleng*, *Geoldagh*, *Adabazar* and *Nice*, tours, both by missionaries and native helpers, have been performed; books have been sold and other efforts made, not without encouragement. The extended tour by Messrs. Greene and Dunmore, in April and May, was reported in the August Herald.

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Tocat.

In reporting this station, which he has now left, Mr. Van Lennep mentions that the church was organized in 1854, about five months after his arrival there, with 12 members. In all, 47 have been admitted since that time, 36 by profession and 11 by letter. Of the year now reported he says:

Since our last annual report, we have enjoyed most precious tokens of the presence of the Spirit of God. Disputes among the brethren were dropped, more regular attendance was given to the means of grace, earnest attention was paid to the preached word, and conversions took place, some of which are among the most remarkable, in depth of experience and true spirituality, of any we have been permitted to witness on missionary ground. The depth and extent of this feeling have been constantly on the increase since last autumn; and when, in the beginning of March, we announced our intention to depart, it seemed at once to reach its acme. Many came to the room we use as a chapel, who had never before ventured to step in. Others seemed impressed with the conviction that they had neglected their day of grace, and had resolved to make the most of the little time left them. Our meetings became more and more fully attended. During the summer [of 1860] we had about 60 in town and 40 in the country. The city congregation began to increase soon after our removal to town, until it reached 150. Indeed, on two special occasions there were more than 250 persons pres-

ent. The room was so densely crowded that the children were held in the laps of older persons, and I had just room enough to stand behind the table which we use as a pulpit. As the immediate fruits of this revival, 14 were admitted to the church, 9 of them at our last communion; and about half a dozen more were put off for want of time to go through the usual formalities. Of those admitted, one was a Gipsy brother, bearing the best testimonials of humble and exemplary piety from all his acquaintances, and probably the first fruits of the gospel in Turkey from that oppressed people; and another was a negro woman from Abyssinia, formerly a slave, now not only a free woman, but free also in Christ.

We have three Protestant schools; one, containing some fifty pupils, is supported by the Board; another, also of fifty scholars, is mainly sustained by a Sabbath school in the United States, but partly supports itself; and the third, of thirty scholars, is self-supported, and is taught by the sister of our principal teacher. The contributions of Protestants for religious objects, during the year, have amounted to about fifty dollars. The number of Protestants in Tocat itself, is 122; in Amasia, 20; Zile, 7; Niksar, 12. Total, 161.

The tours made during the year in the villages, both by native brethren and by myself, among Armenians and Kuzzelbashas, afford evidence of great progress in public opinion in favor of evangelical truth. We now meet with no serious opposition. Some of the priests themselves, and all the schoolmasters in the Armenian villages, are on the side of the truth, as far as they understand it; and several violent opposers have become decidedly friendly.

At Zile, there seems to be a steady, though slow advance. Those who have embraced the truth continue steadfast in their profession. Three heads of families have been compelled, by persecution, to separate themselves from the

Armenians, and join the Protestant community. At Niksar, there now exists an interesting state of inquiry, and all opposition appears to have subsided. Some of the most prominent Armenians are men of evangelical sentiments, and throw their influence on the side of the truth.

But by far the most marked change, in the shortest space of time, has occurred in Amasia. We have, for two or three years past, had a brother laboring there, but scarcely any impression seemed to be produced upon the worldly and depraved population. A new helper was sent in January, a young man who had spent some time in our theological school at Tocat, but who, since the closing of the institution, had been working at his trade, as a maker of pack saddles. He had formerly resided in Amasia, and had many friends there. His labors were immediately blessed by a great awakening among the people. He preaches on the Sabbath, and teaches a school during the week. He has a congregation of from thirty to sixty persons, twice every Sabbath day. I visited the place about a fortnight ago, and preached to a very attentive audience of one hundred and fifty persons. They urgently entreated that I would spend some time among them, but my health and that of my family made it impracticable. Several of these people have applied to be organized into a Protestant community.

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#### Sivas.

To the church at Sivas three persons have been again received who were excommunicated in 1859, and two have been added by profession, making the present number of members 14. The school now numbers 25, and "is more and more appreciated," both by Protestants and Armenians. The Protestant community numbers as yet only 52 persons, of whom 29 are under twenty years of age. There is more reading of the Scriptures and more religious discussion than last year. Sales of books, for ten months, had amounted to \$58.59.

### Out-Stations.

*Divrik* has a Protestant community of 43, a church of 14 members, and a school with 20 pupils. At *Sinjan*, there are 10 adult males, 3 women and 8 children in the Protestant community, and a school of 14 pupils, kept in operation about half the year. At *Gurun*, where the few Protestants had been left without a helper for about three years, and were somewhat discouraged, a helper was left last December, the work has taken a new start and three families have joined the community, which now numbers 40 in all, 24 of them being under twenty years of age. The Sabbath audience is about 40 and the school 14. "Much inquiry has been awakened, and a good deal of opposition to the truth." In *Zara* three families have been added to the small Protestant community, numbering in all 27. There is a school of 16 pupils. The missionaries have "been able to furnish them with preaching only a few Sabbaths during the year, but they have not forsaken the assembling of themselves together for reading the Bible and prayer."

The population within the limits of the Sivas station field is large, and the report says :

The work in this district is in a backward state, considering how long the station has been occupied. In 1858 there were two preaching missionaries at Sivas, and four out-stations were supplied, each with a native helper. From that time until recently there has been, in some respects at least, a retrograde movement. There has been but one preaching missionary, the helpers have been withdrawn from Gurun, Sinjan and Zara, and the people left almost wholly to care for themselves, for nearly three years. This retiring from places once occupied, and the evil results of it, were perhaps unavoidable, but none the less to be regretted. We are now striving to regain the ground which has been lost. One step taken in this direction has been to gather a theological class of six members, to which instruction was given last autumn for three months. One member of the class, who had left *Divrik*, with no one to take his place while he was receiving instruction, returned at the end of three months to his

post. Three others went to places which had been destitute so long,—one to Gurun, one to Sinjan, and one to Zara.

### Cesarea.

"In the missionary work the year has been one of general prosperity." Efforts have been made to instruct the helpers and awaken in them a desire for knowledge, as well as to counsel them with reference to their work and lead them to greater devotedness ; and they have taken measures to form an association among themselves, for mutual improvement. Since the first of January last, there have been more than twenty additions to the Protestant community ; "as many as there were in the whole Cesarea field when the missionaries went there, seven years ago." For some months, also, there has been "a very encouraging state of inquiry among the Armenians, characterized by careful study of the Scriptures."

"There has been progress" at the out-station, *Germir*, though the opposition of the Greeks is pretty strong. Two or three more have declared themselves Protestants, and the school has been well sustained." The helper has been withdrawn from *Evkeré*. "The people seemed to be too much under the influence of the monastery to obey the truth." There is but one Protestant family there. "The work in *Moonjasoon* has made most satisfactory progress." The neat, substantial, stone chapel, was dedicated in December ; the usual congregation is about 35 ; a small school (15) has been maintained with interest, and there are several persons in the place who give some evidence of being Christians. "The history of *Everek* is nearly the old story of 'hope deferred.' " "The post in *Nigdé* has been maintained, though by far too feebly." In March measures were taken to form a Protestant community. "Five young men came forward to be enrolled, but two of them were unable to stem the tide of opposition which soon set in against them," and "they have so far yielded as to go to the Armenian church."

Other portions of the field have not been neglected. The missionary, the preacher Garabet, and other helpers, have spent much time in touring, traveling in all thousands of miles, and visiting many villages. The aggregate population of the Cesarea station district is supposed to be, of Armenians about 51,000 ; Greeks, near 72,000 ; and Turks not less than 200,000. The Protestants in the district number 280.

## Yozgat.

The chapel at Yozgat has been repaired, or rather rebuilt, but "it has not, as was hoped, been a power in the city. Its erection has caused little or no increase in the congregation." The past year has been marked by contentions and lawsuits among nominal Protestants, who, therefore, "have not made the progress in spiritual things which is desirable;" but of the church, which numbers 23, it is said: "For the most part, the brethren walk together in love." Only two members were added during the year. The congregation is about 50, "and a strange fact is, that the women outnumber the men. We have 21 females to 14 males." "The contributions to benevolent objects, aside from the chapel, exceed thirty dollars, or about two dollars to every male." The school has numbered from 25 to 30 pupils; Mrs. Ball has given instruction to a class of three girls, and Mr. Ball, during the winter, instructed two young men in theology.

## Out-stations.

At *Sungurlu*, the Gipsies, who had constituted most of the congregation, were away on their wanderings during the summer and fall, so that the congregation was very small and the school was discontinued. When they returned it was found that only "a few held fast their integrity." A monk came among them with flattering words, and most of them went back to their old church; but "when he had obtained their money he left." In January the congregation began to increase again, and through the winter and spring there was a school of 14. Of one Gipsy the hope is indulged that he is a true Christian, and the report states: "The civilizing power of Christianity on this despised people is immediately seen. This year, with grief and pain, they left on their nomadic tour. Nothing but dire necessity could force them to continue their present mode of life. It is their only way of obtaining a livelihood. The influence of the leading men there is not what it should be, and is a hindrance to spiritual progress among others; yet there has been real progress, and there are signs of greater good."

"*Injirli* is a good verification of the words of our Savior—'a little leaven leaveneth the whole lump.' Three brethren, through good and evil report, have maintained their principles, and now the whole village acknowledges that they are right." The work of enlightenment and reformation in this village, under God, has mainly been through the influence

of these brethren. No helper has been permanently located there. One of them has this winter received some instruction, and has returned to labor in his own and other villages."

*Kuzzelbashas.*

The report says:

Of the other Armenian villages in our field little need be said. Nearly all of them have been visited once during the year, and some of them three or four times. Many persons are intellectually convinced, many are ready to hear, and many more—perhaps the majority—still oppose. Not finding great encouragement among the Armenians, we directed a helper who had been laboring among them to visit the Kuzzelbashas. One visit was followed by a second, and finally he spent most of the winter with them. Twenty-five different villages have been visited, some of them several times. In none of them has he received insult or abuse, while in the most he has been received with the greatest kindness.

That the time has fully come to prosecute the work among that people vigorously, we may learn from the fact that they are in a kind of transition state. Many have already renounced their former secret faith, and nearly all seem to be inquiring for something better. They stand in fear of the Moslems, and ask, "If we become Protestants, what will they do?" Could there be real religious liberty in this country, we might hope to see a great work among them.

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Marsovan.

"The removal of Mr. Bliss to Constantinople, in 1856, left Marsovan to the care of other stations. Tokens of the divine favor continued to be enjoyed, but the need of a resident missionary was deeply felt," and in October last, Mr. Leonard was transferred to this place, the health of Mrs. Leonard rendering his removal from Cesarea necessary. The report says:

The present condition of the work in the city may be indicated by the following summary. Number of nominal



Protestants in Marsovan, 235; number of families actually enrolled, 36; number of church members, 18. The ordinary attendance on public worship is a little over 100, but on special occasions, as many as 300, and even 500, have been present. The Sabbath school, instituted in November, numbers 100. The day school, held in the chapel and conducted by Baron Krikore, comprises 96 pupils of both sexes, ranging from five to nineteen years of age. One of them is the son of a Mussulman. A girls' school in another quarter of the city, taught gratuitously by a young native sister, in her father's underground weaving room, numbers 32 pupils, all from Armenian families. A weekly female prayer-meeting, conducted by the wife of the missionary, is usually attended by from 30 to 50 women, most of whom do not yet know how to read. No additions have been made to the church during the year. One has been suspended.

Several places are mentioned "which ought to be out-stations, and where some effort has been made by members of the Marsovan church; but the want of educated and experienced native helpers is deeply felt." In the language of the report:

A territory comprising a population of more than 250,000 souls, of which 50,000 are Armenians, has for its evangelization one missionary, one school-teacher, and one uneducated native helper, the graduate of a barber's shop!

From Baffra the Macedonian cry has rung in our ears all winter long. "Send us a preacher," writes the only enlightened man in the place. "I am beset, night and day, by Greeks and Armenians, demanding to know these new doctrines." We reply, "We have no preacher." Again he writes, "Send us a helper. I am but a weak, ignorant man, and cannot stand this pressure." The reply is, "We have no helper, and it is impossible to obtain one." Again he writes, "One or two who have openly espoused the truth are suffering perse-

cution; others are awakened; now is the time to labor. For the love of Christ, do send somebody to defend and guide us." With a bleeding heart we sent a box of Bibles, and referred this petition to more favored fields.

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Adrianople.

Mr. Crane joined Mr. Morse at this station in September. There have been indications of progress. Two young ladies have avowed themselves Protestants, which occasioned much excitement, and one of the two has experienced decided opposition. The Sabbath audience "has increased from 20 to 30." Since bookstores were opened at Philippopolis and Eski Zagra, the sales have been less at Adrianople, and the bookseller has been employed much of the time as a colporter in the villages around. Respecting the national movement of the Bulgarians the report says

The struggle of the Bulgarians against the Greeks has been one of thrilling interest. Five millions of people have been endeavoring to free themselves from the thralldom of the Greek hierarchy. In a few instances the contest has led to bloodshed; and when the anathema against their Bishops was sent to the towns, the Bulgarians in some places would not allow it to be read, but publicly burnt it, and caused a counter anathema to be read against the Greek church. In the view of the Bulgarians this movement is entirely a religious one; but when considered from a strictly evangelical point of view, it can be called but little more than a *national* movement to secure their legitimate rights. Yet nobler sentiments have sometimes been uttered, which strongly remind one of the beginning of the Reformation. The religion of the Greeks has been denounced as contrary to the Bible, and the Scriptures eulogized and recommended to the people. In their printed speeches, we have seen no instances in which they have called upon Mary and the saints for protection, but many in which they have called upon God to vindicate their cause.

The awakened state of mind which

they are now in is peculiarly favorable to the progress of truth. The sympathy of the missionaries, and the action of the Evangelical Alliance, have also tended to allay prejudice and produce a favorable impression, so that the present is emphatically the seed time, which calls for the vigorous prosecution of the work, in all its departments. It is a time also that especially calls for the prayers of God's people, that the great Head of the church would overrule this whole movement for the advancement of his cause, and bless the instrumentalities used for the conversion of this people.

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 Philippopolis.

Religious services have been held at this station throughout the year in Turkish, conducted by Mr. Meriam since the first of January, but with an average attendance of only nine. In February, Mr. Melanovitch, teacher of the school, commenced a Bulgarian service; but here also the attendance is small—"average nearly sixteen." The brethren have had intercourse with Bulgarians, Greeks, Turks and Armenians, finding some encouragement among individuals of each class, though, with a single exception, the Greeks seem to care for none of these things, and are rendered more distant towards the missionaries because of the sympathy of the latter with the Bulgarians, in their struggle for ecclesiastical independence. Respecting the present state of the Bulgarians, the following extract may be given from the report.

We can hardly say that much has been accomplished, when we regard the saving of souls as the object aimed at. Still God has wrought some changes. He has been using the oppression of the Greeks to arouse the people; and they are beginning to realize their condition, and to feel that they are men. Oppression and opposition are leading them to think for themselves. As those in the villages have weekly intercourse with the city, on their market days, they carry home new ideas of their own rights, and the possibility and means of gaining them. The door to Bulgarian homes and hearts is opening wider and wider, and in almost every village they now

receive the colporter with welcome, and send him away with heartfelt blessing, and the request again to visit them. God is ploughing up the long-neglected fields, and his word is being scattered.

When we look at the moral condition of the Bulgarians, our feelings are depressed; not on account of open vice, but by the almost entire lack of regard for the truths of the gospel. Self is the idol; a few worship education; but the love of the Savior finds no place in their hearts. Yet in the midst of so much moral death we have some encouragement. Many are reading the Scriptures, and some, we believe, are seriously examining themselves by the standard of the word of God. Two, we hope, have felt the renewing influence of the Holy Spirit.

One of these two is a member of the small boys' school, which the brethren have strongly desired to see much enlarged, for the education of needed helpers in their work. After speaking of the three pupils who have attended they say: "We regret that the lack of funds has prevented others from being brought under the same influence. A larger number of pupils could have been more profitably instructed; and while there is so urgent and immediate call for Bulgarian helpers, to work in all these opening villages, we feel that during the past year as many young men as could have been found should have been enjoying the advantages of a preparatory training, so that, if God should renew their hearts, they might be ready to preach the unsearchable riches of Christ."

Considerable effort has been made in villages around Philippopolis. Three colporters have been at work, by whom books have been sold to the amount of more than 14,000 piasters. "From the commencement of the station to May 1, 1861, there were circulated 3,624 copies of the Scriptures, 1,110 other volumes, and 12,037 tracts."

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 Eski Zagra.

Mr. and Mrs. Arms joined this station in July, 1860, and already has Mrs. Arms ceased from her labors. The brethren say:

With reference to our work during the past year, we cannot report so favorably as we could desire. We cannot report a large attendance upon our ser-

vices; we cannot speak of any special interest manifested in the truth; we cannot mention any particular evidence of the presence of the Holy Spirit enlightening the minds of the people. Thick darkness still envelops them.

Nor can we report that our intercourse with the Bulgarians has tended to confirm many of the statements that have heretofore been made respecting their simplicity and honesty of character, and their love for the Scriptures. So far as our observation has extended, it has seemed evident that the oppression so long suffered by this people has had a strong tendency to destroy whatever honesty and manly independence they may have originally possessed, and to develop the opposite and more unhelpful traits of character. We have also seen much to convince us of their want of moral courage. Independence of thought and action can scarcely be said to exist among them.

The Lord, however, has not left us without somewhat to encourage our hearts. We have continued to enjoy very pleasant intercourse with the people, and several circumstances have occurred to evidence a growing confidence in us on their part.

Our native helper has visited the surrounding villages to a considerable extent, and has been very kindly received by the people. He has preached several times in village churches.

We cannot regard the present condition of things among the Bulgarians as anything more than a favorable opportunity for presenting the truth. But such an opportunity it unquestionably does afford, and we shall never, in all probability, see its like again. An age is not wont to witness more than one such, in the history of a people. All the thinking minds in Bulgaria are now engaged in the discussion of theological questions; they are ready to hear whatever may be addressed to them; they are surrounded by difficulties; and words of friendly advice, they will heed now as

never before. But when once their ecclesiastical condition is fixed, it is to be feared that their ears will again be closed.

#### CORRESPONDENCE WITH HON. JAMES WILLIAMS.

THE following correspondence, honorable to both parties, explains itself.

*Constantinople, May 22, 1861.*

HON. JAMES WILLIAMS,  
Minister Resident of U. S. A., at the Sublime Porte, &c. &c. &c.

Sir,—In view of your speedy departure from this Capital, the undersigned hasten to express to you the high sense they entertain of the zeal and energy which you have ever manifested in maintaining the rights of American citizens in this country. The prompt manner in which you have exerted yourself to secure protection, or to obtain redress, in any case where official interference was needed, demands on our part a grateful recognition. And it must be a satisfaction for you to feel, as it is for us to bear witness, that no interest of ours has suffered through your neglect.

For Mrs. Williams, as well as for yourself and your whole family, accept our very kindest regards and our best wishes. We shall ever retain a lively remembrance of the pleasant intercourse our families have enjoyed together. May a kind Providence ever lead and guide us, and may we all at last meet in a better world, through Jesus Christ our Lord.

We have the honor to be, Sir,

Most truly and affectionately yours.

(Signed by the missionaries of the Board at Constantinople.)

*Sea of Marmora, May 24, 1861.*

Gentlemen,—I received your letter of the 22d inst. in the midst of my last preparations for departure from Constantinople, and I take advantage of my first leisure moment, and a smooth sea, on the first day of my homeward voyage, to express to you my high appreciation of the kind words you have written to me.

At the moment when the bonds which have brought us into intimate association for more than three years are about to be severed, nothing could have conferred upon me a higher gratification than the assurance of your approval of my official conduct, and of your friendly sentiments for myself and my family.

It is true that I have felt a deep interest in the successful working of your missionary labor, because, aside from its purely religious influence, I have regarded it as the one, and almost the only great element of mental and moral progress, which foreigners have introduced into the Turkish

Empire. I have ever been proud to claim you and your brother missionaries as citizens of that country of which I was the Diplomatic Representative, because your high reputation as a body reflects credit upon our country. But in my official acts, looking either to your security or to the redress of wrong, which any of your number may have suffered, I have done nothing which I would not have felt it my duty to do, under like circumstances, for any other citizen, whatever his religion or his occupation. I may add, that in all my intercourse with the American missionaries in Turkey, I have never been asked to interpose officially in their behalf, except in their right as American citizens.

Each member of my family appreciates, at their high value, your kind reference to them; and in bidding you farewell, we can all say with truth, that one of the most agreeable memories of our residence at Constantinople, will be the recollection of our personal intercourse with yourselves, your families, and your brother missionaries.

I am yours, sincerely and truly,

JAMES WILLIAMS.

To the Rev. WM. GOODELL, Rev. W. G. SCHAUF-  
FLER, &c. &c.

## Mission to Central Turkey.

### ANNUAL MEETING.

THE annual meeting of this mission was held at Aintab, commencing April 22, and closing May 1. Six delegates, Messrs. Nutting of Oorfa, White and Goodale of Marash, Morgan of Antioch, and Schneider and Coffing of Aintab, were present; also Mr. Dwight from the mission to Western Turkey, Dr. Nutting from Eastern Turkey, and Mr. Goss of Aintab, who were invited to sit as corresponding members. "In view of the expense and the small number of readers," it was "recommended that the Turkish Avedaper be discontinued this year, with the hope of future resumption and enlargement." As noticed in a letter from Mr. Dwight, published in August, the mission advised that Mr. Coffing occupy Adana as soon as practicable. Mr. Goss is to take Mr. Coffing's place at Aintab, Mr. Powers having been constrained, by the failure of Mrs. Powers's health, to return to the United States. Mr. Morgan and Dr. Pratt are to "supply the Aleppo and Antioch fields, for the coming year, spending their time together or separate, as may seem best to them." This arrangement has reference to health, and also to opportunity for labor of a literary character. It was voted to request the Eastern mission to permit Dr. Nutting "to reside with his brother at Oorfa

during the summer." "The arrangement of the native force gave rise to a good deal of discussion," for "the harvest is great, and the laborers few." There was also discussion in regard to a system of study for the native helpers, and the best means for cultivating their minds and hearts, and preparing them for greater usefulness in their work. "Constantly bearing in mind," in the language of the general letter, "that the object is to establish communities and churches which shall support their own institutions," and also feeling the "need of more effort to induce the larger communities and churches not only to assume the support of their own institutions, but to aid the smaller and weaker places," the mission resolved, "That we keep in mind that it should be our endeavor, as soon as possible, to induce the Protestant communities, at all our stations and out-stations, to assume the entire support of the common schools, and the work in the surrounding villages."

### STATION REPORTS.

#### Marash.

So much has been published within a few months, respecting the deeply interesting work of grace at Marash, that it is not desirable to dwell upon it in giving this abstract of the station report. The missionaries have "enjoyed almost uniform good health, and have been cheered by the assurance that the work of the Lord was prospering in their hands." The population of the different towns and villages of this field, "a great portion of which is now accessible and white for the harvest," is given as, in the aggregate, about 55,000. The Protestant community of Marash was, in January last, 995, "an increase of 62 during the year." "This, however, is not a fair estimate of the Protestant influence" there, "various considerations keeping many, who are at heart Protestants, from joining the community. During the past year 57 have been added to the church, "making the total membership 228." Many others have presented themselves for examination, who are advised to wait. "Examinations are very rigid."

The Sabbath congregation, for the last two months, has been about 950; the Sabbath school, in its two departments, for adults and children, numbers about 850. "All the weekly meetings are well attended." At the monthly concert, "letters are read from the various churches in the mission, so far as an exchange of letters can be effected during the month. This exchange of letters is pro-



ductive of great good, stimulating to greater effort in the work of Christ."

There are five Protestant schools in Marash, containing 216 male and 93 female pupils. The school for older boys and helpers has 35 pupils. There is also a school for older girls, under the direction of Mrs. White and Mrs. Goodale, with 13 pupils, not included in the 93 above mentioned. Not less than 50 children are also taught gratuitously, by some women of the congregation, in their own houses.

Seven helpers are employed by the station. Mr. Schneider, of Aintab, gave a course of theological lectures at Marash, in the winter, to a class of thirteen young men; and Mr. White has lectured on Biblical History, to a class of nine, nearly all of whom are expected to become helpers. "Increased interest in learning has greatly increased the sale of books." 400 volumes of the Scriptures and 530 other books have been sold. On some topics of importance the report uses the following language:

#### *Teaching the Women.*

This department of missionary labor has been carried on during the year with increasing interest. It forms one of the most pleasing features of the work in Marash, and the expense to the Board thus far has been nothing. At the present time, about 200 women are learning to read. Two men spend their entire time going from house to house giving lessons, and about 40 children from our schools spend a part of each day in the same way. Nearly every woman in our congregation, who has not previously learned, is now learning to read, except those who are too old to begin, (say 50 or 60,) or on account of some disease of the eyes are unable to read. The desire to learn has extended to the Armenians and Catholics, among whom about 50 women are learning, taking daily lessons from some of the girls from our schools.

#### *Hokesseraghan.*

This is a home missionary society, under the control of the Protestant community, arranged entirely by themselves, and at their own suggestion. Although it is but little more than one year since it was put in operation, it has already

developed largely the working element of the church and community, and convinced us that this is the great means by which this land is to be brought under the influence of the Gospel of Christ. This society has proved itself fully worthy of our confidence and co-operation. Contributions for the year amounted to about \$100 for this purpose. With this they have employed five men a portion of the time, amounting to about two men for the entire year. They have occupied Kishifi nearly the twelve months, Neurpet about five months, and Agemle about three months. The most prominent feature of the work has been the labor of colporters. Two men were furnished with books and sent out into the villages, to spy out the land and cautiously distribute the Scriptures. In two months they returned, having visited twelve villages, and gave a most encouraging report.

This church is very poor, but their contributions for the year go far beyond those of any church I ever knew in America, compared with their ability. The second year has just commenced, and we are most happy to have the evidence that other churches are uniting with them. They have just received 200 piasters from Aintab, the beginning, as we hope, of a great work resulting from the united effort of the churches.

The contributions of the church and community for the year were, for schools, 3,000 piasters; Hokesseraghan, 3,000; the poor, 4,500; the American Board, 1,000; church, 500: total, 12,000.

#### *Out-stations.*

*Albistan* has been occupied by the best helpers, but the people are more wealthy, less spiritual, and less generous than at Marash. The church, numbering 15, has been cold. Three persons have been added to the church, and 30 to the community, within the year. The school has about 25 pupils, and about the same number of women are learning to read. It was thought, for a time, that *Yarpuz* must be given up; "but encouraged by some of our helpers, who were desirous of making one more effort," the report says, "we held on, and now the work is going for-

ward very encouragingly." The Protestant community numbers 22, the Sabbath congregation 25, and the school 12. "The poor people have been scourged, trampled down and oppressed in a most cruel manner." *Zeitoun* is not an out-station, and not much can be done there, apparently, until the place shall be subject to the general government. "Many Bibles have been sent there this year, but none yet dare read them openly." *Karamanlu* is a small village, about a mile and a half from Marash, with a Protestant community of 40, a school of 25, a Sabbath school of 40, and preaching twice during the week by helpers from Marash, but "hardly an out-station, it is so near; most of the Protestants attending the church at Marash on the Sabbath."

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Aleppo.

Dr. Pratt, of this station, having been absent on a visit to the United States, the work has been under the supervision of the Aintab station. The condition of the church has improved, former differences having been removed and harmony restored. The Sabbath congregation has been about 50, and those present have given good attention to the word preached. Many of them have been strangers from other places, visiting Aleppo on business, so that the good effects of the preaching are not confined to that city. The native preacher has sustained himself well.

At the out-station, *Killis*, "there has been general progress." The church there numbers 21. There has been much inquiry and discussion among Armenians and Greeks, resulting in several additions to the Protestant community. The average Sabbath congregation has been about 180, but on some special occasions it has risen to 300. The Sabbath school has numbered about 120 pupils, the common school from 70 to 100. About 30 women are learning to read, and it has been decided to open a second school, for girls. The way seems now prepared, it is said, for the settlement of a pastor at Killis. Considerable interest has been manifested in the truth by some Mussulmans there, and also by Yezides, in villages near; and the report refers to the promise at Eibez, (or Aebes,) spoken of by Mr. Goss, in a letter published in August.

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Antioch.

"The history of this station during the past year," it is reported, "has exhibited a variety of phases of the missionary work. We have seen progress over which we rejoice, and we have seen, where least expected, the

outworkings of passions whose fruit has been bitterness and sorrow." The congregation and church at Antioch remain much as they were a year ago. The number of persons present at Sabbath services varies from 20 to 30. There are so few children that there had been no school, but last summer the few brethren resolved to start one. It was opened in September, mostly at their own expense, and went on increasing until, about the close of the year, it numbered 40 pupils—a large part of all the Armenian children in Antioch. Then, "moved with envy," the Armenians opened a school of their own, and "about equally divided the children." The Antioch brethren have also been making efforts, of their own accord, for the instruction of some Protestant families from other places, who have settled on gardens and farms a few hours distant from Antioch.

*Bitias*, the nearest out-station, has a Protestant community of 170. The native laborer there has manifested an earnest and self-denying spirit. The women exhibit much interest in the Sabbath school. In the autumn, 6 new members, 5 of them women, were received to the church.

At *Hadji Habebli*, the number of Protestants has increased from 19 to 26, and a like increase has taken place at *Kepse*. At each of these places there is a school of from 15 to 20 pupils.

In regard to *Kessab*, the hopes which were cherished with reference to this year have not been realized. The preacher has not been settled as a pastor. Charges of improper conduct, apparently without any good foundation, were preferred against him, and serious difficulties and divisions in the church resulted, giving rise to other developments of a painful character, and for a time, to much ill feeling towards the missionaries. "The school, and the instruction of adults in *Kessab*, have proceeded much as usual." At the smaller out-stations in the vicinity, supplied by helpers from *Kessab*, the work has gone on comparatively undisturbed by the untoward events there; and in *Kessab* itself, the work presented, during the summer, every usual appearance of prosperity. "A Sabbath school was established, attended by almost the entire congregation."

For statements respecting *Adana* and *Tarsus*, and "the Cilician portion of the Antioch field," the journal of Mr. Coffing's tour, published in June, may be consulted.

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Reports from the other stations of this mission have not been received.

## Syria Mission.

## SIDON.

LETTER FROM MR. FORD, JUNE 28,  
1861.

*Missionary Tour.*

SINCE the strengthening of the Sidon station, by the removal of Mr. Lyons to that place, it has been possible, Mr. Ford says, to do more for the inland portions of the field. Accordingly, in May, he started, with his wife, for a long missionary tour. "We proceeded southward," he writes, "as far as Acre; stopping at Tyre, Cana and Alma; and spending several days at each of the last mentioned places. We then turned northward, through the Metawalie district of Belad Beshara, and entered Merj Ayun from the south, making our head-quarters first at Deir Mimas, and then at Kheiyam." They had intercourse with nearly all the villages of the Merj, and thus, with the exception of Hasbeiya and Rasheiya, made a pretty thorough exploration of their whole field. The country was found very quiet and the roads safe; "and it seemed as though there must have been special orders secretly given by the Government, to all the Moslems, enjoining the preservation of order at the critical moment when the French troops were about leaving the country."

*Encouragement among Females—Schools.*

It was our special object to reach the females at our out-stations, through the female missionary; and in this respect we have found much to encourage such labor. It was the time of harvest, when women as well as men are very busy gathering in their crops, yet the women, especially those of Protestant families, have shown a readiness to improve every opportunity for getting instruction, and have frequented our tent at all hours of the day and evening, to take their first lessons in spelling, to show the progress they have made in reading, or to listen to words of religious exhortation. Among the men, too, there was found a good degree of attention, considering the time; and it seemed as though the good seed was finding a lodgment in some hearts.

The demand for schools is great in every quarter, and far beyond our ability to meet it. Fortunately we have some funds given us by the Turkish Missions Aid Society, by which our schools can be kept up for a time at least, without adding to the embarrassments of the Board's treasury.

We have felt obliged to open a new school at Boaida, a village of Merj Ayun, which has lately become entirely Protestant, and whose apparently sincere but ignorant people need and beg instruction, for themselves as well as their children. It is to be borne in mind that all our school teachers are also *preachers*, and most of them take a deep interest in the spiritual welfare of the pupils and of the people around them.

*Enlargement Needed.*

Although I am writing from Sidon, my family is still in Merj Ayun, and we intend to pass the summer there, Providence permitting. Would that it were possible for the Board to give us the means of spending the whole year there, for there is no more interesting or hopeful field of labor to be found in Syria. Mr. Lyons will probably have to choose a somewhat cooler place for the summer, on account of health. For the present, he will devote himself more particularly to the work in and around Sidon. Could we have one more laborer, so as to station a family in Sidon, another in Hasbeiya and the Merj, and a third in the southern part of our district, we could work our field to great advantage, and with the divine blessing, look for cheering results. May we not hope for enlargement, even in these times of difficulty at home?

Three of our native helpers are to spend the summer at Abeih, in the study of theology, and one of them we hope to ordain ere long.

As there is most pressing need of a house of worship at Kheiyam, and as we have a hope of being able to build one without drawing upon the funds of the

Board at all, we have commenced the work. It is in that village that we expect to organize a new evangelical church for Merj Ayun; and we may hope, after two or three months, to dedicate the outward edifice, and arrange the spiritual structure of lively stones at the same time, with the assistance of the missionaries and church delegates from other parts of Syria. At Deir Mimas there is equal need of preparing a suitable place for worship, but we shall try to get along for another year by enlarging an old building, in which the services are now held.

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### Recent Intelligence.

MADURA.—Mr. Chester, of Tirumungalum, speaks (May 1) of the plan for spending a day with his helpers, each week, which he has continued for some time, with no abatement of interest and with apparent good results. Each teacher and catechist reports his work for the week; essays are read upon subjects given out at the previous meeting; recitations are heard, in various studies which the helpers are pursuing for their improvement; and an hour is spent in a prayer meeting at the church, attended by others as well as the helpers thus called together. Most of the helpers are able to be present, from their several villages, and return the same day. The week of prayer, in January, is referred to as one of unusual interest. His "village work," Mr. Chester speaks of as much the same as when he wrote before. An excitement had occurred, growing out of protection extended by a Catholic priest to an abused child, and afterwards the falling of a girl in a fit, in the street,—which was attributed to the sprinkling of magic power upon her by a Catholic to make her become a Christian,—which for a time threatened to remove all the pupils from some of his schools. In one village, the report seemed "to be in every one's mouth," that the sole object of the missionary in visiting the village, and taking an interest in schools, was to make all of one caste and one religion; and by sprinkling magic powers on the children, to get them away from their parents. But the disappointment, for the present, of his hopes respecting that village, had been more than counterbalanced by the decided interest of a heathen man in another village, near, in his work. Through catechists sta-

tioned on various public roads, Mr. Chester had distributed nearly two thousand tracts and portions of Scripture, to persons returning from the great annual feast at Madura. He thinks the people are "more than usually ready to receive and read our religious books."

GREECE.—Dr. King has recently distributed many copies of his "Miscellaneous Works," among persons in prominent positions—judges, lawyers, professors in the University, senators, members of the "Holy Synod," bishops, "the four Patriarchs of the Greek Church," and "to the King himself." As this book contains a very full exhibition of his views, and many of the most distasteful things (to Greek ecclesiastics) which he has ever published, he supposed the distribution might, not improbably, bring upon him a new persecution. But he writes:

Thus far, the effect apparently produced here, seems to be greatly in my favor. Some of the first lawyers, who have read the book, speak of it in terms of the highest approbation. Even some of the judges who condemned me, seem to be influenced by it in my favor, and treat me with unusual courtesy. All this shows that there has been, during the last ten years, considerable progress here towards religious liberty.

Whatever the effect of the book may be, I rejoice that God has enabled me to finish the work which I had designed—which he, in his providence, gave me to do—and which I consider the crowning part of my mission to this people. It is a standing testimony to the great truths contained in the Word of God, and against the principal errors which have prevailed for ages, in the Eastern and Western churches; in which churches death was the penalty for any one who might have in his possession such a book as the one I have now so extensively distributed.

This testimony will remain, I trust, and be of use, when my voice shall be silent in death, and my body laid in the grave. I rejoice in this the more as my health is now feeble, my threescore-years-and-ten are nearly finished, and I cannot reasonably expect to have opportunity to bear testimony to the truth with my living voice much longer.

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### Home Proceedings.

#### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its fifty-second annual meeting at Cleveland, Ohio, commencing on Tuesday, October 1, at 4 o'clock, P. M. The peculiar and in many respects trying circumstances under which the Board must now meet, will, it is hoped, lead many friends of the Redeemer to remember this meeting, and all the interests



of the missionary work, at home and abroad, with special fervency of supplication, at the throne of grace.

## DONATIONS.

RECEIVED IN JULY.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Auburn, Cong. ch. and so.	41 00
Brownfield, Cong. ch. 3; Rev. J. G. Merrill, 2;	5 00
Brunswick, E. C. 9; a friend, 3;	12 00
Cumberland, Cong. ch. and so.	10 00
Falmouth, 1st par. 20; 2d ch. and so. 15,92;	35 92
Lewiston, Pine st. cong. ch. and so. to cons. R. A. BUDLONG and ELI FERNALD H. M.	200 00
New Gloucester, Cong. ch. to cons. Rev. JOHN A. ROSS an H. M.	58 00
North Waterford, W. W. Green,	30 00
North Yarmouth, Ladies' asso.	21 90
Portland, 3d cong. ch. and so. 131,15; m. c. 34,55; Union ch. 13,81; Mrs. Mary Woodbury to cons. WILLIAM W. WOODBURY an H. M. 100;	279 52
Saccarappa, D. Hayes, 5; J. Haskell, 5;	10 00
Windham, Cong. ch.	5 00—708 34
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Wilton, Rev. H. A. Lounsbury,	5 00
Kennebec co. Conf. of chs.	
Augusta, South ch. and par.	131 26
Hallowell, A friend,	6 00—137 26
Lincoln co. Aux. So.	
Bath, Central ch. m. c. 20,35;	
Winter st. ch. 128,60; m. c. 30;	178 95
North Edgecomb, Cong. ch. m. c.	10 00
Phippsburg, Cong. ch. and so.	16 00
Waldoboro', 1st do. 13,30; H. H. Lovell, 10; a friend, 10;	33 30—238 25
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond street ch. 30;	
Prof. Smith, 10;	40 00
Bluehill, Cong. ch. and so.	8 00
Foxcroft and Dover, Cong. ch.	11 30
Hampden, Cong. ch. and so.	25 05
Kenduskeag, Mrs. A. C. P. 2; Miss J. D. C. 1; I. W. C. 3; Mrs. I. W. C. 2;	8 00
Orono, Cong. ch. and so.	40 00
Patten, E. F.	3 00—135 35
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Buxton, North cong. ch.	7 00
Kennebunkport, P. Titcomb,	5 00
Norridgewock, A friend,	10 00
Wells, 1st cong. ch. 85; 2d cong. ch. and so. 47,87;	132 87—154 87
	1,379 07
Belfast, 1st cong. ch. and so.	30 00
Burksport, do. m. c.	50 00
Calais, Cong. ch. and so. m. c.	77 51
Castine, do. 14,26; gent. asso. 38; ladies' do. 40,06; m. c. 18;	110 32
East Machias, Cong. ch. and so.	32 00
Searsport, 1st do. m. c.	20 00
Skowhegan, Rev. T. S. Goodwin,	2 00—321 83
	1,700 90
Legacies.—Augusta, Mrs. Elizabeth Sewall, by Amos Nourse, ex'r, 1,700 00	
Searsport, Joseph Park, by Joseph L. Park,	100 00—1,800 00
	3,500 90

### NEW HAMPSHIRE.

Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.	
Alstead, Cong. ch.	3 00
Chelsea, do.	2 75
Dublin, do. m. c.	12 00

Keene, Cong. ch. m. c. 9,25; Rev. I. H. Hamilton, 10; C. Boies, 10; Mr. and Mrs. Hastings, 2,50; D. Adams, 12;	43 75
Randolph, Cong. ch. and so.	26 25
Stoddard, do.	14 63—102 38
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch. and so.	16 00
Hanover, Dartmouth Coll. ch. and so. to cons. Rev. S. P. LEEDS and Rev. DAVID KIMBALL H. M.	144 70
Littleton, Cong. ch. and so.	51 18
Lyme, do.	252 75
Wentworth, do.	15 50
West Lebanon, do.	100 00—580 13
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. m. c. 36,12; extra coll. 140,86;	176 98
Antrim, Pres. ch.	6 00
Bennington, Cong. ch.	29 00
Goffstown, do.	35 00
Hillsboro' Bridge,	11 00
Hollis, Cong. ch. 76,51; Rev. P. B. Day, 23,49; to cons. Mrs. SARAH R. JEWETT an H. M.	100 00
Lyndeboro', Cong. ch.	61 00
Manchester, 1st do.	103 64
Masonville, Cong. ch.	12 00
Milford, do.	63 92
Nashua, 1st do. m. c. 48,89; a friend, 5; do. 25;	78 89
New Ipswich, 1st cong. ch. m. c.	31 00
Pelham, Cong. ch. gent. asso. 22,50; E. W. T. 2;	24 50—723 53
Merrimac co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. church and so. extra, 81; South cong. ch. and so. to cons. JOSEPH G. SLEEPER an H. M. 100; a friend, 5;	186 00
East Concord, Rev. A. Manning,	10 00
Henniker, Mrs. L. N. C. 10; Mrs. A. D. L. F. C. 2; Mrs. B. 50c.; Mrs. C. 1; H. C. 3; Rev. J. M. R. Eaton, 1,34; m. c. 7,16;	25 00
Pittsfield, Cong. ch. and so.	8 37—229 37
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st cong. ch. and so.	22 25
Exeter, 1st and 2d chs. m. c. 8,71; N. F. C. 5;	13 71
Hampstead, Cong. ch. m. c.	16 00
No. Haverhill and Plaistow, Cong. ch. and so.	35 00
Nottingham, J. H.	3 00
Raymond, Cong. ch. m. c.	4 00
Stratham, do. 16,61; m. c. 79c.; B. F. C. 5;	22 40—116 36
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Barrington, Cong. ch. and so.	71 00
Farmington, do.	13 00
Sanbornton Bridge, Pastor's fam. 10; individuals, 11;	21 00
Tamworth, Cong. ch.	50 00—155 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, Gent. asso. 40,85; la. do. 51,20; m. c. 12,59;	104 64
Lempster, Cong. ch. and so.	17 00
Meriden, Cong. ch. and so. 78,27; m. c. 56,90; students of K. U. Acad. 14,29;	149 46—271 10
	2,178 27

Legacies.—Keene, Abijah Kingsbury, to cons. CHARLES KINGSBURY, ALBERT KINGSBURY, and GEO. KINGSBURY H. M.	350 00
New Ipswich, Mrs. Clarissa N. Symonds, by Samuel Lee,	25 00—375 00
	2,553 27

### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Danville, Cong. ch. 37,35; Mr. and Mrs. S. J. Y. Vail, 25; Rev. J. Eastman, 20;	82 35
East Hardwick, Members of the cong. ch.	4 00
Lower Waterford, Cong. ch.	20 00

McIndoe's Fall, Cong. ch. and so.	50 00
Peacham, Cong. ch. m. c. 40; Mrs. Lydia C. Shedd, to cons. Miss SARAH E. CHAMBERLIN an H. M. 100;	140 00
St. Johnsbury, 2d cong. ch. and so. m. c. 67,20; 1st cong. ch. and so. 10,12; m. c. 17,20;	94 52—390 87
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st Calv. cong. ch. m. c. 32,51; 3d cong. ch. and so. 100; Rev. N. G. Clark, wh. with prev. dona. cons. Mrs. ELIZA S. MAY, of Milwaukie, Wis. an H. M. 50; Luther Clark to cons. LUTHER C. GALLAGHER and JOSEPH D. GALLAGHER, of Bloomfield, N. J., H. M. 200; M. H. Stone, 25;	407 51
Essex, Cong. ch.	4 00—411 51
Franklin co. Aux. So. C. B. Swift, Tr.	
Enosburg, S. H. D. 10; Mrs. S. E. A. 10; Mrs. R. S. N. 5; M. W. 10;	35 00
Fairfield, Mrs. Wooster,	15 00
Georgia, Cong. ch. 14,27; a friend, 2;	16 27
Montgomery, Cong. ch.	8 00
St. Albans, 1st do. m. c. 6,40; 2d do. 5; Mrs. E. L. James, 20;	31 40
Swanton, C. H. Bullard, 50; Mrs. A. Skeels, 5; Rev. J. P. Perry, 1;	56 00—161 67
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Cong. ch. and so. 46,30; m. c. 15,71;	62 01
Brookfield, Cong. ch. and so.	7 00
Newbury, do. wh. with prev. dona. to cons. HORATIO BROCK and L. DOWNER HAZEN H. M.	128 00
Stratford, Cong. ch. and so.	15 10
Thetford, 1st do.	52 00
West Randolph, Cong. ch. m. c. 34 00—298 11	
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Albany, Cong. ch. and so.	3 24
Brownington, do. m. c.	14 00
Craftsbury, do. do.	41 84
Derby, Cong. ch. and so. 18; Rev. J. Fraser, 15;	33 00
Glover, Cong. ch. and so.	30 00
Holland, do.	4 50
Irasburg, do.	32 28
West Charlestown, do.	45 00—203 86
Rutland co. Aux. So. J. Barrett, Tr.	
Benson,	2 00
Castleton, S. E. E.	10 00
Clarendon, F. Sutton,	30 00
Fairhaven, Cong. ch. 18; Rev. D. Hooker, a thank-offering, 25;	43 00
Pittsford, Cong. ch. m. c.	27 53
Poultney, Cong. ch.	32 52
Rutland, Cong. ch. m. c.	13 71
Wallingford, Cong. ch.	9 50
West Rutland, do.	39 00—207 26
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. and so. 55; m. c. 4;	59 00
Montpelier, do. 100,66; m. c. 6,71; a friend, 1;	108 37
Morristown, Mrs. A. Smith,	10 00
Plainfield, Cong. ch. and so.	7 52
Watsfield, do.	45 00
Waterbury, do. m. c. 10,20; J. G. Stinson, 10; T. P. 1; friends, 1,30;	22 50—252 39
Windham co. Aux. So. F. Tyler, Tr.	
Fayetteville, Cong. ch. and so.	30 07
Grafton, do.	77 00
Putney, A friend,	10 00—117 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Chester, Cong. ch. and so.	22 00
Hartford, do.	95 00
Norwich, do.	60 00
Royalton, do. 44,39; m. c. 5,61; Mrs. W. Skinner, 50;	100 00
Weatherfield Centre, Cong. ch. and so. 11,45; Rev. J. De F. Richards and Mrs. H. B. J.	

Richards, wh. with other dona. cons. Rev. GEORGE F. HERRICK, DE FOREST RICHARDS, and JARVIS RICHARDS H. M. 200;	211 45
West Hartford, H. W.	5 00
White River Junction, C. L. S.	17 50
Windsor, Cong. ch. and so. la. asso. 36,60; gent. do. 33,98; m. c. 40,72;	111 30—622 25
A friend, 3; do. 5; do. 100; a lady, 25;	2,661 92
Manchester, Cong. ch. and so.	133 00
Peru, do.	83 92
Stow, do.	40 00
"Vermont,"	21 00
	200 00—477 92
	3,142 84

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Truro, Rev. E. W. Noble,	10 00
Waquoit, Cong. ch. and so.	16 00—26 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Great Barrington, Cong. ch. and so.	123 72
Lanesboro', Cong. ch. and so.	30 00
Lenox, Cong. ch. 56,34; m. c. 52,86; Mrs. Laura Blossom, wh. with prev. dona. cons. MILES WASHBURN an H. M. 50;	159 20
Lenox Furnace, A friend,	1 00
New Marlboro', 1st cong. ch. and so.	19 00
North Becket, Cong. ch. and so. to cons. BENJAMIN PHELPS an H. M.	131 00
Pittsfield, 1st cong. ch. and so. (of wh. from E. A. Newton, 50;)	
336,60; ladies, 147,03; m. c. 95,72;	579 35
Sheffield, Cong. ch. and so. (in part.)	45 80
South Egremont, Cong. ch. and so.	38 00
Stockbridge, do.	40 25
West Stockbridge, Benjamin Cone and wife,	500 00
Williamstown, 1st cong. ch. and so. 130; Williams Coll. 139,25;	269 25
Windsor, Cong. ch. and so. 43,19; m. c. 10,31;	53 50—1,990 07
Boston, S. A. Danforth, Agent.	
(Of wh. fr. Penitent Fem. Refuge m. c. 10,25; "Bird of the Air," 5; a friend, 50; do. 25; do. 500; Rev. R. Anderson, D. D., an extra dona. 200; a friend, by J. Waldo, 10; do. by C. Stoddard, 500; two friends, 40; Rev. H. B. Hooker, D. D. 150; Rev. F. H. Johnson, 15; Unknown, 1; a friend, 20; J. S. Lovering, 25; a friend, 10; saved by denying an intended pleasure, 1,79;)	3,879 96
Brookfield Asso. W. Hyde, Tr.	
North Brookfield, A friend,	5 00
Ware, Orrin Sage, to cons. Mrs. CYNTHIA J. SAGE, Mrs. ELIZABETH S. HYDE, of Ware, Ms., and DANIEL H. WILLARD and LEVI DEMING, of Newington, Ct. H. M.	400 00—405 00
Essex co.	
Andover, South par. Nathan Abbott, 10; Sem. ch. and so. wh. with prev. dona. cons. Rev. CHARLES F. ABBOTT, Rev. HENRY C. HASKELL, Rev. DAVID M. BRAN, and THOMAS G. GRASSIE H. M. 122; Abbott Fem. Acad. 72; Rev. E. P. Barrows, D. D. 30;	234 00
Danvers, A thank-offering,	2 00
Lawrence, Lawrence st. ch. to cons. GEORGE A. FULLER and JAMES H. EATON H. M.	258 79
Marblehead, 3d cong. ch.	9 00
North Andover, Trin. cong. ch. and so. wh. with prev. dona.	

cons. GEORGE L. DAVIS and  
MARY F. SMITH H. M. 125 00  
North Beverly, Cong. ch. 12 00  
Saugus, Ortho. cong. ch. and so. 50 25  
West Boxford, do. 14 30—705 34  
Essex co. North Aux. So. J. Caldwell, Tr.  
Haverhill, North cong. ch. and so.  
m. c. 17,15; West par. coll. and  
m. c. 118; 135 15  
Ipswich, 1st cong. ch. and so. 110 24  
Newburyport, A friend, 10 00  
West Amesbury, Cong. ch. and so. 215 50  
West Newbury, 1st par. 31,61; m.  
c. 23,90; 55 51—526 40  
Essex co. South Aux. So. C. M. Richardson, Tr.  
Anonymous, 20 00  
Essex, Cong. ch. 50 00  
Gloucester, Evan. ch. and so. to  
cons. JOSUA P. TRASK and Mrs.  
MARY E. THACHER H. M. 211 00  
Hamilton, Cong. ch. and so. 100 00  
Lanesville, do. m. c. 7 65  
Manchester, Rev. F. V. Tenney's  
so. 12 00  
Middleton, Cong. ch. 90 00—490 65  
Franklin co. Aux. So. L. Merriam, Tr.  
Ashland, 2d cong. ch. and so. 29 80  
Conway, Cong. ch. m. c. 36,92; A.  
H. a thank-offering, 5; individ-  
uals, 23,08; 65 00  
Deerfield, Ortho. cong. ch. 41 75  
Greenfield, 2d cong. ch. and so. 100 00  
South Deerfield, 1st do. wh. with  
prev. dona. cons. WILLIAM WAR-  
NER and H. M. 76 37  
Warwick, Trin. cong. ch. and so. 25 00—337 92  
Hampden co. Aux. So. J. C. Bridgman, Tr.  
Chester, A friend, 5 00  
East Granville, Cong. ch. 44 79  
Mittineague, Cong. ch. m. c. 18 39  
Monson, Cong. ch. m. c. 110; Dr.  
Ely, 10; 120 00  
Palmer, 2d cong. ch. 29 50  
Springfield, North ch. and so. Mrs.  
M. C. Bemis, 20; H. L. Bemis,  
10; a friend, 50; a friend to  
cons. HORACE J. CHAPIN and H.  
M. 100; Olivet ch. m. c. 34,50;  
George Merriam, 100; 314 50  
Westfield, 2d cong. ch. and so.  
57,67; young ladies of the Nor-  
mal school, 1,87; 39 54—571 72  
Hampshire co. Aux. So. S. E. Bridgman, Tr.  
Amherst, 1st ch. gent. and la. be-  
nev. so. 20 00  
Chesterfield, Cong. ch. and so. 6 00  
Enfield, A friend, to cons. Mrs.  
MELINDA RUSSELL, of South  
Brookfield and H. M. 100 00  
Goshen, Cong. ch. extra coll. 22 00  
Granby, Ladies' so. 75; a friend,  
10; 85 00  
Hadley, 1st cong. ch. 103; m. c.  
45,59; Russell gen'l benev. so.  
35; 183 59  
Haydenville, Cong. ch. and so. 64 00  
Northampton, 1st do. 123,25; m. c.  
97,61; Edwards ch. m. c. 26,03;  
Mrs. B. N. 5; a friend, 130; 381 89  
Plainfield, Cong. ch. and so. 87 00  
South Hadley, Mrs. Mary White, 100 00  
Southampton, Cong. ch. 24 25  
Westhampton, 1st do. 12 26—1,085 99  
Middlesex co.  
A friend, 40 00  
Ashland, M. F. C. 5; E. R. 3; Mr.  
and Mrs. P. 2; A. E. 1; 11 00  
Bedford, Cong. ch. and so. 49,71;  
m. c. 18,61; 68 32  
Cambridge, Shepard ch. and so.  
m. c. 138 18  
Cambridgeport, A friend, 50 00  
Charlestown, 1st ch. and so. m. c. 34 30  
Concord, Cong. ch. and so. 36 47  
Dunstable, do. m. c. 11,29; W. D.  
5; 16 29  
East Cambridge, Evan. cong. ch.  
m. c. 12 41

Fitchburg, Calv. cong. ch. and so. 61 00  
Groton, Mrs. Eliza Green to cons.  
SAMUEL A. GREEN, of Boston,  
an H. M. 100 00  
Holliston, Mrs. E. T. Wood, 1 00  
Lincoln, 1st cong. ch. and so. 90 00  
Littleton, Cong. ch. and so. 25;  
Otis Manning, 50; J. F. Robbins,  
25; Rev. E. Loomis, 25; 125 00  
Lowell, Kirk st. ch. (of wh. from  
Horace B. Shattuck, to cons.  
Mrs. MARY FRANCES SHATTUCK  
and H. M. 100; William S. South-  
worth to cons. Mrs. WILLIAM  
S. SOUTHWORTH and H. M. 100;  
Mrs. O. W. Sanborn for mis-  
sions in Turkey, 5,) 825; a  
lady, 2; 827 00  
Melrose, Ortho. cong. ch. and so.  
bal. 14 00  
Newton, Eliot ch. B. I. Day, 50 00  
North Chelmsford, A friend, 5;  
Rev. B. F. Clark and wife, 40; 45 00  
Saxonville, Cong. ch. 269 25  
Somerville, A friend, 20 00  
South Natick, A friend, 5 00  
South Reading, Cong. ch. and so. 138 03  
Tewksbury, do. 131 00  
Townsend Centre, do. gent. 69,25;  
la. 36,25; 105 50  
Wilmington, Cong. ch. and so. 25 00  
Winchester, do. J. S. M. 10; North  
ch. 35; 45 00—2,458 75  
Norfolk co.  
Dedham, 1st cong. ch. and so.  
m. c. 107 27  
Dorchester, 2d do. a friend, 2;  
Rev. A. Mason, 10; Mrs. M.  
W. Mann, 3,50; 15 50  
Dover, Ortho. ch. and so. 13 00  
Foxboro', do. wh. with prev. dona.  
cons. EDSON CARPENTER and H.  
M. 52 00  
Franklin, Cong. ch. and so. wh.  
with prev. dona. cons. Mrs. HAR-  
RIET B. ADAMS and H. M. 80 00  
Jamaica Plain, Mather ch. and so.  
269,40; a friend, 100; 369 40  
Medway, A friend, 1 00  
Milton, Lucy Wadsworth, 10 00  
Needham, Cong. ch. m. c. 17 00  
Roxbury, Eliot ch. and so. gent.  
(of wh. fr. Moses Day to cons.  
MARY ANN D. LINGHAM and H.  
M. 100;) 436; la. 31,25; m. c.  
30,66; Vine st. ch. and so. m. c.  
35,04; E. W. N. 5; 537 95  
Sharon, Cong. ch. and so. 23,25;  
m. c. 76,75; 100 00  
Stoughton, 1st do. 95; Mrs. Jane  
French, dying gift, 5; to cons.  
NATHANIEL MORTON and H. M. 100 00  
West Medway, 2d cong. ch. and  
so. 66 70  
West Roxbury, South evan. ch.  
and so. m. c. 57,14; extra coll.  
16,50; 73 64—1,543 46  
Old Colony Aux. So.  
New Bedford, E. Haskell, 10 00  
Rochester, Cong. ch. and so. 9,50;  
la. asso. 9,50; 19 00—29 00  
Palestine Miss. So. E. Alden, Tr.  
Middleboro', 1st cong. ch. and so. 123 00  
North Bridgewater, unknown, 1 00  
Quincy, A friend, 3 00—127 00  
Pilgrim Asso.  
Marshfield, 1st cong. ch. and so. 15 00  
Halifax, Cong. ch. and so. 2 00  
Plymouth, 3d do. of the Pilgrim-  
age, 118 54—135 54  
Taunton and vic.  
Attleboro', 1st cong. ch. and so. 40 00  
Dighton, do. do. 4 00  
Fall River, Mrs. L. P. Sabine, 20;  
a friend, 20; 40 00  
Rehoboth, Cong. ch. 50 00—134 00  
Worcester co. Central Asso. W. R. Hooper, Tr.  
(Of wh. fr. a friend, 1,000; Boylston,  
Rev. D. Wight, 10; Clinton, 1st evan.

ch. and cong. 10; Northbridge, cong.  
ch. and so. m. c. 31,63; West Boyl-  
ston, cong. ch. and so. 26; Worcester,  
Central ch. and so. 1,000; 2,858 00  
Worcester co. North Aux. So. C. Sanderson, Tr.  
Templeton, Cong. ch. m. c. 13; Rev. L.  
Sabin, 5; D. J. B. 1; C. M. 1; 20 00  
Worcester co. South Conf. of chs. W. C.  
Capron, Tr.  
Sutton, 1st cong. ch. and so. 28 00

17,362 80

Chelsea, Winnisimmet ch. and so.  
m. c. 26,22; two friends, 1,30;  
Broadway ch. and so. m. c. 26,55;  
M. I. C. 2,50; 56 57  
R. W. B. 10; D. D. H. 50; H. S. 5; 65 00—121 57

17,484 37

*Legacies.*—Bellingham, Seneca Wight,  
by Rev. Dr. Ide, of West Med-  
way, 25 00  
Southampton, Warham Searl, by  
Timothy P. Bates, Ex'r, 10 00  
Westborough, Elizabeth Brush, by  
J. G. Fisher, Adm'r, 33 00—68 00

17,552 37

## RHODE ISLAND.

Barrington, Rev. F. Horton and  
others, 15 00  
Bristol, A friend for missions in  
Turkey, 5 00  
Chepocket, Cong. ch. 12 00  
Elmwood, do. 10 00  
Little Compton, Friends, 30 00  
Providence, Richmond st. cong. ch.  
bal. 55,64; Central cong. ch. and  
so. special collection, (of wh. from  
George H. Corliss to cons. Miss  
MARIA L. CORLISS and GEORGE  
H. CORLISS an H. M. 200;) 448,50;  
Rev. A. Clark, 5; Religious so. of  
Brown University, 11; 520 14  
Tiverton, Cong. ch. and so. 35 50—627 64

## CONNECTICUT.

Fairfield co. East Aux. So.  
Brookfield, Cong. ch. m. c. 17; less  
express, 50c., also 50; ack. in  
the Herald for Feb. as from  
Brooklyn, 16 50  
Danbury, 2d Cong. ch. Rev. E. D.  
Kinney and wife, 5; S. W.  
Bonney, 10; Miss S. A. Bonney,  
5; a friend, 10; 30 00  
Sherman, Cong. ch. 50 00  
Stratford, G. Loomis, 8 00—104 50  
Fairfield co. West Aux. So. C. Marvin, Tr.  
Fairfield, Mrs. A. H. Kellogg, 10 00  
New Canaan, Cong. ch. coll. and  
m. c. 105 02  
Ridgefield, 1st do. 29 19  
Stamford, R. E. Rice, to const.  
Mrs. PARNELLA S. RICE an H.  
M. 100; a friend, 12; 112 00—256 21  
Hartford co. Aux. So. A. G. Hammond, Tr.  
Burlington, 1st cong. ch. 25 00  
Collinsville, Cong. ch. 137 86  
East Windsor, 1st do. 39 71  
Farmington, Individuals of the 1st  
cong. ch. for Syrian mission, 50;  
X. Y. 50; 100 00  
Hartford, Centre ch. m. c. 9,34; a  
member of the 4th ch. 10; E. H.  
2; North ch. 329,65; 350 99  
New Hartford, North cong. ch.  
and so. (of wh. fr. Mrs. E. S.  
Brown for A. E. Martin, Ceylon,  
12;) 63 62  
Warehouse Point, Miss Abbe, 10 00  
West Avon, Cong. ch. 8 61  
West Stafford, do. 12 50  
Windsor, 1st do. 25 00—773 29  
Hartford co. South Aux. So. H. S. Ward, Tr.  
Middletown, 1st cong. ch. and so. a  
friend, by Charles Boardman, 75 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Bethlehem, Mr. Loomis and two  
others, 20 00  
Colebrook, 1st cong. ch. and so. 14 25  
Salisbury, Rev. Jona. Lee, "avails  
of sales from his garden," 5 00—39 25  
Middlesex Asso. R. E. Selden, Tr.  
East Hampton, 1st cong. ch. 86 21  
Haddam, Cong. ch. and so. 35 06  
Killingworth, A friend, 3 00  
Old Saybrook, Cong. ch. individu-  
als, 15; Phebe Lord, a thank-  
offering, 10; 25 00—149 21  
New Haven City Aux. So. F. T. Jarman, Agent.  
Ansonia, Cong. ch. and so. 70 00  
New Haven, 3d cong. ch. and so.  
123,09; Davenport chapel, m. c.  
4,50; Yale coll. officers and stu-  
dents (of wh. fr. C. W. F. 8;)  
123; m. c. 5,30; a friend, 3;  
North ch. m. c. 24,37; Centre  
ch. m. c. 75,34; Chapel st. ch.  
m. c. 4,88; South ch. m. c. 6; a  
lady, 10; College st. ch. 65,17;  
Ladies' Durand so. 5; Mrs. A.  
N. Skinner, 5; E. S. H. 5; Mrs.  
M. Bradley, 40; Mrs. Fabrique,  
wh. with other dona. cons. Mrs.  
WILLIAM FABRIQUE an H. M.  
50; 549 65—619 65  
New Haven co. East Aux. So. F. T. Jarman, Agent.  
East Haven, A friend, 5 00  
Guilford, 1st cong. ch. 40 00  
North Branford, A friend, 35 00  
North Madison, Cong. ch. two  
friends, 1 00—81 00  
New Haven co. West Conso. A. Townsend, Tr.  
Birmingham, S. H. R. 50 00  
Waterbury, 2d cong. ch. 12 45  
West Haven, Cong. ch. 146 53  
Westville, do. 31 78—240 76  
New London and vic. and Norwich and vic.  
Aux. So. F. A. Perkins and C. Butler, Trs.  
Fitchville, Mrs. F. Raymond, 50 00  
Franklin, 1st cong. ch. and so.  
32,25; W. B. H. 3; 35 25  
Lebanon, C. 15; two ladies, 10; 25 00  
Montville, Mohegan ch. and so. 13 33  
New London, 1st cong. ch. m. c.  
76,08; a friend, in the 1st cong.  
ch. 50; Robert Coit, to const.  
ISAAC G. PORTER and FRANCIS  
C. LEARNED H. M. 200; T. W.  
Williams and family, to const.  
W. W. CUTTER an H. M. 150;  
Henry P. Haven, 100; Rev. G.  
B. Wilcox, 25; 601 08  
North Stonington, Cong. ch. and  
so. 110 00  
Norwich, Broadway ch. m. c. 35,48;  
Gent. asso. 50; 1st cong. ch.  
and so. m. c. 22,79; 2d so. m. c.  
20,21; 1st and Broadway united  
m. c. 44,89; William Williams,  
100; 273 37  
Preston, Cong. ch. 35 00  
Stonington, 1st do. 60 00—1,203 03  
Tolland co. Aux. So. E. B. Preston, Tr.  
Columbia, Cong. ch. and so. 12 10  
Ellington, Cong. ch. m. c. special  
effort, 14; M. D. 25; 39 00  
Hebron, Cong. ch. and so. 41,89;  
m. c. 18,54; 60 43  
Kelloggville, Cong. ch. and so. m. c. 32 00  
Marlboro', Cong. ch. and so. 36 25  
Rockville, 2d do. 258 06—437 81  
Windham co. Aux. So. G. Danielson, Tr.  
Canterbury, 1st cong. ch. 28 41  
Thompson, Cong. ch. m. c. 15; M.  
Bixby, 5; 20 00  
Voluntown and Sterling, Cong. ch. 47 00  
Willimantic, Cong. ch. m. c. 40,59;  
la. benev. so. 4; 41 59—140 00  
4,119 77  
Avails of silver cup and jewelry, 10 00  
4,129 77



Legacies.—New London, Mrs. Sophia Cleveland, by W. C. Crump, Ex'r,

150 00

4,279 77

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.

Genoa, Cong. ch. m. c. 15 45

Meridian, Pres. ch. wh. with other

dona. cons. ERASTUS JAMES and

H. M. 70 00

Skaneateles, Mrs. H. Griswold, 15 00

100 45

Ded. ex. 45—100 00

Geneva and vic. Aux. So. A. Merrell, Agent.

Addison, Pres. ch. 29 70

Burdette, do. 39 00

Candor, Cong. ch. 5 00

Elmira, Pres. ch. m. c. 47,27; S.

Benjamin, 50; 97 27

Geneva, Pres. church, m. c. 61,60;

Fem. miss. so. 69,78; W. H.

Smith, 12; 143 38

Green, Mrs. Catharine F. Free, 50 00

Havana, Pres. ch. 14 00

Holley, R. W. H. 5 00

Mooers, Pres. ch. 6 00

Norwich, Cong. ch. 60 00

Owego, G. J. P. 5; 1st pres. ch.

m. c. 75; 80 00

Sherburn, H. G. N. 5 00

Silver Creek, Pres. ch. 31 25

Trumansburg, do. 52 00

West Dresden, Friends, 9 00

626 61

Ded. ex. 3 21—623 40

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. from Miss Jane Ward, wh. with

prev. dona. cons. W. W. HALL an H. M.

50; A. 50; GEORGE DOUGLASS, to

cons. himself an H. M. 1,000; W. H.

Christopher, 50; Henry Treadwell,

Clinton av. ch. Brooklyn, 250; J. A. S.

100; Mrs. Mary W. Boorman, 250;

Tilley Allen, 25; Z. S. Ely, 500; A. R.

Wetmore, 100; W. C. G. 100; a lady,

50;) 2,923 91

Oneida co. Aux. So. J. E. Warner, Tr.

Marcy, Welsh Cong. ch. 6 38

Oneida Lake, D. E. Barnes, 5 00

Paris Hill, Pres. ch. 11 32

Saquoit, do. 50 00

Utica, 1st pres. ch. (of wh. from a

lady for the Zulu mission, 40;) to

cons. Miss JANE E. JOHNSON,

GEO. LAWSON and H. H. HURD

H. M. 298 90

Waterville, La. benev. so. 30,60;

pres. ch. 40,40; 71 00

Westernville, Pres. ch. wh. with

prev. dona. cons. JOHN M'K.

BRAXTON an H. M. 94 00—536 60

4,183 91

Albany, 1st cong. ch. m. c. 48,75;

Rev. David Dyer, 20; 68 75

Amsterdam, Fem. miss. so. 60; a

friend, 5; 65 00

Angelica, wh. with prev. dona. cons.

H. S. BEALS an H. M. 50 00

Arkport, Ch. 3 46

Aurora, Pres. ch. m. c. 61 00

Baldwinsville, Pres. ch. 44 56

Batavia, do. m. c. 75 00

Bellport, Cong. ch. 2 40

Binghamton, Rev. Peter Lockwood

and wife, 25; wh. and prev. dona.

cons. THEODOSIA D. LOCKWOOD

an H. M.; 1st cong. church, 50;

pres. ch. (of wh. from Oliver and

Louisa G. Ely for ed. of *L. G. Ely*,

Ceylon, 20; C McKinney and fam.

30;) to cons. CHARLES MCKINNEY

an H. M. 228,76; 303 76

Big Flatts, 20,10; less disc. 51c. 19 59

Brasher Falls, Pres. ch. 6 00

Burns, 5 54

Cazenovia, 1st pres. ch. (of wh. from

I. L. Bishop 3;) 55 00

Chaumont, S. McP. 1 00

Cheektowaga, from the estate of the

late Israel Ely, by E. Sterling Ely,

to cons. E. STERLING ELY and Mrs.

HERESA N. ELY H. M. 200 00

Cherry Valley, Pres. ch. coll. and

m. c. 95,50; Rev. C. Wadsworth,

25; Mrs. R. Roseborn, 25; 145 50

Chestertown, Pres. ch. 3 50

Corning, do. 72 33

Cortlandville, C. S. Smith, 5 00

Coventry, Rev. J. B. Hoyt and wife,

to cons. Mrs. EMELINE C. BLAKES-

LEE an H. M. 100 00

Crary's Mills, W. M. Brooks, 1 00

Delhi, Misses Dennis, 10; Mrs.

Compton, 1; 11 00

Durham, Pres. ch. m. c. 50 00

Dutchess Co. A teacher, 3 00

Florida, Pres. ch. and cong. 50 00

Flushing, Cong. ch. 35 70

Golden Bridge, A friend, 5 00

Gouverneur, 5 00

Guilford, Cong. ch. 34 80

Haverstraw, Central pres. ch. 25 00

Henrietta, Cong. ch. 10 00

Homer, Cortland Acad. miss. so.

13,79; J. M. Schermerhorn, 100; 113 79

Irrington, Pres. ch. 141 75

Ithaca, do. 307 47

Jamestown, Cong. ch. 49 75

Jasper, Mrs. C. Lamson, 10 00

Kinderhook, Two ladies, 30 00

Lima, 1st pres. ch. 62 38

Lumberland, 1st cong. ch. 2 00

Lysander, Pres. ch. 32 00

Malden, do. 54 26

Malone, Mrs. S. C. Weed, 10 00

Madrid, Cong. ch. 9 00

Mattituck, Pres. ch. 10 00

Middletown, do. 64,56; cong. ch. 25; 89 56

Newburg, Rev. W. W. Taylor, 1 00

New York, "A crumb for the fam-

ishing," 3; T. R. C. 10; 13 00

Norfolk, Mr. Yale and wife, 1 40

North Granville, Pres. ch. 64 00

Orange Co. 5 00

Oswego, Cong. ch. 179 04

Owego, Pres. ch. 156,90; m. c. 31,36; 188 26

Rensselaerville, Pres. ch. 26 00

Ridgebury, do. miss so. 22 00

Rodman, Cong. ch. and so. 20 09

Rome, Pres. ch. 84,40; m. c. 46,27;

less ex. 65c.; 130 02

Schenectady, Rev. L. P. Hickok, D. D. 20 00

Sherman, Cong. ch. wh. with prev.

dona. cons. Rev. HENRY M. HA-

ZELTINE an H. M. 41 60

Sinclairville, Cong. ch. 5 00

Spencertown, Isaac Dean, 10 00

Springfield, Pres. ch. 103; Rev. S. J.

Tracy, 100; 203 00

Southampton, Mrs. S. H. Burnett, 3 75

Southold, Pres. ch. 5 00

Syracuse, H. E. Parsons, 5 00

Troy, 1st pres. ch. 50 00

Unionville, Pres. ch. 21 00

Upper Aquebogue, A lady, 5 00

Utica, Rev. C. E. Goodrich, 10; 1st

pres. ch. 20; 30 00

Victory, B. Ladd, 4 00

West Potsdam, Mr. and Mrs. Hem-

mingway, 1,50; Mrs. Bailey and

Mrs. Bacon, 1,10; 2 60

Whitehall, Pres. ch. 83,83; m. c.

59,57; unknown, 10; 153 40

Windham Centre, Young people's

benev. so. 13 00—3,665 52

7,849 43

## NEW JERSEY.

By Samuel Work, Agent.

Belvidere, 2d pres. ch. m. c. (of

wh. to const. DAVID DEPUAN

H. M. 100;) 115 79

Beverly, Pres. ch. m. c. 25 58—141 37

Bloomfield, J. B. W.	5 00
Dover, Pres. ch. (of wh. fr. S. S. 20; J. L. Allen, to cons. LYMAN ALLEN MILLS, of Newton, N. J., and ED- WARD ALLEN FAX, of Flint, Mich. H. M. 200;)	308 21
Elizabeth, 3d pres. ch. 35; C. Baker, 10;	45 00
Hardiston, Pres. ch.	15 09
Hoboken, 1st do.	25 00
Mendham, 2d do.	115 03
Morristown, 2d do.	200 00
Newark, Central pres. ch. to const. STEPHEN G. GOULD an H. M. 135,25; Roseville pres. ch. 69; a friend, 1;	205 25
Patterson, Mrs. C. B. Atterbury,	10 00
Parshippany, La. benev. so. of Brick ch.	30 00
Rahway, J. Thomas Morris,	10 00
West Hoboken, Pres. ch. m. c.	12 72—981 30
	1,122 67

## DELAWARE.

By Samuel Work, Agent.	
Delaware city,	30 67
Port Penn,	18 06
Wilmington, Central ch. J. and F. Bush,	1 00—40 73

## PENNSYLVANIA.

By Samuel Work.	
Germantown, Market sq. pres. ch. 51,50, a friend, 10; a lady, 12,50;	74 00
Harbor Creek, Pres. ch.	25 00
Marple, do.	28 43
Philadelphia, Broad st. ch. 15,53; m. c. 19; A. W. 45; T. P. 50; Mrs. G. 5; Rev. E. E. A. 5; a friend, 2; do. 5; Calvary ch. I. M. 5; Clinton st. ch. Miss L. 5; Mrs. F. 10; Mrs. W. 70; a lady, 2,50; Green Hill ch. 65; Wal- nut st. ch. 154,50; C. and M. Short, 5; a friend, 10; Inde- pendent pres. ch. miss. so. 25; Western ch. Mrs. A. 2,50;	501 03
Port Penn, Miss S. C.	10 00
Reading, Pres. ch.	53 87—692 83
Abington, 1st pres. ch.	10 00
Franklin, Pres. ch.	31 00
Gibson, do. 20; less disc. 45c.;	19 55
Great Bend, do.	9 00
Lewistown, T. S. Hoffman,	10 00
Mill Creek, Pres. ch.	5 30
Montrose, do.	18 00
Pleasantville, Mrs. Betsey Lovell, dec'd,	1 00
Pittsburg, Welsh cong. ch. 34; less express, 1; and disc. 99c.;	32 01
Springfield Cross Roads, Pres. ch.	20 52
Sugar Grove, Mrs. M. R. 2; Miss C. F. 1; E. R. 1;	4 00
Sylvania, Pres. ch.	5 00—165 88
	857 71

## MARYLAND.

Baltimore, German Ref. ch. Elias Heiner, Tr.	929 00
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## DISTRICT OF COLUMBIA.

Washington, 4th pres. ch.	90 67
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## OHIO.

By T. P. Handy, Agent.	
Chatham, Cong. ch.	30 00
Cleveland, Ladies' for. miss. so. 35; 2d pres. ch. (of wh. fr. T. P. Handy to cons. SAMUEL H. MATHER an H. M. 100; Mrs. A. G. Smith, 20; Dr. Seelye, 10; E. T. G. 10; H. B. H. 10; Mrs. Washington, 30;) 432; m. c. 68,54;	535 54

Collamer, Pres. ch.	31 00
Richfield, N. and M. Hammond,	10 00
Toledo, Cong. ch.	11 50
Twinsburg, Mrs. E. B. Bissell,	15 00
Youngstown, 1st pres. ch.	79 25
	712 29
Ded. ex.	3 69—708 60
By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	6 75
College Hill, Ohio fem. coll. miss. asso.	44 00
Georgetown, Pres. ch. m. c.	1 00
Glendale, Mrs. E. J. McFerson,	2 50
Ironton, Pres. ch. m. c.	40 00
Jersey, do. do. 8,36; C. M. P. 10,30;	18 66
Newark, 2d do. 82,75; m. c. 9,84;	92 59
New Richmond, Pres. ch.	4 00
Paddy's Run, Cong. ch. (of wh. to cons. Rev. HUGH B. SCOTT an H. M. 50;)	60 00
Sharon, Pres. ch. m. c.	2 80
Walnut Hills, Lane sem. ch. m. c.	2 54
	274 84
Ded. ex.	2 00—272 84
	981 44

Ashtabula, Rev. C. E. Bruce,	2 50
Cleveland, 1st pres. ch. 340,50; ex- change, 2;	338 50
College Hill, Rev. H. N. Day, by F. T. J.	15 00
Elyria, 1st pres. ch.	18 00
Hartford, 1st cong. ch.	2 00
Little Mill Creek, Pres. ch. 3,90; Rev. W. Mitchell, 10,86;	14 76
Margaretta, Cong. ch.	12 30
Maumee City, 1st pres. ch.	18 50
Medina, 1st do. m. c.	3 00
Newark, B. Ells, avails of sale of land,	37 68
New Carlisle, Pres. ch. 20,35; less ex. 1;	19 35
Windham, Pres. ch. m. c.	8 00—435 59
	1,471 03

## VIRGINIA.

Richmond, David Turner, Jr., to cons. GEORGE TURNER, of Lyme, N. H. an H. M.	100 00
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## MICHIGAN.

Ann Arbor, 1st pres. ch. to cons. WILLIAM C. VOORHEIS an H. M.	103 97
Brighton, Mrs. J. B. Lee,	2 00
Brooklyn, Pres. ch.	10 00
Buchanan, do.	6 60
Dearborn, do.	8 00
Greenville, Mrs. E. G. Ellsworth, 3,80; a friend, 20c.;	4 00
Kalamazoo, 1st pres. church to cons. JONATHAN PARSONS and JAMES TAYLOR H. M.	200 00
Marquette, G. P. C.	5 00
Milford, United pres. and cong. chs.	40 00
Monroe, Pres. ch.	50 00
Niles, do.	120 00
Raisin, 1st cong. ch.	10 00
Sandstone, do.	6 29
Somerset, Pres. ch.	7 00
Springport, do.	25 00
Vassar, JOHN BOURN, to cons. him- self an H. M.	100 00
White Lake, 1st pres. ch.	16 72—714 58

## INDIANA.

By G. L. Weed, Tr.	
Columbus, Pres. ch.	12 00
Crawfordsville, Centre ch. m. c.	45 00
Dayton, Pres. ch.	6 00
Greenwood, do.	10 00
Logansport, do.	17 00
Monroe, do.	1 40
North Madison, Coll. in part, 3; m. c. 86c.;	3 86

Rising Sun, Pres. ch. 20; Pleasant Ridge ch. 4;	21 00
Rockville, Pres. ch. m. c.	9 50
Sharon, Pres. ch.	1 74
Southport, do.	5 00—135 50
A lady, through a friend in New York,	103 00
Connersville, 2d pres. ch. m. c.	3 00
Green Castle, 1st do.	25 00
Indianapolis, 2d do. (of wh. fr. W. S. Hubbard to cons. SARAH M. HUBBARD an H. M. 100; W. N. Jackson and EDWIN J. PECK, each 50; to cons. the latter an H. M.)	315 00
New Albany, 2d pres. ch. 185,75;	215 75—658 75
3d do. 30;	25 00
	794 25

## ILLINOIS.

By Rev. C. Clark, Agent.	
Belvidere, Pres. ch.	55 00
Chicago, 3d do. 100; Rev. G. S. V. Savage, 5;	105 00
Crystal Lake, Cong. ch.	8 04
Galena, Pres. ch. A. Kent, to cons. Rev. JAMES HODGES of Durand, Ill., and Rev. E. E. HALL of Florence, Italy, H. M.	100 00
Joliet, Pres. ch.	19 57
Lacon, do. Mr. F.	2 00
Pecatonica, Cong. ch.	6 00
Sheffield, do. (of wh. a thank-offering, 10;)	18 00—313 61
Alton, Pres. ch.	64 00
Augusta, do. m. c.	10 00
Brighton, do.	20 00
Chicago, 2d pres. ch. 660; H. Z. Culver, 30;	690 00
Dover, F. Bascom, 20; a friend, 20;	40 00
Freeport, Pres. ch. s. s. for support of Dea. Joseph, of Oromiah,	50 00
Glastenburg, "1st ch. of Christ,"	54 45
Highland, French evan. ch.	13 00
Jacksonville, 1st pres. ch. 175; m. c. 25; Westminster pres. ch. and so. 215,30;	415 30
Monticello, Pres. ch. 103; less ex. 2;	101 00
New Providence, Pres. ch. 5; disc. 50c.;	4 50
Peru, Rev. C. F. Martin, for Syrian miss.	10 00
Pittsfield, Cong. ch. 53,05; a member of cong. ch. 1;	54 05
Princeton, Mrs. K. and daughters,	3 00
Rockford, Teachers and pupils of Fem. sem.	75 00
Waukegan, 1st pres. ch.	46 50 1,650 80
	1,964 41

## MISSOURI.

St. Louis, 1st Trin. cong. ch. 75; a female, 10;	85 00
West Ely, Rev. J. A. Darrah,	4 00—89 00

## WISCONSIN.

By Rev. C. Clark, Agent.	
Allen's Grove, Cong. ch. friends,	30 00
Beloit, Rev. H. N. Brinsmade,	50 00
Shopiere, Cong. ch. (in part,)	11 67—91 67
Beloit, Pres. ch. la.	10 00
Blake's Prairie, 1st cong. ch. and so. 10,75; ded. ex. 75c.;	10 00
Wawatos, Cong. ch.	12 64—32 64
	124 31

## IOWA.

By Rev. C. Clark, Agent.	
Burlington, Rev. R. R. Slater,	10 00
Washington, Cong. ch.	2 50—12 50
Algona, Cong. ch.	6 00
Clermont, Robert's Creek, and Pottsville, by Rev. C. R. F.	8 00
Columbus City, m. c.	1 00
Downey, Pres. ch.	1 00
Dubuque, Cong. ch.	21 00

Eddyville, do.	17 75
Knoxville, 1st cong. ch. 13; disc. 35c.;	12 65
Kossuth, 1st pres. ch.	2 00
Muscatine, Cong. ch. 18; a friend, 5; 23 00	
Nevin, m. c.	5 00—97 40
	109 90

## MINNESOTA.

Chatfield, Pres. ch.	14 00
Hastings, do. 8; m. c. 2,22;	10 22
Mankato, Pres. ch. by Mr. Work,	6 00—30 22

## KANSAS.

Wyandotte, 1st cong. ch.	5 80
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## CALIFORNIA.

San Francisco, 1st cong. ch. and so. 225; m. c. 132,98; less ex. 17,05;	340 93
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Armenia,	50
Danville, C. E. Mrs. C. B. S.	20 00
Eramosa, C. W. Rev. E. Barker,	10 00
Granby, C. E. Rev. G. B. Bucher,	5 00
Hazlewood, Dakota, H. D. C. 10; m. c. 3,35; 13 35	
Montreal, C. W. Zion ch. and so. 572,90; (of wh. from Mrs. Henry Lyman to cons. HENRY LYMAN an H. M. for Turkish miss. 50; for Nestorian miss. 50; MARY E. MILLS to cons. herself an H. M. 100; less ex. 8,46; E. K. G. special, 50; W. R. Hibbard, 100; miss. box of three little girls, 1,20;	725 64
Sherbrook, C. E.	50 45
St. Andrews, C. E. Pres. ch.	18 00
St. Stephens, N. B. Cong. ch. and so. m. c. 200,65; of wh. prev. ack. 72,65;	128 00
	970 94

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$52 04
NEW HAMPSHIRE, . . . . .	109 94
VERMONT, . . . . .	96 04
MASSACHUSETTS, . . . . .	109 50
RHODE ISLAND, . . . . .	37 00
CONNECTICUT, . . . . .	40 22
NEW YORK, . . . . .	65 47
DELAWARE, . . . . .	12 00
PENNSYLVANIA, . . . . .	280 00
OHIO, . . . . .	89 84
MICHIGAN, . . . . .	22 71
INDIANA, . . . . .	70 00
ILLINOIS, . . . . .	8 00
MISSOURI, . . . . .	10 00
IOWA, . . . . .	12 00
WISCONSIN, . . . . .	3 75
	1,018 51

Donations received in July,	47,896 88
Legacies,	2,393 00
	\$50,289 88

3 TOTAL from August 1st to July 31st,	\$284,258 42
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## DONATIONS IN CLOTHING, &amp;c.

Portland, Me. Centime so. of High st. ch. Sab. sch. one box clothing and books, for Rev. A. Grout, Zulu miss.	17 00
Boston, Am. Tract So. 200 copies of Christian Almanac for 1862, 12; 200 copies, Dr. Humphrey's "Charges against Slavery," 6;	18 00

THE  
MISSIONARY HERALD.

VOL. LVII.

OCTOBER, 1861.

No. 10.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ANNUAL MEETING.

THE Zulu mission held its annual meeting, by the invitation of friends, at Pietermaritzburg, in May. Most of the members, with their families, were present, and Mr. Abraham writes :

We have had a most interesting gathering. We found many friends in the city, who sympathize with us and feel a deep interest in our work. Ministers and members of the different denominations took part in our public meetings. The Hon. Mr. Shepstone, Secretary for Native Affairs, made a few remarks one evening, expressing his interest in our work. He stated that he had just returned from his first visit to the Zulu country, and said it was surprising to see the difference between the natives of this colony and those beyond the border. He could not have believed that the natives here, who were so recently one with the Zulus, could have made so much progress in so short a time. This progress he attributed very much to the labors of the missionaries. We have been most hospitably entertained by friends in the city, and in addition to this, they have contributed to the funds of the Board, £21 7s. 9d. This was a

voluntary effort on their part, originating in kind feelings.

GENERAL LETTER.

In their general letter, the brethren speak encouragingly of the state and prospects of their work. They say :

Though at many of our stations new converts have been added to the churches, we are unable to report a large increase in the number of church members. While some have come in, we regret that we are also obliged to add, that some have gone out from us. Still we are not disheartened; far from it. We believe there has been actual progress at every one of our stations. The good seed has been sown in the house and by the way, from kraal to kraal; what the harvest will be, is known only to Him who knoweth all things. With him all things are possible.

*Religious Interest.*

For some months past we have had special indications of the presence of the Holy Spirit. The week of prayer, in January, was observed at all our stations, and at several it was an occasion of great interest; so much so that morning and evening prayer meetings were continued daily during succeeding weeks



with an increase of religious feeling. In February, the mission united in setting apart another week for special prayer. At two stations inquiry meetings were held from time to time, and at one—Umvoti—more than forty have professed a desire to become the disciples of Jesus. Most of these appear well, and it is hoped that they have passed from death unto life. At many of our stations there are some who have expressed a desire to unite with the people of God, and, for the most part, there is a good state of feeling among the church members. We hope, and trust, that the time is not far distant when we shall receive large accessions to our churches.

### *Prospects.*

At no former period in the history of the mission, have our prospects been brighter than at the present time. Most of our number have been here for years; we have learned the language, so that we may publish the news of salvation to the people in their own tongue; and we have a stronger hold on the affections of the people than we ever had before. They now feel that we are their true friends; that we have not come here to amass wealth, as other white men have done. Though here, as every where, the natural heart is enmity against God, yet there is very little open opposition to the preaching of the gospel. As we go from kraal to kraal, we are every where most cordially received, and the message of salvation is listened to with attention. What we now want is the influence of the Holy Spirit to accompany the truth, and make it effectual.

### *Influence of Converts.*

Our churches are exerting a salutary influence on the heathen about us. At first it was to them a very great mystery, how a man could possibly become willing to renounce the customs of his fathers, and especially how he could be content to live with only one wife; for

it is the height of a man's ambition among this people to obtain a large number of wives,—the greater the number the greater the man. But they are now beginning to see that it is gain, in the present life, to become followers of Christ; that they who have forsaken all for his sake do receive manifold more in this present time. In temporal things, the Christian natives are far more prosperous than the heathen; and this the latter are obliged to acknowledge. It is also seen that when a person renounces heathenism, he does not renounce his friends. He has the same affection for them as before, though he can no longer unite with them in their evil customs. It is pleasing, in the eyes of the heathen, to see a son supporting his aged parents, and caring for his brothers and sisters. These things are acting upon the people in removing their prejudices, and opening the way for us to reach their hearts.

### *Schools.*

We have strong evidence of the progress of our work in the schools. The native Christians are very desirous to have their children instructed, and at our annual meeting a year ago, in order to relieve the Board as much as possible, it was resolved that we would appeal to the parents to support the schools, instead of drawing funds for this purpose from the treasury of the Board, as had been done before. In this we have met with partial success. At two of the older stations, day schools have been taught by native teachers, supported by the people themselves. At one, the number of scholars has been forty, and the teacher has received three pounds per month. We regard it as of the very first importance that these schools should be sustained, and that natives who are qualified should be encouraged to teach; and where the parents are indisposed or unable to educate their children, we should be exceedingly sorry to see them growing up in ignorance for lack of funds. We now feel our want of well-

educated Christian men, to assist us in our missionary work. Family schools, taught by the missionaries, have been continued as in former years, at most of our stations.

*Native Missionary Efforts—New Church—Books.*

Soon after our last annual meeting, a promising man offered himself as a missionary, and we have accepted his services. He was for some years at Itafamasi, with our lamented brother Marsh, by whom he was baptized. It is expected that he will be supported by the natives, who have already manifested a readiness to contribute for this purpose. We have assigned him a station not far from Mapumulo, where he has been preaching for some months; and he is now making arrangements to build and reside among the people, with his family. He has had good congregations, and the people are very desirous of having him live with them.

Mr. Robins has commenced a new station on the Umzumbi river, about fifteen miles beyond Umtwalumi. A new church, composed of three members, has been formed at Ahmahlongwa, and others at that station profess an interest in religion. The demand for books is rapidly increasing. Many of the natives are so desirous for them that they are willing to purchase, paying all they cost. We have had some difficulty in getting our printing done, and consequently are at present very much in want of books.

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*Sandwich Islands.*

GENERAL LETTER.

EXTRACTS from some of the station reports, presented at the recent meeting of the Hawaiian Evangelical Association, were published in August. Other reports, and the general letter from the mission, have now been received, containing some further statements which should find a place in the Herald.

The general letter refers to the death of Mr. Armstrong as a great loss to the mission,

and especially to the cause of education at the Islands. It is stated, however, that there appears to be no diminution of interest, or of prosperity in the schools, but rather progress. "The report of the Lahainaluna seminary is encouraging. There have been connected with it during the year, 101 pupils, a greater number than in any one year before." "Oahu College, under the supervision of President Mills and lady, is in a prosperous condition."

*The Revival.*

Having referred to the solicitude they feel in view of existing circumstances in the United States, and expressed their gratitude that they are permitted to dwell in peace, in a land of civil freedom and domestic quiet, the brethren say:

Above all would we magnify the grace of God, for the great spiritual blessings with which he has crowned the past year. Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches have been revived, backsliders reclaimed, the fallen raised, the weak strengthened, the timid made brave for truth, and hardened sinners converted to God. Such is our belief, such our joy.

In 1860 we came together mourning over the desolations of our Zion. In Honolulu, and many other places, the cause of Christ languished and sin abounded. But even then the Lord had begun to revive his work in some portions of the vineyard, and all the indications were that he was *waiting to be gracious*. Our hopes revived; our hearts were strengthened. Many went forth to their work "weeping, bearing precious seed;" and such have already returned "with rejoicing, bringing their sheaves with them." About 1,500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter.

In supporting the preaching of the gospel; in erecting and repairing churches;

in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

On the subject of popery at the Islands we need say but little. Some join the papal ranks and others leave them, and we are not sure whether they gain or lose ground on the whole.

### *Social Clerical Organizations.*

We have long felt that the best interests of the Hawaiian churches, and the greater improvement of Hawaiian pastors, require other clerical organizations than the general Evangelical Association; and we are glad to inform you that an Association or Presbytery has now been formed on each of the four large islands, that of Maui including in it the church on Molokai. Those united in these organizations meet annually, semi-annually, or quarterly, as may be most convenient. Our ordained native pastors, licentiates, candidates for the ministry, and some lay brethren are invited. It is a part of the work of these bodies to look after and supply destitute fields. At the meetings, written exercises, consisting of essays, exegesis and sermons, or skeletons of sermons, given out at a previous meeting, are read and freely criticised, and matters relating to the interests of the churches of Christ in these islands are made the subject of fraternal conference. We hope for great good from these organizations, especially to our Hawaiian pastors and candidates for the ministry.

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### STATION REPORTS.

#### Honolulu First Church.

MR. CLARK, in his report of the First Church at Honolulu, speaks of the lamented death of Mr. Armstrong, and of some cases of defection—"less than in former years"—and then says:

But our trials have been light com-

pared with the mercies God has showed upon us. The Lord has indeed turned again our captivity, and caused our hearts to sing for joy. Just after our last annual meeting, and even before, we began to hear a little sound as in 'the tops of the mulberry trees,' which proved to be an indication that God was about to appear for our help. The good work which commenced at Kaneohe, more than a year ago, has since extended itself all over this Island.

For a few years past, we have been called to mourn the hidings of God's face, and the revival of some evils which we hoped were extinguished forever. The influence and example of some high in office has been adverse to the prevalence of vital godliness. By this means a sifting process has been going on; the line has been drawn between those who were for Christ and those who were against him.

The very prevalence of sin has helped to show its deformity, although the enemy meant it not so. The Holy Spirit took occasion to fasten conviction upon the minds of some even of the more wicked, and to show the only way of escape. More cases of strong conviction of sin and of sudden change of life have occurred, than we were accustomed to witness in former years, when the people had sinned against less light.

In Honolulu, the work commenced early in the summer. Marked indications of the presence of the Spirit have encouraged and cheered our hearts. The different parts of the city have been visited by the pastor and by *lunas*, and prayer meetings have been held in different places. Some cases of marked change have been witnessed in those who have long resisted the light. One person, long distinguished as a leader of the hula, has forsaken his drum and his sing-song, and established a prayer meeting in his own house. Many others have forsaken the Mormons, the Papists, and even worse abominations, and are sitting at the feet of Jesus. Many for-

mer church members, dwelling here from other Islands, wanderers from the fold, have been aroused anew to the interests of the soul, and now profess a new conversion.

We have had the most satisfactory evidence that the Spirit of God has been at work in the hearts of the people, and that many have been brought to the knowledge of the truth. As the fruits of this work, some hundreds have professed their faith in Christ for the first time, and many backsliders have been restored to the fellowship of the church. But among a people so easily moved by external circumstances, where sympathy and imitation are so strong national characteristics, we must expect there will be much chaff with the wheat.

In July, 30 were added to the church by profession; in October, 16; in January, 111; in April, 166;—making in all by profession, 323. About 60 more are now candidates. Restored to fellowship, 161. Some of these have for years gone out of the way, and more than half are from other churches, long resident here. The whole number of additions to the church during the year, by profession, by letter, and by restoration, has been 514. Most of these have been examined individually, from two to three times, by the pastor. The dismissals, deaths and exclusions, have been 117; making the net increase of the church 397.

With reference to efforts to supply a native ministry, this report states that one native has been ordained on the island within the year, two have been licensed to preach, and a few others are pursuing a course of theological study. It is also said:

We have had for many years on this island a Clerical Association, which has been helpful as a means of mutual improvement, consultation, &c. With this, all our pastors, both of the foreign and native churches, are connected, and the essays and discussions are mainly in the English language. We have it in contemplation, in addition to this, to form a

Church Conference, the business to be conducted in the Hawaiian tongue, for the purpose of guiding and aiding our native pastors and churches in building up the kingdom of Christ.

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Kaneohe, Oahu.

Mr. Parker, of this station, refers to a tour of the island, with Mr. Coan, as his first work after the former meeting of the Association,—“a tour interesting, and profitable to the churches and congregations of the island,” “the harbinger of a precious work of God’s Spirit,” and says:

In this connection I may speak of the religious interest in my own district. In last year’s station report, it was mentioned that there had been, for some months, more than usual interest among our people. It began as long ago as October, 1859, in an unexpected way, and among a class of persons apparently the least likely to be awakened to the subject of the soul’s salvation. Some seemed to have been convicted of sin and truly converted to God. On my return from the last general meeting, I found a portion of the church members, and many others, still in a wakeful and interesting state. Meetings were well attended, and the congregations usually very attentive to the truth. The church members visited considerably from house to house, and prayer and conference meetings, in different neighborhoods, were held frequently. This interest has continued, to considerable extent, for the greater part of the year, though for the last few months there has been some falling off.

Among the results, I may mention an addition to the church, by profession, of 58 persons, while 59 suspended or excommunicated members have been restored to fellowship. Others profess to have taken their stand on the Lord’s side, and are under instruction as candidates for church membership. Among professing Christians there has been an increase of religious interest, and in some a growth in grace and in the



knowledge of God. A majority of those received to the church have as yet held on their way, and give evidence that they are truly converted. But some have most sadly disappointed our hopes by falling again into sin, very soon after professing to be reformed.

The contributions of this church, to different objects, amounted during the year to \$821. The report says: "Contributions must continue to be small, owing to the extensive poverty of the people."

Some members of the church have manifested considerable interest in missionary operations at the Marquesas Islands and in Micronesia, raising the inquiry whether they ought not to engage personally in the work. A census of the district, taken in December last, showed a population of 2,300; "just about one half of what it was when the station was first taken, and 400 less than it was at the close of the year 1853."

#### Lahaina, Mani.

Considerable religious interest was manifested at this station, at times during the year, and there have been interesting cases of hopeful conversion; "30 or 40 bid fair to be suitable candidates for church membership." A greater number than usual have been "set aside," but this is regarded as indicating a better rather than a worse state of things in the church—more piety and intelligence in the sounder part. "A sifting process is going on," and "there are many reasons for knowing that the standard of piety in the church is improving." Yet "lax morals are running rampant," it is said, "throughout the island; the natural result of setting those to guard the public morals who have no morals themselves." The church is commended for its zealous efforts to pay off the debt upon its house of worship, and other debts, while "trade with whaleships, almost the only resource of Lahaina, is failing." Under the heading,

*State of Religion and Signs of Success,*  
the missionary uses the following language:

Were I to describe the state of religion here, I would say that, for many years, as light has been increasing, and the obligations of Christianity have been pressed more and more, the line has been drawing more and more clearly between the righteous and the wicked.

At such a time as this, when the laws of the land do not help, as much as they ought, to make iniquity hide its head in shame, but the foulest sins often go unrebuked, we may expect a much greater number, both of the church and others, to fall over to the side of the wicked than would have gone in better days, for in times of more external restraint. Of about one half the Lahaina church, I have thought we might have a comfortable hope that they are true followers of Christ, and will find a place prepared for them in the kingdom of heaven. They seem to love the ordinances of the gospel, are generally in the house of God, and are evidently increasing in religious knowledge, from year to year. They are ready to deny themselves for Christ's sake, and to contribute, as they are able, for the promotion of his kingdom. They are anxious for the education of their children, as if they believed they had immortal souls, and they take more or less interest in good tidings from other lands. Most of this class are pretty regular at our prayer meetings, and ready to co-operate in every good work. Prayer is the grand characteristic of true piety, and we cannot hope there is true religion where men do not love this duty.

Of the other half of our church it is more difficult to give an accurate general description; partly because we do not know them as we do the better part. We do not meet their faces so often in our different religious exercises, or see them at our houses. When we do meet them, our conversation is not of that free and confidential character which we often hold with some others. There may be many reasons, besides want of piety, why some of this class are in the back ground. It is the nature of some people to be unknown, and some of them may be meek and humble, but true disciples, who will finally prove jewels in the Savior's crown. Of others we cannot indulge any such pleasing anticipations. They show too many signs that they

have no part or lot in this matter. They have the spirit of men of the world; their affections are set on things below; they are not growing in the knowledge of divine things. If they are often seen in the house of God, they go to save appearances, or because they are under the influence of others, rather than from any love for the sanctuary.

There is a still worse class of church members, probably, in all our churches; who, we have reason to fear, indulge in all the sins of a wicked world, and with a more shameless system of lying and hypocrisy than others, because their names are enrolled with the church. Some of these may very likely prove, in the end, the bitterest enemies to the truth which will ever be found among us.

### Shanghai Mission.

#### TIENTSIN.

LETTERS FROM MR. BLODGET, APRIL 9,  
AND MAY 18, 1861.

PREVIOUS letters from Mr. Blodget, published in June and August, have given his reasons for being at Tientsin, and some account of the city and the region around it, as a field for Christian effort. He now writes, in the first of the two letters received, more especially in regard to his efforts as a preacher of the gospel there. The incidents mentioned in this connection, as well as other portions of these letters, are of more interest because the field is comparatively new. Soon after his arrival, he began to address the people in various parts of the city, as he could gather hearers, and explain to them the nature of his message.

#### Incidents—A French Soldier.

On one of those occasions, as I was preaching on the side of the river occupied by the French, several soldiers gathered around, and after I left, one of them followed me and inquired if I was a Protestant missionary, and to what nation I belonged. He then drew out of his pocket a letter from Pastor Monod, which he kept in a well-worn copy of the New Testament, and declared him-

self, with much warmth, a Protestant Christian. On another occasion, he called on me, and told me the history of his conversion, and of his cherished purpose to become a preacher of the word, so soon as his period of service, then drawing to a close, had expired. He was very fervent, and full of zeal to do what was in his power to spread the gospel among his fellow-soldiers. He has now gone to Saigon, in Cochin China, where multitudes of French soldiers have found their graves.

#### A Chinese.

One man of the many who heard me during the first month or two after my arrival, still cleaves to me. His name is Liok. His parents fell away during a time of persecution which befell the Roman Catholic church, many years ago. He devotes much of his time to religious things, comes to prayers every morning, distributes Bibles and tracts, reads the Scriptures in the hospital, exhorts and prays, and in all things appears more zealous than any Chinese I have seen. He receives nothing from me whatsoever in the way of money, and yet I am not satisfied that he is on the right foundation. I fear there is a root of vanity in his heart, and that he has not yet seen himself a lost sinner, saved by the Lord Jesus.

#### A Congregation of the Poor.

Soon after my arrival, I received liberal contributions for the poor from several officers, which have been from time to time increased by the contributions of the soldiers, and of merchants. Using these sums, I organized a "Congregation of the Poor," composed of fifty persons—widows, the aged, and the infirm. Each individual received a ticket of admittance, which was retained from Sabbath to Sabbath. The place of meeting was an old temple, (of the Chinese Mars,) which stands outside the south-east corner of the city. Each Lord's day they assembled to hear the word and receive

alms. In place of singing, a hymn was read, and repeated by the congregation, standing; then followed a catechetical exercise; after this, reading the Scriptures and an address; and the exercises were closed by prayer. The company was dismissed, each with a ticket for two cattles of flour.

Wednesdays, at noon, a meeting was appointed, at which any who desired could hear more particularly, and make inquiries. On this occasion, no alms have been given. A smaller company, of from ten to twenty-five, has usually been present. Both on the Sabbath and on other days, a few who received no alms, but desired to hear, were also in attendance. At present we have removed into the city, the heat of the sun having become intolerable in the open court of the temple. The meetings are held in the room which I have rented for a chapel, on the main street of the city. The greater part of this company, having attended regularly for so many weeks, have become familiar with the Gospel history, and have learned many facts from the Old Testament. There are several among them who seem much in earnest to hear, and to gain knowledge.

#### *Interest of a Blind Hearer.*

Of one I have hope that his heart has been touched by the Spirit of God. He is a blind man, whose surname is Chang. From the first, he drew my attention by his direct and earnest manner. After a time he was received into the hospital, for an operation upon his eyes, and while there he was taught the hymn—

“Alas, and did my Savior bleed,”

which, by the blessing of God, seems to have brought life to his soul. In repeating it he became much agitated, and on one occasion sunk down upon his knees, when he came to the fourth verse. When he had finished I bade him rise, and questioned him about the exercises of his mind. So far as I could discover, it was the sentiment of the hymn which

overcame him. Weeks after he referred to it of his own accord, and said he did not like to repeat that hymn before others, it affected him so much. When he came to the fourth verse, he felt like kneeling down and commencing to pray. Yesterday, in distributing the tickets for flour, I gave him one, as usual. “No,” said he, “I am in the hospital, and Dr. Lamprey gives me my food now. I do not want it.” He was, however, very willing to allow a little boy to lead him across the room to a poor paralytic, who had come in without any claim for a ticket.

#### *The Field—An Excursion.*

Mr. Blodget mentions that in April, an English missionary, Mr. Innocent, of a branch of the Methodist church, arrived at Tientsin, who was to be joined by his wife, and also by a colleague. An English Baptist missionary had been there for a few days, on his way to Peking; and at T'ung-chow and Chifoo, there were representatives of six missionary societies. With reference to the facilities offered for missionary operations at Tientsin, and a recent excursion, our brother writes:

In its facilities for intercourse with the capital and the remote parts of the empire, this city has very great advantages. I have distributed books to men from Shansi, and from remote parts of this province. A few days since I returned from a short trip into the interior, north-west of Tientsin. In that direction we found an immense marsh, or shallow lake, covered with reeds and rushes, intersected by streams of water, along which numerous boats were going to and fro, to various parts of the province. Towns are constructed on raised land, in the midst of these marshes, some of them containing as many as twenty or thirty thousand inhabitants. The limit of our journey was the town of Shunfang, —‘Surpassing Beauty’—so named from the beauty of the lotus flower, which blooms on the waters on every side, and makes it, in summer, like an island in a sea of flowers. The root of the lotus plant is used for food, and is esteemed

very wholesome. Laborers were standing in deep water, clothed in skins, gathering these roots for the market. Fishing boats were every where to be seen, and every sort of device is used by the ingenious Chinese to entrap the fish. Weirs are common. The reeds and rushes to which I have alluded, are very important articles for fuel and for mats. They are taken to the cities for market in boats. These, with the stalks of the Barbadoes millet, are the principal dependence of the people for fuel. Numerous flocks of ducks, both wild and tame, wild geese, cranes and other wild birds, inhabit these marshes. The tame ducks are kept both for their own value, and as decoy ducks, the sportsman following with his gun at a little distance, in a *punt*. Lime and coal are brought across these waters to Tientsin, and the products of southern China and Annam are carried to the interior. Pan-ting-foo, the capital of the province, is situated on the plain beyond the marshes, about 120 miles from Tientsin, in this direction.

The people were every where civil, and attentive to what was said. Curious to see Europeans they must of course be, and to be the object of curiosity and eager examination to crowds has become a common thing; we always expect it. "Multitudes, multitudes, in the valley of decision."

#### *English Forces—Their Good Conduct.*

The English forces are to remain here indefinitely. In this the people are quite agreed, for two reasons. First, because, by their good behavior, their regard for law, justice and fair dealing, by their kindness and generosity, they have overcome prejudices, and caused themselves to be regarded as friends rather than as enemies. They have raised large sums of money for the poor, in addition to their individual charities. They have opened a hospital, the fame of which has spread far and wide, and with much labor, have relieved multitudes of patients gratuitously. The soldiers have been guarded

from spirituous drinks by rigid laws. No "Maine law" ever approached, in strictness and promptness of execution, the temperance law of the British garrison in Tientsin. Grog-shops in ashes, and the smarting backs of liquor-dealers, bear witness to the fidelity of the Provost Marshal. The dress of the soldiers is cleanly and of the best quality, their manners are respectful, and their bearing manly and generous. Considering what war is, and what are the evils attending it, the least that can be said is, that a nation may well be proud of such a force as the officers and soldiers of this garrison.

Second. The rebellion, which has been in progress for years, is spreading northward. A large horde of robbers and thieves, holding some loose connection with the court at Nankin, are ravaging the province of Shantung, and menacing the province of Chihli. Tientsin would form one of their first objects of attack, were it not protected by a foreign force. Under these circumstances the people look to the army of the allies for protection, and would be very sorry to have them leave.

The Emperor will not return to Peking. Mr. Bruce is there, and the French Ambassador also. The Prussian Ambassador is here, on his way to the capital to negotiate a treaty.

#### *Journey to Peking.*

In the second of these letters, dated May 18, Mr. Blodget speaks of a journey to Peking, from which he had just returned. The company, he says, "consisted of four individuals; two Americans, one Hollander,—a missionary of the English Baptist Society, and the chaplain of a Prussian frigate which is now at Takoa." The distance was seventy-five miles, which they traveled in carts, in two days. He gives the names of forty towns and villages passed on the way.

#### *Tung Chow—Is the Country Open to Protestant Missionaries?*

Respecting one of these towns, and on the question as to toleration secured by treaties



to Protestant missionaries, he writes as follows :

T'ung Chow, pronounced T-hoong Chow, is a large city, containing perhaps 400,000 inhabitants, distant from Peking twelve miles. We left it on our right, as we passed through the village of Kan Ts'uun. Here the navigation of the Peiho by boats ceases, and goods are transported by land from this place to Peking. This is an important city for missionary labor. If Peking is *not* now open to Protestant missionaries,—as both Chinese and European authorities seem to understand,—then T'ung Chow should be occupied at once, as the nearest available place to the capital.

I may remark, in passing, that while the French have an explicit agreement that the Roman Catholic religion shall be everywhere tolerated; that property formerly owned by Roman Catholics, but taken from them in times of persecution, shall be restored; and that French missionaries may buy land in all the provinces, erect churches, and hold public worship; there is an indefiniteness in the English and American treaties, which makes it a debatable question whether their missionaries have any *legal* right to reside in any other places than the open ports. If they have, it is a right derived from the French treaty, in virtue of the "favored nation" clause. It was not understood, previous to the last year's conventions, that they had the right, and nothing new in reference to this point was added at that time to the English and American treaties. \* The whole matter seems to rest just here: the American Ambassador, influenced by his secretary, proposed the desired clause, allowing missionaries to locate anywhere in the empire, but it was rejected, and he had no power to enforce it. The English Ambassador cared little about it, and did not propose it. Perhaps this is the best course,—that explicit provision should not be made for missionaries. All they have now is the edict of toleration for the Chinese, and the liberty of the pass-

port system provided for all English citizens. If they will rent a house, reside in a place, buy land to erect either a church or a house, they must do it, either without express permission by the law, or in virtue of a claim to the same privileges which are accorded to French missionaries.

I will only add, that the Prussian Ambassador is now in Tientsin, endeavoring to negotiate a treaty; and that he is a Protestant, and will do what he can, so it is judged, to place Protestant missionaries on the same footing as Romanists. I wish we could hope that half the opportunities now enjoyed would be improved by our churches. There are open ports in the east, which have for years been unoccupied, and no movement is made to occupy them.

#### *Pekin.*

Respecting Peking, after making some general statements, and saying that the description of the city in Williams's "Middle Kingdom," is very full and exact, he remarks:

Here, in this great city of Peking, situated in the northern extreme of the great plain of North-Eastern Asia, walled in by mountains on the north, which separate it from Mongolia and Manchuria, is the seat of that heathen power which has so long controlled the destinies of the three hundred and fifty millions of Chinese, and exercised so great influence, not only on the surrounding nations, but also upon the whole world. Here, one may think, is one of the heads of that beast, with seven heads and ten horns, which derives its power from the dragon, and which hates and persecutes the church of Christ. Here is civil government, a good creature of God, in league with the devil. Here is the "Dragon Throne," and the "Yellow-Tiled Palace." Here is the altar to heaven on the east, and the altar to earth on the west; altars to the sun, to the moon, and to the stars. Here are temples to the gods of the winds, of

mountains and hills, of seas, rivers and streams of water; to the gods of the soil; to ancestors; to deceased sages, warriors and emperors. Here are worshipped gods indigenous to China, and gods imported from India and Tartary. I have a kind of horror in thinking of the place. Lies stare at you on every side; darkness surrounds you on every hand. These are men indeed, made in the image of God, but they have made a covenant with death, and are in league with hell.

How certain it is, to every one who believes the Scriptures, that this throne must be demolished, and its power vanish from off the face of the earth! By the signs of the times, the day is near. Already the insurgents are entering the province of Chihli. Three powerful nations have their ambassadors in the capital, and are watching the issue with eager interest. Either these rulers will fall, at no distant day, into the hands of the insurgents, or into the hands of European powers, or—which is the only alternative—they must repent, and submit to Christ. Light is their great necessity; but they hate the light. A young mandarin stamped his foot angrily at the drivers, as we rode along the street in the “inner city,” in a way which indicated plainly his feelings; and not his only, but the feelings of all those in authority.

We spent four days in Pekin. Our place of residence was an inn, in the “outer city,” near the wall which divides it from the “inner city.” No difficulty was experienced in entering, or in moving about the streets. The people seemed either indifferent, or, at least not hostile.

We returned to Tientsin on the 15th instant, having been absent one week. We distributed tracts and some copies of the New Testament on the way, and in Pekin. I addressed the people in several places, and twice in Pekin a company assembled at the inn, in a vacant room, to hear the Word; once on

Sabbath morning, and once on Monday morning. They listened attentively.

Should a missionary now go to Pekin to reside, he would be obliged to go without a passport, and against the wishes of the English and French authorities established there. He should go openly; quietly attend to his own business; and leave when sent away by the Chinese authorities, which would be *very soon*. However, I see no reason to believe that T'ung Chow may not be occupied at once.

### Madura Mission.—India.

LETTER FROM MR. TRACY, MAY 27, 1861.

#### *Pasumalie Seminary.*

ANOTHER term in the seminary under Mr. Tracy's care had recently closed when he wrote, and a class of “catechists” and a class of “preparandi,” had left; the former to return to their stations, and the latter to enter for the first time upon missionary work. Respecting this class of catechists he writes, that all had been interested in their studies, striving to improve, and a few had encouraged him in every way, while others had often sorely tried his patience by unbecoming conduct. Yet his efforts to do them good seemed to be not without effect. Of their wives, too, he felt obliged to speak in much the same way; the conduct of some being “a constant source of pleasure,” and that of others, often very trying. “The preparandi class,” he remarks, “were young men of merely ordinary ability, but I think they are earnestly desirous of doing good.” In regard to the school at large he says: “I am able to report good attention to study throughout the year, and that the improvement has been satisfactory.”

#### *Religious Interest.*

Near the close of the term there were remarkable exhibitions of religious feeling; indicating, in connection with some of the workings of human sympathy and human imperfection, the presence and the mighty power of the Holy Spirit. Mr. Tracy writes:

A few of the students, with the teachers, have earnestly desired, and often prayed for an outpouring of the Holy

Spirit upon the seminary; but as the year wore away, I felt more and more inclined to give up in despair. It seemed that the Lord had, for some cause, rejected our prayers, and that we were to be left as the heath in the desert. I felt greatly disheartened; as if the Lord's hand were shortened that it could not save, or his ear heavy that it could not hear. But, blessed be his holy name, he did not leave us without a witness that he was more willing to bless than we were to ask. The few last days of the term were a season which will not soon be forgotten by any one then in the seminary.

On the Sabbath preceding the close of the term, the Lord's supper was administered, three of the students were admitted to the church, and several infants were baptized. The season was one of deep interest, but not more so than we had enjoyed at other times. In the evening, while we were engaged in family worship, I heard some one come on the verandah, sobbing bitterly. I supposed that one of the seminary boys had been stung by a scorpion, which is not an uncommon occurrence. When we rose from our knees, several of the larger boys came forward, supporting a smaller one who was trembling violently, and crying as if in great agony. I now felt sure that my first supposition was correct; but on asking the lad the cause of his distress, he replied, "My sins; oh, my sins are piercing me through; I cannot, cannot bear it." I took him to my room, prayed with him, and endeavored to direct his thoughts to the Savior, but he could not be comforted. I then sent him back to the seminary and requested Barnes, our oldest teacher, to go to him and see if he could say any thing to quiet his mind, and to lead him where alone he could find true peace. At this time the seminary students, with one or more of the teachers, were holding their usual Sabbath evening meeting. Shortly afterwards, the sound of loud crying and prayer reached us from the seminary,

and in a few moments Barnes returned, apparently awe-struck, asking me to come quickly, for he knew not what to do. On reaching the school, I found the first class room filled, almost to suffocation, with the students and catechists. Some were on their knees, with outstretched arms; others prostrate on their faces; some beating on their breasts; and others still, in their agony, striking their heads against the floor; all, with loud cries and tears, confessing their sins and praying for pardon. The scene was awe-inspiring.

Fearing the effects of such intense excitement, I had some removed quietly to their rooms; and this I repeated once or twice, striving, with the aid of the teachers and some others, to direct their minds to the blessed Savior. At last I had them all brought together, and spent an hour in prayer and singing; but it was well towards midnight before I could venture to return to my house, leaving them in the care of the teachers. There were few of us that slept much that night. Towards morning, the wife of one of the catechists, who had been anything but a praying woman, was deeply affected with a sense of her sins; and her cries for mercy were heard, in the stillness of the night, to a great distance.

On Monday an attempt was made at study, but it could not be accomplished, and the day was spent in prayer and in conversation with those in distress. At this time, probably not more than six or eight among all the seminary students were unaffected. Many continued in deep distress, but during the day some found peace in a sense of pardoned sin. In the evening Mr. Capron came to render his assistance, and we commenced a prayer-meeting; but the excitement soon became uncontrollable, and we were obliged to suspend the exercises, and address ourselves to individuals who needed advice and comfort.

Tuesday was spent much like the preceding day. In the morning I cau-

tioned all, with good effect, against yielding to mere excitement, and urged them to repress, as far as possible, the violent expression of their feelings. The effort to do this was made, but some, unable to restrain themselves, quietly left the room, or were removed, that they might not disturb others. The attempt to go on with the usual exercises of the seminary was also more successful than on the preceding day. Mr. Chester was with us in the evening, and our meeting was one of deep feeling, but of less excitement than before. A considerable number were rejoicing in hope.

On Wednesday, the seminary committee met for the usual examination, at the close of the term; but it was found impracticable to go on with it. The day was spent principally in religious exercises, and the students were dismissed to their homes, with earnest prayer that the divine blessing might accompany them, and make them the means of good wherever they might go.

I have felt some anxiety lest this visit to their homes should dissipate their serious feelings; but the reports of their conduct, which I have heard from various quarters, have been uniformly favorable, and I rejoice in the hope that a truly divine work has been wrought in the hearts of many. It is perhaps worthy of remark, that the pungent distress, rising in some cases to intense agony, did not in any instance appear to proceed from an apprehension of danger from the wrath of God, but from a deep sense of the evil of sin committed against a holy, but gracious and merciful God and Savior.

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### *Mission to Eastern Turkey.*

#### ANNUAL MEETING.

THIS mission held its annual meeting at Kharpoot, commencing June 5. Eight brethren of the mission, "all the male members now in the field," were present, and also Mr. Dwight, of the mission to Western, and Mr.

Schneider of that to Central Turkey. It was resolved, urgently to request three additional missionaries; two for Erzroom and one for Diarbekir. The tabular view shows, as connected with the mission, 7 stations and 36 out-stations; 10 churches, with 271 members, of whom 44 were received during the year 1860; 48 schools, with 869 male and 272 female pupils; 3 native pastors, and 17 other native preachers. The mission letter says:

The religious exercises in connection with the meeting have been specially interesting. The daily sessions have been preceded, uniformly, by devotional exercises of more than half an hour in length, and the seventh day of our meeting was wholly given up to religious services—the forenoon to prayer for our native land, in this hour of her darkness, and the afternoon to the celebration of the Lord's supper—in both of which services, we had previously, by telegraph, invited our brethren of the Western mission, then holding their annual meeting in Constantinople, to join us at the same hour. Many and fervent have been the prayers for our country, since we came together. We have felt that the Savior has been with us, and have found it delightful to sit together in these heavenly places,—a foretaste of the communion of saints in the kingdom of bliss.

The following extracts from this letter will serve, in some measure, to indicate the feelings of the brethren in view of the financial prospects of the Board.

You will rejoice with us at the gratifying proofs of progress contained in the reports of the different stations, some of which are now forwarded, others having been sent at the beginning of the year. The growth has been chiefly by way of development within our former limits, rather than in the enlargement of our borders. There are now several large and important openings where the truth has gained a foothold, where the calls for instruction are very importunate, and where, if we could be assured of the funds, a very small outlay would enable us to support native



helpers. But in view of the anticipated embarrassments of the Board, we have voted to close our ears to all these Macedonian cries, and not to attempt to enter any of these inviting fields. The same necessity explains a vote to reduce the native agency at Mosul. The necessity of supplying Erzroom with two good missionaries, and of securing an additional missionary for Diarbekir, received the earnest attention of the meeting.

With regard to estimates, we may say that, for our whole field, considering the work growing on our hands and opening before us, they were never made with so much care and upon so low a basis. We have commenced retrenchment, and, as we believe, have carried it as far as can be done without positive disaster to our work. Perceiving that "this voyage is to be with hurt and much damage," we have "taken in sail;" but we pray that the storm may be weathered without compelling us to cut away masts and rigging, and to throw overboard a valuable cargo.

#### STATION REPORTS.

##### Kharpoot.

The report of this station is as follows :

Besides this city, we have occupied, during the whole or a part of the year past, fifteen cities and villages as out-stations, having schools in all these, and in thirteen, regular Sabbath worship. In two newly occupied villages, the opposition has been so great as to prevent securing a regular Sabbath audience, and the gospel has been preached by the wayside and in houses, as opportunity could be obtained. In *Kasabah*, in the newly occupied province of Geghi, the opposition has been much less than was expected, and usually from 80 to 100 persons visit the chapel on the Sabbath. Bedros, the helper there, has visited other towns of the province, and found much to encourage him. Much

missionary labor has also been performed in other parts of our field, by colporters and by visits of missionaries.

##### *Theological Students and Helpers.*

Of our fifteen out-stations, twelve are within twenty miles of this city, and, during the session of the theological school, are supplied, upon the Sabbath, by its pupils. Members of the school have also visited and spent one or more nights in other villages, not out-stations. We at present labor under a disadvantage, since of the twenty-three helpers in our employ during the year, seventeen are members of this school, and have but four months for uninterrupted labor. We hope, however, to be richly repaid when, after completing their remaining three years of study, these young men go out to labor with greatly increased efficiency ; several of them as pastors of churches then to be formed.

##### *Church—Schools.*

At present there is but one central church, of 44 members, 8 of whom were received during the past year. Eight new members are to be received at our next communion. In our schools there have been four hundred and fifty-seven pupils, 40 of them girls, in a school in this city ; but probably not less than 1,000 children have been more or less instructed, through our influence, since in almost every place where we open a school, the ecclesiastics open another, to keep the children away from us ; and these schools are generally larger than our own. We are sorry to say, however, that the teachers are usually very ignorant, and that the schools close with ours.

Some hundreds of adults, of both sexes, have also been instructed, chiefly by children who go from house to house. The more advanced adults in this city have been taught in the same way, by members of the theological school, who receive a small sum for these services. About 6,500 such lessons, of twenty

minutes each, were given in the city during the year, besides a large number at the out-stations, where the "little teachers" receive no compensation.

Seven or eight hundred persons in all, are commonly present at our chapels on the Sabbath. In this city, the usual audience varies from 100 to 175, though, at times, it is considerably larger. We feel very much the need of a chapel of sufficient size, one effect of securing which would be, without doubt, a considerable increase in the congregation. Our present places of worship are at times so uncomfortably crowded, as to deter many from coming.

We are happy to see that the effect of ordaining a pastor over the church has been good. The people have cheerfully and promptly paid him in advance the sum which they at first pledged; 279 piasters per month, or \$140 per annum. As above intimated, a portion of the theological students go regularly to neighboring villages to hold Sabbath services, and are thus not only greatly benefited themselves, but able to do much good while engaged in study. The four months of vacation, taken during the winter, which is the most favorable time for missionary labor, are spent by all the students either in teaching or preaching.

#### *Progress.*

Such is a very brief view of our work, in which we see abundant and constantly increasing signs of progress. This is true, whether we look at the general diffusion of Christian knowledge among the people at large, and their gradual emancipation from the bondage of ignorance and superstition; or at the increasing numbers brought under our influence; or, again, at the growth of the Protestant community in stability and intelligence. The general increase of desire for knowledge is seen in the sales of books, which, in 1858, amounted to 772 volumes; in 1859, to 1,710; and 1860, to 2,082. Most of the people who

buy these books have learned to read under missionary influence, during the past five years.

#### *Improvement among Females.*

We are particularly encouraged by signs of promise among the females, who, in every oriental community, are most ignorant, degraded and difficult of access, and most bigotedly attached to their superstitions. This progress is seen not only in the city, where the influence of the missionary ladies is constantly felt, and where from twenty to thirty women regularly attend the weekly prayer meeting, but also in the agricultural villages, where the sex is much more degraded.

In at least eleven of our out-stations, a larger or smaller number of women have begun to learn to read. In Hula-kegh, where two years since not a female knew a letter of the alphabet, and not one visited our chapel, thirty-one women and fourteen girls are regular attendants on Sabbath services, all of whom either can read or are learning to do so. In this city there are not less than one hundred female readers, all of whom have learned within the last five years; and the feeling is coming to be quite common, that it is a disgrace for an adult of either sex to be unable to read. Such is the desire of some to learn, that many do so secretly, without the knowledge of their friends. A woman in Hulakegh, having one Primer taken from her, bought another, and at once tore off the covers, that it might not be recognized as a Protestant book. But, poor woman! this too was taken away, and she now asks, "What shall I do?"

We have not been left without evidences of the Spirit's presence. The week of prayer in January was a specially interesting and solemn season. The two daily prayer-meetings were fully attended and were deeply interesting, though, during a part of the time, the weather was very stormy. Several hope that they have passed from death

unto life, and deeper than usual religious feeling was, for some time, generally apparent among the people.

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Arabkir.

The brethren of this station report, that "to the steady progress and healthy development of all the departments of the blessed work, there has been interposed no outward let or hinderance;" but the desired "baptism of the Spirit" has not been granted. In Arabkir, two preaching services have been maintained, in the two chapels. The average attendance at the East chapel has been about 140, and at the West, about 30. At the Sabbath school for the united congregations, the average attendance has been 155.

Seven new members have been received to the church since the first of January last, making the present number in regular standing 54. The effect of past discipline, in excluding three members, "has been most salutary, in promoting the peace and purity of the church." "The spirit of piety, and of willingness to give according to their means, to various objects of benevolence, has been increasing."

Progress has been made in the four schools at Arabkir, in "securing a more perfect organization, raising their literary character, and making them more strictly parochial and evangelical." They contain 75 male and 45 female pupils, and there are several persons connected with them, under training with special reference to their becoming teachers and preachers. These schools have exerted a most happy reflex influence on the Armenian schools, increasing both their number and their value.

The demand for Protestant books has been steadily increasing, the cash sales in 1860 amounting to 4,843 piasters.

The church at the out-station *Mashkir*, now numbers 19; the average congregation being still, as heretofore, about 40. The *Keban Maden* church also has 19 members, and here too there has been no increase of late in the congregation. The fourth church formed in this field, at *Shapik*, has 16 members, of whom two were recently received. This church, in a little village of 40 houses, the report says, is "one of much interest, an oasis in the moral desert," "rapidly evangelizing the whole village, and exerting a positive influence for good throughout our entire field." The school in that village numbers 35. A fifth church, for the two villages of *Agn* and *Vank*, organized in 1860, now has 11 members. The whole number,

in all the churches under the care of the station, is 119. There is regular and systematic visitation of the out-station churches by the missionaries; and by means of two traveling helpers, each is supplied with preaching once in two weeks, there being no resident helper at either of the villages where there are churches, excepting *Shapik*. These native brethren go from place to place, generally on foot, and spend the time between the Sabbaths in visiting from house to house, "and preaching the gospel by the way, in the fields, and from village to village."

Efforts are still made, as opportunity is given, to introduce a Protestant religious influence at *Egin*, but it is not occupied as an out-station. A student was sent to *Remakh* in the winter, but he did not meet with much encouragement. *Malatia* is occupied as a permanent out-station, with considerable promise. A school there, during the year, has numbered from 40 to 80 pupils. "The teacher preaches the word on the Sabbath and at other times, to all who call upon him, as well as from house to house," and "the work of enlightenment and amelioration has gone steadily forward." But "the presence of a pious and well-educated native preacher, or, much better, a missionary, is greatly needed at *Malatia*."

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Erzroom.

Mr. Trowbridge, who has now left this station, to engage in other work at Constantinople, reports:

In the city of Erzroom, preaching has been sustained twice each Sabbath during the year. One service has been in Turkish and the other in Armenian. The Sabbath audiences have averaged from thirty to forty, often, however, being much larger. In the fall of 1860, a Sabbath school was formed, the principal feature of which is a large class for the adult males. It is believed that this school has been the means of much good. The day-school, though not large, is prosperous. The teacher is a young man of special promise. In October, a class of young men was formed, consisting of seven who are over seventeen years of age, and three who are from twelve to sixteen. This class was regularly instructed, from the time of its formation until the 7th of March, 1861. The young men became deeply inter-

ested in their studies and have made good progress. Six of the seven older ones have studied with the express purpose of preparing themselves to labor as native helpers in this part of Turkey.

A church of five members was formed in January; and in March, four others were received, making the number of members nine.

#### *Out-Stations.*

Baron Simon removed from *Khanoos* to *Moosh* in the spring of 1860, leaving the former place without a preacher until the 1st of September, when Baron Hampartsoon was sent there. The brethren have experienced much persecution, of which some account was published in the *Missionary Herald* for January last. The missionary is constrained to feel that there is great want of real interest in the *truth* among the professed Protestants of that place.

Of *Trebizond* it is said: "Our work there has made good progress during the year. The bookstore has been closed, and the bookseller dismissed from the service of the mission. The day-school is one of the best in Turkey. The Turkish Government has presented a lot of ground to the Protestants, on which to build a chapel and school-room. Pastor Hagop is highly esteemed."

#### *Importance of the Station.*

Some extracts from what the missionary says, in his report, respecting the importance of the permanent occupancy of *Erzroom* as a missionary station, should perhaps find a place here. He writes:

"With the exception of *Judea*, the central point of interest in the world's history, no region is more important, in the records of mankind, than that which lies between the *Caspian* and *Black Seas*, south of the *Caucasian Mountains*, and extending to the country around *Mount Ararat*."

Such is the remark of a celebrated traveler of modern times, whose extensive research and personal acquaintance with the region mentioned, enables him to speak with authority. This remark may not be perfectly true, but there is a great deal of truth in it. The history of our race, after the flood, undoubtedly began in this region; nor can we suppose that this was chosen as the radi-

ating point for all nations, without special reasons.

This, too, has been the point at which *Russia* has pushed forward into *South-eastern Asia*. Should another war occur between *Russia* and *Turkey*, there can scarcely be a doubt that the entire *Pashalic* of *Erzroom* will pass into the hands of *Russia*. We should remember, also, that the great body of the *Armenian* nation is found in the district described. Whether we look at the past or to the future, we cannot but feel a deep interest in this part of the *Turkish empire* and the neighboring provinces in *Russia*. The past of all these regions is full of historic interest; in the future this may be the battle-field on which shall be decided the question of religious liberty in *Russia*. The question of the establishment of *Protestantism* at *Erzroom* is, therefore, a *vital* one. It is so regarded by the *Armenians*, and they make corresponding efforts to prevent such a result.

Reverting to the same subject again at the close of his report, he says:

In conclusion, I only wish to repeat my sense of the importance of the occupation of *Erzroom* as a missionary station. The opposition of the *Armenians* is strong and often violent; but this opposition is rapidly giving way, while the people are studying the word of God as never before, and are beginning to treat the Protestants with respect. The firm establishment of *Protestantism* there will be an event greatly to be rejoiced over by the friends of missions, and will greatly forward the reformation of the *Armenian* nation.

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#### *DIARBEEKIR.*

#### LETTER FROM MR. DWIGHT, OF CONSTANTINOPLE, MAY 22, 1861.

THE letters from Mr. Dwight, (several of which have already appeared in the *Missionary Herald* and the *Journal of Missions*,) in regard to different portions of the field in *Western Asia*, which he is now visiting, are



rendered more interesting by the fact that, thirty-one years ago, accompanied by Rev. Eli Smith, he traversed portions of that region on an exploring tour, preparatory to that missionary work which has since been performed, and so much of the fruit of which he is now permitted to see. To him, what he now sees is of course more full of significant interest and promise because of the contrast which it presents to what he then saw; and the reader, by bearing these facts in mind, will be enabled to enter more readily and fully into his feelings and his joy. The two letters now given, from two promising stations in the mission to Eastern Turkey, will be read with much pleasure, and will call forth grateful praise to Him who has done so much for and by his missionary servants.

### *Change since 1839.*

How different is the condition of things at Diarbekir now, from what it was in the year 1839, when Dr. Grant and Mr. Homes were here! Then, every thing was governed by the wildest fanaticism, and Protestantism was wholly unknown. Our brethren were in imminent danger for their lives, and very timely indeed was their escape from the city. Now, when approaching the place from Oorfa, with Mr. Schneider and Dr. Nutting, while we were yet eighteen or twenty miles distant, we were met and welcomed by a deputation on horseback, of eight or ten Protestant brethren; a few miles further on, another detachment, with our dear brother Walker and Baron Tomas, the preacher, at their head, met us; and as we approached nearer to Diarbekir, a considerable number more, on foot, joined our cavalcade, and thus we made a sort of triumphal entry into the city! And during the whole of my stay here, up to the present moment, when I am about leaving, I have seen nothing and heard nothing that made me feel any more insecure than in Constantinople, and everything shows that Protestantism has taken a deep hold of many minds.

### *Feeling of Mohammedans.*

As to the state of feeling on the part of the Mussulman population towards the Christians, I, a stranger and a trav-

eler, cannot of course speak with much confidence. The Mussulmans of Diarbekir have often been likened to those of Damascus, and it is supposed that, to this day, there is a slumbering spirit of fanaticism, which only awaits an occasion to arouse itself to fierce and bloody action against the Christians. But it is evident, even to a superficial observer, that by some means or other, a strong check has been put upon this spirit; and it must be hoped that its very dormancy, for a course of years, will take away its life, and its capability of being resuscitated. In Diarbekir, as in Damascus, only a few years ago, I am told no Christian was allowed to enter the city on horseback. Now, there is no distinction made in this respect between the Mussulmans and the Christians; and as for ourselves, we were not only permitted to go in and out every day on horseback, but the Turkish sentinels at the gates pretty uniformly presented arms to us as we passed!

### *Diminution of the Turkish Race.*

I shall have some interesting and deeply instructive statistics to present in my report, if I live to complete this tour, respecting the gradual diminution of the Turkish race, in the country generally—the *drying up* of the Euphrates—but here I will speak only of Diarbekir in this respect. Several entire quarters of the city, that were formerly Turkish, have now passed into Christian hands, and the process is continually going on. Christians—that is Armenians, Jacobites and Protestants—are continually buying Turkish houses, but never does it happen that a Turk buys a Christian house. Around the outskirts of the city there are extensive Turkish quarters, all in ruins. The houses decay and tumble down, and nobody ever thinks of repairing them. It has also been remarked, that formerly the streets were almost exclusively occupied by Turkish boys, engaged in their rude and boisterous plays, while now, almost all the boys

found in the streets are either Armenians or Syrians. All the life and enterprise of the place are among the Christians, and the Mussulmans seem to be waiting, in sluggish indifference and mental and bodily torpor, for their end to come. The causes of this are very evident, but I will not enter upon them in this letter.

### *A Hearty Welcome.*

Nearly the whole of the day after my arrival was spent in receiving calls from the native brethren and sisters, all of whom gave me a most hearty welcome. I need not speak of the warm greeting I received in brother Walker's family, nor of my own keen enjoyment of the social and Christian intercourse I here find; so strikingly in contrast with the rough inhospitalities of the road over which I have just passed.

Soon after my arrival, I paid my respects to Mr. Taylor, the present British Consul, who gave me a very cordial reception. He is a son of Mr. Taylor who was British Resident at Bagdad thirty years ago, when Mr. Smith and I were in Persia. He has not been long in Diarbekir, but appears well fitted for his place, and on very friendly terms with the missionaries and the Protestants.

### *Public Meeting.*

Two days after we arrived, we were invited to attend a meeting in the church, designed to afford the native brethren an opportunity of welcoming us publicly, in the name of the Lord, to Diarbekir. You know that Mr. Schneider was one of the first of our missionaries who visited Diarbekir, to labor for the establishment of the truth; and he may be called the founder of the church at this place. More than one hundred individuals were present. The meeting was opened by Baron Tomas, the preacher, who, in the name of himself and his people, expressed their great obligation to us for our labors in behalf of the Armenian race. He addressed me in Armenian, and Mr. Schneider in

Turkish, and the warm and tender feelings of interest and gratitude to which he gave utterance deeply moved my heart. After he sat down, one of the oldest church members arose, and on behalf of the church spoke very much to the same effect. A most fervent prayer was then offered for us by another church member, and we gave our responses. After this, another prayer was offered by a church member, and another address delivered, when I closed the meeting with prayer and the apostolic benediction. Nearly or quite all present came up to the desk and shook hands with us, after the meeting.

### *The Sabbath—Contrasts.*

Last Sabbath we held three public services, two of them for preaching, and the third for narrating to the people what we had seen and heard of the work of God in this land. The average Sabbath congregation here is now 200, but on this occasion there were 320 at the first meeting and 400 at each of the others. It was a deeply interesting day to us all, and I trust that God was present, by his Spirit. What a privilege to see the work of God in these places, and to take any, even the most humble part in it; but especially, to preach to a people such as these, who are hungering for the bread of life, and to preach in their own native tongue! When I first entered upon my missionary work, I had no expectation of being permitted to live to see such congregations gathered throughout the interior of Turkey. I bless God that he has given me the privilege of making this tour in my old age, and thus of witnessing, with my own eyes, the wonders he has wrought. I can almost say with Simeon, "Now lettest thou thy servant depart in peace."

### *The Work in Diarbekir—Graduates from Mission Seminaries.*

The work in Diarbekir is truly encouraging. The truth has evidently taken deep hold of the people, and its influ-

ence is felt far beyond the bounds of the Protestant community. The church needs a pastor, and the people are united in the desire of having Baron Tomas settle among them. A deputation called upon me to request that I would intercede for them with him, which I cheerfully undertook to do. He does not seem to be quite ready, as yet, to assume this responsibility, but we trust he may be persuaded. He is a man of good abilities, a graduate of the Bebek seminary, and is well adapted to the work in Diarbekir. I was pleased to find that there are at least *seven* of the graduates from Bebek usefully employed within the bounds of the Eastern Mission,—all but one as preachers of the gospel, the one who forms the exception being a very successful teacher.

There are also five or six females who have been educated at our female boarding school in Hasskeuy, most of them, I believe, in stations of usefulness. One is the wife of the pastor in Kharpoot; another, the wife of the preacher in Diarbekir; and a third, the wife of the pastor in Moosh. There are one or two in Trebizond, of whom I do not know in particular. In Diarbekir I find another, Eva by name, who has a very interesting girls' school of about forty scholars, ten of whom are Protestants, and the rest Armenians and Catholics. She is very successful as a teacher, and is also active among the females of the town as a Christian, attending meetings with them, reading and explaining to them the Scriptures, praying with them, &c. &c.

I have visited Cutturbul, the nearest out-station, crossing the Tigris on a raft of inflated skins. Saw several of the brethren there, and visited the chapel—a very poor and mean building. The head-man—who is a warm-hearted Christian and a very interesting character—is ready to give the brethren a lot for a place of worship, provided the money can be raised for erecting the building. The work there is in a very forward state, but the people are poor.

## ARABKIR.

LETTER FROM MR. DWIGHT, OF CONSTANTINOPLE, JUNE 3, 1861.

*From Kharpoot to Arabkir.*

I REACHED this place, in company with Mr. Schneider and Mr. Mardiros, pastor of the church in Kharpoot, May 29. We passed through Keban Maden, one of the out-stations of Arabkir, where we spent the night in the house of a Protestant. They provided for us very hospitably, and when we offered them the usual present in the morning, they utterly declined receiving anything, saying, "We, and all we have, belong to Christ." At Maden, we crossed the Euphrates, here a deep and rapid stream, winding its narrow way between perpendicular or very precipitous rocks, rising to the height of mountains, on either side. The scenery is grand, and at the same time highly picturesque. Here a silver mine has been worked for many years, but is now deserted, and the place is fast going to decay. At a fountain, situated about two-thirds of the way to Arabkir, where we stopped to lunch, we met some very rough looking Armenian muleteers, to whom we preached the gospel. Some of them listened very attentively, and one, in particular, seemed much interested, and said: "If you have with you a copy of the New Testament, I should like to have you read to me from it." Unfortunately, I had left all my baggage at Kharpoot, and my Armenian New Testament with it; but I endeavored to communicate to his mind some passages of Scripture, quoted from memory, which I knew contained truth enough for his salvation, if blessed by the Holy Spirit.

## *Arabkir—Its Beauties.*

The first appearance of Arabkir is beautiful beyond description. I have seen no town like it in Turkey. It is spread over a large surface, the face of the country being broken by hills and valleys, and covered with trees and

shrubbery. Each house has its own separate garden, and in some instances, I might almost say, its farm; with pure water running through all the streets. In short, it is a large town in the country, with its gardens and orchards, its lawns and its groves. The whole appearance of the people, as well as the situation of the place, indicates that the climate is highly salubrious. We met with a warm reception from our good brethren Richardson and Pollard and their wives, as well as from Dr. West, whom we providentially found here.

#### *The Mission Schools—A Female Teacher.*

Great attention has been paid to common schools and the Sabbath school, in this place. The boys' day school numbers about forty or fifty pupils, and it seems to be in a most prosperous condition. The teacher is a very interesting person, educated in Tocat. He gives instruction in Grammar, Geography, Arithmetic and Astronomy, besides Reading and Writing.

The teacher of the girls' school is a native of the out-station Shapik, a person of rare qualities and very successful in her work. She was the first to be enlightened in a family of twenty-five, counting parents, children and grand-children; and bitterly was she persecuted for the truth's sake. Her simple and humble piety, her earnest zeal, and above all, her fervent prayers, at length, however, won over all their hearts, and all but one are now members of the Protestant community. She is slightly deformed in person, but has a most interesting face, beaming with intelligence and piety; and her school is kept in the most perfect order.

#### *Ordination at Shapik.*

It has been my privilege to attend here the ordination of a pastor over the church of Shapik. This out-station is very near, and the services were held in Arabkir, for want of chapel room in Shapik. The pastor was formerly priest of

the church in that village, but has been for many years a Protestant, and a faithful worker for Christ. The other former priest in the place has fled, so that the Armenians have no one now to perform their ceremonies for them. It is to be hoped that the whole village will, before long, become connected with the Protestant congregation.

The newly ordained pastor appeared very well on his examination, and I have great confidence that he will make a useful man. Six years ago there was only one Protestant in Shapik; now there are seventy, and the work is going on. There were more than 400 present at the ordination services, great attention was given throughout, and a good impression was made.

#### *Sabbath Services.*

Yesterday (Sabbath) Mr. Schneider preached in Turkish in the morning, to about two hundred and fifty people, and at noon we attended the Sabbath school together. There were about two hundred and seventy-eight present in all, and it was very pleasant to hear the little boys and girls sing, so correctly, translations of "The Shining Shore;" "There is a Happy Land;" "The Good Shepherd;" "Little Drops of Water," &c. &c. Mr. Schneider, Mr. Walker and myself made addresses to the school. At the afternoon service about three hundred persons were present. Mr. S. and I, occupied the time in giving an account of the work of God in Turkey. The people listened with the deepest attention, and I hope in this way to "confirm the churches," and to stir up the zeal of these dear brethren, that they may be more bold in their assaults upon the kingdom of Satan, and in their efforts for the spread of the Gospel of Christ.

When returning to Mr. Richardson's, from the church, I overtook a boy, of course unknown to me, having a copy of the New Testament under his arm. I took it in my hands and said to him, Do you love this book? Yes, said he, *very*



*much indeed.* I then said, Suppose there was no copy of this book in all Arabkir besides this one which you have got, what would you sell it to me for? He looked at me with some surprise, and answered, very emphatically, *I would not sell it at all.*

#### *An Anxious Inquirer.*

I observed a young man, seventeen or eighteen years of age, following me through the streets, and as I drew near Mr. R.'s house he came up to me, with the sweat rolling down his pale face and an expression of the deepest anxiety on his countenance, and begged that I would pray for his salvation. I found that he had just come from the preaching, and that he was deeply moved and agitated in view of his sins. In answer to my questions, he acknowledged that he had no hope that he was a true Christian, and that he had no peace of mind. He expressed the most earnest desire and longing for the Holy Spirit to renew his heart; and again and again begged me to pray for him, and to interest others also in doing so. I gave him such advice as seemed suited to his case, and left him, feeling that I had met a man under deep conviction for sin. I have since found that he has been, for some time past, a serious attendant upon the preaching of the word.

The work in Arabkir is prosperous. They have a very nice, large and airy place of worship in the centre of the town, and another small one in the outskirts.

Several of the native brethren and sisters called this morning to bid us farewell. They seemed full of affection and sympathy, wishing every blessing upon our heads; that God would protect us on our way, bless our preaching, &c. &c. Many boys and girls also came, and very affectionately shook hands with us on parting. I exhorted them to love the Savior, and be prepared to enter his service on the earth, and, hereafter, into his glory.

### *Mission to Central Turkey.*

#### *MARASH.*

LETTER FROM DR. GOODALE, JULY 9, 1861.

#### *Visit to Albistan.*

DR. GOODALE had just returned from a visit to Albistan, and mentions deeply interesting facts respecting that place, as well as others. In regard to the journey, the climate, &c., he writes:

You have doubtless received a full description of the mountain path which we traverse in the summer, in going to Albistan. We found the climate delightful up among the mountains, passed over some snow banks, and gathered early spring flowers just coming out from under the ice and snow. The change from the heat of Marash was marked, and we received much physical benefit. Albistan lies on the most beautiful and fertile plain I have yet seen in Turkey. The soil resembles that of the Genesee valley, in Western New York, is equally well adapted to wheat growing, and is well cultivated. I saw thousands of acres of most beautiful wheat, all ready for the harvest.

#### *Fruit from One Testament.*

About five and a half years ago a Protestant from Aintab was on his way to Sivas, and remained over the Sabbath at Albistan. A young man asked him for a little book which he had, not knowing what it was, but wishing for it as a curiosity. That book was an Armenian Testament. Soon, another young man became the possessor of it, and began to read. He communicated his interest in the book to one of his friends, and they, fearing to read it openly, were in the habit of going to a cave in the mountain near by, every Sabbath, to peruse it. They became convinced of its truth, and wrote to a friend of theirs in Marash, whom they knew to be a Protestant, and obtained a preacher. Thus the work of the Lord commenced at Albis-

tan, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most interesting state. Almost every week some come forward and declare themselves Protestants.

*Change in a Village—Mussulman and Other Inquirers.*

About six months since the work commenced in a village of thirty houses, about a mile from Albistan, and now there are about sixty Protestants there. They have a fine school, and a good prospect that the entire village will be Protestant before another six months passes away. One of the two Armenian priests who has charge of the village is a Protestant in sentiment, and not far from the kingdom of heaven. He besought me to send them a teacher, who could also preach to them.

The Protestant influence is rapidly gaining ground, not only among the Armenians, but also among the Mussulmans. While there I found hardly a moment's rest, my room being filled nearly all the time by inquirers after the truth—mostly Mussulmans. They are not spiritually enlightened, but seem to be dissatisfied with their own religion, and are longing for something better. One is an avowed Protestant, and many more do not hesitate to acknowledge that we are in the right and they in the wrong. I heard not one word of opposition from any of them, but many expressed a strong desire that a missionary might remain among them, offering to build a house for me. This movement is not so much among the lower classes as among the very highest and most wealthy.

*Must there be Retrenchment?*

How can we retrench? The Lord of Hosts is saying to us, "Go forward." Every feature of the work demands that we go forward. We have good reason to hope, that in a little while, the work will be self-supporting in that region,

but one step backward now would greatly impede its progress. This is the time for the greatest effort. Public feeling is awake, and the people are halting, not knowing whether to go on in their old ways, or come out on the Lord's side. One strong effort on our part now, by the help of God, will decide the case. Must we hold back?

*Yarpuz.*

We also visited Yarpuz, and found that a new life was beginning to appear among that poor, oppressed people. Still they suffer much persecution. Not long since an Armenian school-teacher became a Protestant, and persecution immediately commenced. One evening the little company of Protestants were gathered together for prayer, when two guns were discharged down the chimney. Thus, night and day, they have been followed. But I think I see signs of brighter days. The work of the Lord goes forward notwithstanding all this. What would Christians in America do if they were thus called to attest their faith? I have a strong desire to write you a long letter, speaking of many things of historic interest which centre there; but I must forbear.

The work in Marash, and the surrounding country, is going forward with uninterrupted rapidity; never has it been so prosperous as at this moment.

We sorrow for our native land; but the Lord reigneth, and we say, Let the blows fall; and hope they will leave none of the "groves" standing. The Lord will take care of his own work; we try to keep our minds at rest.

*Gaboon Mission.—West Africa.*

LETTER FROM MR. BUSHNELL, JUNE 21, 1861.

*The People Wasting Away.*

THE course of things referred to by Mr. Bushnell in this letter, is one which has long been in progress at the Gaboon. Successive

tribes, or waves of population from the interior, approach the coast; but instead of increasing and becoming established there, gradually waste away and disappear, succeeded by new comers. So, probably, it will still be, until, under the influence of accepted Christianity, the causes which produce this decay shall be, in part at least, removed. The facts, in this respect, as they now exist, are among the discouragements which the missionaries meet, calling for more sympathy and prayer in their behalf, and for the people among whom they labor.

The state of things here remains much the same as when I last wrote, and the health of the different members of the mission has not materially changed. There are some indications of an increased interest in spiritual things among the people. Last Sabbath our congregations were unusually large and attentive, and the attendance at the Bible-class was encouraging. Recently I have visited most of the Mpongwe towns on the river, for the purpose of preaching to those who do not regularly enjoy the means of grace; and also to become better acquainted with the number, present condition and prospects of the scattered remnant of this once populous tribe. The number of towns remains nearly the same as it was fifteen years ago, but the population has decreased very much; that of the real Mpongwes, perhaps from one-third to one-half, and in some towns in a larger proportion. But by the purchase of slaves, and the adoption of many young men who come from Cape Lopez, Cama, and other places, seeking employment, the towns maintain a feeble existence.

Nearly all the aged men have passed away within a few years, and a new generation, many of whom were pupils in the schools in the early periods of the mission, are coming upon the active stage of life. Most of these have some education; some can read and write pretty well, and keep their trade accounts; and all are much more enlightened than their fathers were, who had

arrived at adult age before the mission was established. It is a source of grief to us that so few of this number have abandoned polygamy and other heathen abominations, giving evidence of having renewed hearts as well as enlightened minds. A few, we trust, are new creatures in Christ Jesus; others are inquiring, with apparent sincerity, for the way of life; others still respect religion and attend upon the means of grace, but are halting between two opinions; yet the large majority cling to their superstitions and vices, as indifferent about their souls as the brutes that perish.

The rapid decrease of the Mpongwes is in consequence of their vices, original and imported. It may be said of them, "O Israel, thou hast destroyed thyself." Their fetich systems, polygamy, slavery, and intemperance, are destroying scourges, yet they retain them with determined obstinacy, complaining of God, whom they accuse of destroying them, and at the same time refusing his proffered help and salvation. But notwithstanding the decrease of the population on our river, those who remain are more hopeful than was the generation which is fast passing away. If they are not swallowed up in the vortex of intemperance, which is yawning for them on every side, we may hope that many will yet become Christians, and that their children, now entering our schools, may be trained up under still more favorable influences. The Shékani and Bakelë tribes, which once occupied the banks of the upper Gaboon and its tributaries, are disappearing quite as rapidly as their more civilized neighbors near the sea; and the more numerous and powerful Pangwes are taking their places. The remnants of these three tribes, with the cannibal Pangwes, and the tribes to the south-east of the Gaboon, who speak Mpongwe, furnish an important field for missionary labors; and in the providence of God, still wider and more hopeful fields may ere long open up in the interior.

## Recent Intelligence.

**WESTERN TURKEY.**—Writing from Eski Zagra, July 15, Mr. Byington refers to statements made in the report of that station respecting the Bulgarians and says:

It is well that the true state of the case should be known by our brethren, both here and at home; and therefore, in presenting our report this year, we felt constrained to make some statements with reference to the Bulgarians not so favorable as we could desire. The opinions thus expressed have not been hastily formed. A residence of only a few months sufficed to convince me that a very different state of mind existed among the Bulgarians from what, by many, had been supposed; and now, after a residence of three years, during the last two of which I have enjoyed favorable opportunities for becoming acquainted with the character of the people, I am convinced that our work among them will be difficult to prosecute and slow to develop. Let us therefore gird ourselves for this work, and in patience possess our souls. For, though the work be difficult, we are deeply impressed with the importance of its being prosecuted vigorously. When we consider the number of the Bulgarians, the intellectual activity now developing among them, and the relations which they sustain to the Turks and to the different Slavonic nationalities, the importance of Christian efforts for their good cannot easily be overestimated. We must strive, and strive *now*, and strive *with all our might*, to gain, what we have not yet gained, a foothold among them. We must make use of those means which seem most likely to be attended with success; and if one plan does not work, we must try another.

We were obliged to discontinue our preaching service last fall, because no one attended it. I then tried a Bible class, which I still keep up, but the attendance is small and irregular. When we visit among the people, very little disposition is manifested by them to converse on religious topics; and when we go to the surrounding towns, the same spirit of indifference is met with, which seems an insurmountable barrier to the progress of the truth. At times we are ready to cry out in despair, What can we do?

Mr. Morse wrote from Adrianople, July 31:

The efforts of the Papists to win over the Bulgarians to a union with Rome, recently received a severe check in Constantinople. All the Bulgarian priests who had been induced to join the movement, including their recently appointed head, who had been taken with much parade to Rome, to be consecrated by the Pope, went back in a body to their former church, and published letters exposing the deceptive practices of the Jesuits. Having failed in a measure at Constantinople, they are concentrating their efforts upon Adrianople, where, by reason of the weaker national feeling and a strong hatred of the Greeks, they are making considerable progress. To-day they consecrated their new church. About 300 were present. The elements that exist here are most favorable to Rome and least favorable to Protestantism. Yet we are able to sow a little seed, and hope

it may prove effectual to the enlightenment of some.

Mr. Parsons, of Nicomedia, mentions (July 27) a tour on which he was accompanied by Mrs. Parsons. Of their visit at Koordbeleng he writes:

At Koordbeleng, which is ten hours south of Adabazar, we spent nearly a week very uncomfortably, but with much encouragement as it regards the work. The only place which we have been able to rent for the residence of the native helpers, and for meetings, is in a quarter hitherto left in unhonored and undisturbed obscurity. The house itself is narrow and dark, the locality of a loathsome though not contagious disease. But since it has been in our possession the head men of the town have built a coffee shop in a position completely to guard its entrance, and have made it, particularly on the Sabbath, the centre of business, the place for auctions and public sales, with the sole purpose of preventing the people from attending the formal and stated preaching of the word. Yet on the Sabbath which we spent there, I had the happiness of seeing nearly as many in the place of preaching and prayer, at different times during the day, as united in driving me away from the place five years ago. Mrs. P. found much to interest her in visiting from house to house. The knowledge of the Scriptures and the ability to read them, which she found among the females, equally surprised and delighted her.

**SYRIA.**—Mr. Thomson wrote from Beirut, July 22. After speaking, not encouragingly, of the political state and prospects of the country, he says:

Throughout our field there is now an open door for all kinds of missionary operations. We have as yet full liberty, and can go where we please. Many are willing to hear the gospel, to receive our books, and to send their children to our schools. But the utter uncertainty which hangs over the country, the perpetual discussion of the gloomy prospects, the thirst for revenge, which glows like Nebuchadnezzar's furnace and can only be extinguished in blood—these and such like causes and influences, greatly harden the heart and impede the progress of the gospel in this region. In some way, not yet very easily understood, all these things will be made to co-operate with others in the great and blessed work of redemption. Syria must be converted to God, but the day of her redemption may be distant; and again it may be far nearer than we imagine. Duty is ours, events we must leave with God.

**MADURA.**—Messrs. Webb and Scudder, with their wives, who sailed from Boston on the 11th of March, arrived at Madras, all in good health, June 26.

A committee of the Madura mission has reported decidedly in favor of a plan for more systematic and continuous itinerating work by the missionaries, accompanied, as they go through destitute regions, by some of the native Christians.



**MAHRATTAS.**—Mr. Ballantine, of Ahmednuggur, reports another instance of the great liberality of Mr. Tytler, their "excellent collector;" who offers funds for building cheap houses of worship in several villages where the missionaries feel that they are needed. Other friends in India have also manifested a readiness to assist the mission, even more than heretofore, if circumstances should require it. Five persons were admitted, by profession, to the first church in Ahmednuggur, and two to the second church, June 23. Of these, four belonged to the village of Shendee, six miles from the city, where "there is now quite a company of Christians, and a church is much needed." There are other inquirers, asking for admission to the church, of different castes and classes; and considerable interest among persons residing near the second chapel, where "several persons of high caste regularly attend religious services."

Mr. Bissell reports the reception of one female to the church at Kolgar, and of three persons to the church at Seroor.

**ZULUS.**—The house of one of the missionaries has been destroyed by fire. Mr. Wilder wrote from Pietermaritzburg, May 27:

This morning news has come of the destruction by fire, of Mr. Stone's house at Ifafa. He heard the news on his way home from our meeting. Mrs. Stone, who was confined about three weeks ago, was scarcely able to walk. All books, clothing and furniture, with trifling exceptions, are destroyed. We deeply sympathize with our brother in his calamity. Mr. Fen, of this place, in fifteen minutes after the news came, was out with a subscription paper to aid Mr. S., and when I met him, half an hour ago, had raised already £50. He hopes to raise it to £75. In D'urban, also, Mr. Jeffries writes me, they are doing something.

**DAKOTAS.**—Rev. J. P. Williamson wrote, August 2:

Since I last wrote you, all the Government officials among these Indians have been changed—the Agent, Superintendent of Schools, Superintendent of Farming, Blacksmith, etc. These employees of Government have a vast influence for good or for evil. We cannot tell yet what the change will effect, but we hope for considerable improvement. The new Agent, Hon. Thomas Galbreath, appears honest and upright, and friendly to the mission. He made the annual payment immediately after his arrival here, which he conducted with energy and accuracy.

As the financial condition of the Board would not allow of your making any appropriation towards putting up mission buildings here at present, I determined, on consultation with the rest of the mission, to put up a meeting-house independent of aid from the Board. The few Indian members here said they would do what they could, those at Yellow Medicine said they would help, and

most of the whites about promised to do something. By passing a subscription paper around, I found I could probably raise nearly \$400. I concluded to build a frame 20 by 30 feet. Most of the materials have been collected, but we have not commenced work on it yet. We hope to have it finished before cold weather, but will finish it no farther than we have the means to pay. It is a small building, yet it will be large enough to accommodate all who will attend at present, and we stand in great need of it.

I cannot now report much advance in spiritual things. This, however, is not all owing to the want of a house of worship. Much is owing to the general excitement of the country, and the local changes going on here, which draw the mind away from religion; much to the strong native opposition in the heathen heart to the God of truth; and very much to the weakness and unfaithfulness of your missionary, which I feel more and more every day.

### NEW PUBLICATION.

*Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.*

A VOLUME of 460 octavo pages, with the above title, was issued in September. It has been prepared mainly by the Senior Secretary, and is the property of the Board, but the printing and sale of the work will be through Mr. N. BROUGHTON, Jr., Depository of the American Tract Society, Boston, No. 28 Cornhill, where it may be obtained. The volume contains an account of the Jubilee Meeting; Dr. Hopkins's Historical Discourse; Reminiscences by Rev. John Keep—a member of the General Association of Massachusetts when the Board was organized; Rev. Samuel Nott—one of the first missionaries; Dr. Porter—at whose house, in Farmington, Connecticut, the first meeting of the Board was held; and Dr. Worcester—son of the first Secretary; notices of deceased Secretaries, and also (by Dr. Sprague of Albany) of the founders of the institution; chapters on the origin of the Board, difficulties in obtaining its charter, its constitution, membership, ecclesiastical relations, meetings, Prudential Committee, correspondence, finances, agencies, and relations to Governments; chapters under the general head of the Missions, on their constitution and origin, their development, the progress of the work, the missionaries, churches, schools, preaching and the press, and deputations; on the literature of the Board and its missions; and on the field and the work at the close of the half century. There is also an Appendix containing, among other useful matters for reference, a list of the missionaries and assistant missionaries sent out by the Board from the beginning,

and a general view of the publications in connection with the enterprise, at home and abroad; and an index which will greatly enhance the value of the book, as one of reference.

It will thus be seen that the work embraces an extensive range of topics, and brings together a large amount of information connected with the missionary cause, but specially with the history of the Board and its operations. It embodies results of much observation and experience in connection with these operations; has been prepared with much labor; and it is hoped that it will be acceptable to many in the churches, and will serve to increase not only missionary intelligence, but interest and zeal in the prosecution of those Christian enterprises by which the world is to be brought to know and receive a Savior. The price has been fixed at one dollar, that a larger circulation, and thus more extended usefulness, may be secured.

## DONATIONS.

### RECEIVED IN AUGUST.

#### MAINE.

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| Cumberland co. Aux. So. H. Packard, Tr.                                                                                                                                                                                                                                                                                                                                                                                                      |                |
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| York, Cong. ch.                                             | 23 00—378 08 |
|                                                             | 2,335 44     |
| Bucksport, 1st cong. ch. special coll. 40, 84; m. c. 9, 16; | 50 00        |
| Calais, 1st ortho. cong. ch. and so.                        | 6 00         |
| Castine, A friend,                                          | 5 00         |
| Deer Isle, 1st cong. ch.                                    | 15 00        |
| Gilead, E. Bent,                                            | 5 00         |
| "Machias,"                                                  | 3 00         |
| Monson, Cong. ch.                                           | 20 00        |
| Pembroke, do.                                               | 7 00         |
| St. Stephens, N. B., Cong. ch. and so.                      | 20 00        |
| Waterford, Cong. ch. and so.                                | 81 29—212 29 |
|                                                             | 2,517 73     |

#### NEW HAMPSHIRE.

|                                                                                                      |              |
|------------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.                                                       |              |
| Hinsdale, Cong. ch. and so.                                                                          | 60 00        |
| Keene, A thank-offering, 4; Z. S. Barton, 10; G. P. Drown, 5; Mrs. M. Winchester, 1; a friend, 50c.; | 20 50        |
| Sullivan, Cong. ch.                                                                                  | 40 00        |
| Walpole, do. m. c. 5, 12; Rev. J. H. Stow, 5; Mrs. Stow, 5;                                          | 15 12—135 62 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                              |              |
| Campton, M. L. Pulsifer, 10; John Pulsifer, 10;                                                      | 20 00        |
| Canaan, Rev. Mr. Gerould,                                                                            | 12 00        |
| Littleton, Cong. ch. and so. m. c.                                                                   | 6 00         |
| Orford, A friend,                                                                                    | 5 00         |
| Piermont, Cong. ch. and so.                                                                          | 21 00        |
| Plymouth, 1st cong. ch. m. c.                                                                        | 37 00—101 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                             |              |
| Manchester,                                                                                          | 20 00        |
| Nashua, Pearl st. ch.                                                                                | 40 95—60 95  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                              |              |
| Boscawen, Cong. ch.                                                                                  | 49 65        |
| East Concord, Mrs. L. Kendall,                                                                       | 10 00        |
| Pembroke, Cong. ch. and so.                                                                          | 27 00        |
| Salisbury, do.                                                                                       | 47 00        |
| Warren, do.                                                                                          | 30 00—163 65 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                           |              |
| Brentwood, Cong. ch.                                                                                 | 40 00        |
| Deerfield, do.                                                                                       | 15 00        |
| Derry, Belknap ch.                                                                                   | 5 00         |
| Epping, Cong. ch.                                                                                    | 1 11         |
| Stratham, do. m. c.                                                                                  | 1 18—62 29   |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                          |              |
| Laconia, Cong. ch.                                                                                   | 9 75         |
| North Conway, A friend,                                                                              | 5 00         |
| Ossipee, Rev. H. Wood, marriage fee,                                                                 | 2 00—16 75   |
|                                                                                                      | 510 26       |
| Gorham, Cong. ch.                                                                                    | 3 41         |
|                                                                                                      | 543 67       |
| Legacies.—Amherst, John Blunt, by John G. Blunt, Admr,                                               | 7,592 00     |
|                                                                                                      | 8,135 67     |

#### VERMONT.

|                                                                                                                                                                                                    |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                                                                                |               |
| Cornwall, Cong. ch. and so.                                                                                                                                                                        | 40 00         |
| Shoreham, do.                                                                                                                                                                                      | 68 35—108 35  |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                                                                                         |               |
| Hardwick, Lewis H. Delano, to cons. Miss MARY C. FAY and Miss AURILLA SPENCER H. M. 200; Miss Mary Thurston, 5;                                                                                    | 205 00        |
| St. Johnsbury, Friends,                                                                                                                                                                            | 200 00—405 00 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                                                                                                          |               |
| Burlington, Rev. John Wheeler, D. D.                                                                                                                                                               | 50 00         |
| Hinesburgh, Cong. ch.                                                                                                                                                                              | 19 00         |
| West Milton, do.                                                                                                                                                                                   | 10 00         |
| Williston, Cong. ch. and so. 29, 25; E. Sanford, 10;                                                                                                                                               | 39 25—118 25  |
| Franklin co. Aux. So. C. B. Swift, Tr.                                                                                                                                                             |               |
| St. Albans, 1st cong. ch. and so. 4, 03; cong. ch. extra coll. of wh. to cons. Mrs. Dr. WORTHINGTON SMITH, 100; a member of Rev. A. J. SAMSON's sab. sch. class to cons. him an H. M. 50; children |               |

|                                                  |              |
|--------------------------------------------------|--------------|
| of Mrs. JOHN SMITH to cons.                      |              |
| her an H. M. 100;                                | 254 03       |
| Swanton, D. Bullard,                             | 4 00—258 03  |
| Orange co. Aux. So. L. Bacon, Tr.                |              |
| West Randolph, Cong. ch. m. c.                   | 3 00         |
| Williamstown, Cong. ch. and so.                  | 43 93—46 93  |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.        |              |
| Coventry, Cong. ch. m. c. 10; Mrs.               |              |
| S. P. Cowles, 2; Mrs. E. Ward, 1;                | 13 00        |
| Craftsbury, Cong. ch. and so. 5, 32;             |              |
| a friend, 3;                                     | 8 32         |
| Greensboro', Mrs. Nancy H. Stone,                | 10 00—31 32  |
| Rutland co. Aux. So. J. Barrett, Tr.             |              |
| Clarendon, Cong. ch. 36; m. c.                   |              |
| 4, 56;                                           | 40 56        |
| Fairhaven, bal.                                  | 51           |
| Poultney, Cong. ch.                              | 24 00        |
| Rutland, do. m. c.                               | 14 93—80 00  |
| Washington co. Aux. So. G. W. Scott, Tr.         |              |
| Plainfield, Cong. ch. m. c.                      | 1 25         |
| Windsor Co. Aux. So. Rev. O. B. Drake            |              |
| and J. Steele, Trs.                              |              |
| Hartford, Cong. ch. wh. with prev.               |              |
| dona. cons. LUCIEN B. DOWN-                      |              |
| ING an H. M.                                     | 5 00         |
| Springfield, L. N. Barnard, 10;                  |              |
| cong. ch. and so. 75, 37; m. c.                  |              |
| 8, 68;                                           | 94 05—99 05  |
|                                                  | 1,48 18      |
| Alburgh Springs, Friends,                        | 2 00         |
| Bennington, 1st cong. ch. 143, 35; 2d            |              |
| do. so. 34, 15;                                  | 177 50       |
| Manchester, Mrs. J. A. Ford,                     | 30 00        |
| Morrisville, Cong. ch. and so.                   | 17 00        |
| North Pownal, Cong. ch.                          | 15 00—241 50 |
|                                                  | 1,389 68     |
| <i>Legacies.</i> —Burlington, Nathan Lathrop, by |              |
| Ex'rs,                                           | 40 00        |
|                                                  | 1,429 68     |

## MASSACHUSETTS.

|                                                |               |
|------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.        |               |
| Falmouth, A friend to cons. I.                 |               |
| ARTHUR HATCH an H. M.                          | 100 00        |
| North Falmouth, Cong. ch. and so. 50 00—150 00 |               |
| Berkshire co. Aux. So. H. G. Davis, Tr.        |               |
| Lee, Cong. ch. and so. gent. 156, 55;          |               |
| la. 64, 85; m. c. 73;                          | 294 40        |
| Pittsfield, Maplewood Institute,               | 25 00         |
| South Egremont, J. Bacon, extra,               | 5 00          |
| West Stockbridge, Centre cong. ch.             |               |
| 13; Village cong. ch. 14;                      | 27 00         |
| Williamstown, College ch.                      | 8 00—859 40   |
| Boston, S. A. Danforth, Agent,                 |               |
| (Of wh. fr. a friend, 10; a stranger, 8;       |               |
| a friend, 5; do. 15; T. B. Pike, 5; a          |               |
| friend, [by Mr. Clapp,] 1; a friend,           |               |
| 50; do. 5; C. D. 50; H. 2;)                    | 945 79        |
| Brookfield Asso. W. Hyde, Tr.                  |               |
| Globe Village, M. S. Plimpton,                 | 5 00          |
| Oakham, A friend,                              | 200 00—205 00 |
| Essex co.                                      |               |
| Andover, Chapel cong. ch. and so.              | 81 13         |
| Lawrence, A friend,                            | 2 00          |
| Lowell, 1st cong. ch.                          | 84 13         |
| Lynn, 1st do. and so. m. c.                    | 23 00         |
| Topsfield, Cong. ch. extra,                    | 27 00         |
| Wenham, do. m. c.                              | 2 25          |
| West Boxford, Individuals,                     | 10 00—229 50  |
| Essex co. North Aux. So. J. Caldwell, Tr.      |               |
| Bradford, Cong. ch. and so. 215, 84;           |               |
| Mr. and Mrs. Warren Ordway,                    |               |
| to cons. MARY EMBRY ORDWAY                     |               |
| an H. M. 100;                                  | 315 00        |
| Groveland, Cong. ch. and so.                   | 9 33          |
| Newburyport, A friend, 50; White-              |               |
| field ch. and so. to cons. Mrs.                |               |
| ELIZABETH A. COFFIN an H.                      |               |
| M. 160;                                        | 210 00—535 16 |
| Essex co. South Aux. So. C. M. Richardson, Tr. |               |
| A friend,                                      | 1 00          |
| Beverly, 4th cong. ch.                         | 9 10—10 10    |
| Franklin co. Aux. So. L. Merriam, Tr.          |               |
| Ashfield, 1st cong. ch. 18, 46; gent.          |               |
| asso. 8, 13; la. do. 7, 41;                    | 34 00         |
| Charlemont, Cong. ch. wh. with                 |               |

|                                            |                |
|--------------------------------------------|----------------|
| prev. dona. cons. Rev. DAVID               |                |
| BEALS, Jr., an H. M.                       | 6 00           |
| Conway, Cong. ch. m. c.                    | 34 00          |
| Deerfield, Cong. ch. and so.               | 6 20           |
| Greenfield, 1st do. wh. with prev.         |                |
| dona. cons. FRANK MATHER an                |                |
| H. M.                                      | 35 11          |
| Leverett, "Pastor and two breth-           |                |
| ren,"                                      | 10 00          |
| Whateley,                                  | 100 86—226 17  |
| Hampden co. Aux. So. J. C. Bridgman, Tr.   |                |
| Agawam, Cong. ch. 50, 65; m. c. 2;         | 52 65          |
| Chester, do. m. c.                         | 21 08          |
| Chicopee, 2d do. (Falls) (of wh.           |                |
| fr. T. W. CARTER to cons. him-             |                |
| self an H. M. 100;) to cons. A.            |                |
| HUBBARD an H. M. 200; m. c.                |                |
| 56, 30; 3d ch. coll. and m. c. to          |                |
| cons. GEORGE AMES and JOSEPH               |                |
| P. BUCKINGHAM H. M. 200;                   | 456 30         |
| East Longmeadow, Cong. ch. to              |                |
| cons. WILLIAM O. VINING an                 |                |
| H. M. 103; less 50c. counterfeit,          | 102 50         |
| Feeding Hills, Cong. ch.                   | 23 86          |
| Holyoke, 2d do. to cons. JOSEPH            |                |
| BUTLER an H. M. 104, 17; 1st               |                |
| ch. 30;                                    | 134 17         |
| Huntington, 2d cong. ch. 11, 50;           |                |
| m. c. 19, 52;                              | 31 02          |
| Longmeadow, Cong. ch. la. asso.            |                |
| to cons. Rev. SANFORD LAW-                 |                |
| TON an H. M. 94, 58; gent. asso.           |                |
| wh. with other dona. cons. SAM-            |                |
| UEL KILBON and WILLIAM E.                  |                |
| BOISE H. M. 190, 85; m. c.                 |                |
| 31, 33;                                    | 316 76         |
| Mittineague, Cong. ch. m. c. 3, 50;        |                |
| cong. ch. a friend to cons. LUKE           |                |
| BLISS an H. M. 100;                        | 103 50         |
| Monson, Cong. ch. 122, 01; m. c.           |                |
| 35, 99; A. W. Porter, 500; E.              |                |
| Homer, 10;                                 | 668 00         |
| North Wilbraham, Cong. ch. m. c.           | 30 00          |
| Palmer, 2d cong. ch. 23, 66; m. c.         |                |
| 40; officers of State almshouse,           |                |
| 9;                                         | 72 66          |
| South Wilbraham, Cong. ch. 12;             |                |
| m. c. 18;                                  | 30 00          |
| Springfield, 1st cong. ch. 76, 75;         |                |
| m. c. 136, 35; south ch. 424, 41;          |                |
| young people's asso. 143, 83; a            |                |
| friend, 3; North ch. 139, 52; m.           |                |
| c. 103, 13; Olivet ch. m. c. 13;           |                |
| Miss M. Calhoun, 7;                        | 1,045 99       |
| Westfield, 1st cong. ch. 115; m. c.        |                |
| 141; extra effort, 108;                    | 364 00         |
| West Springfield, Cong. ch. (of            |                |
| wh. fr. E. Southworth, 100;)               |                |
| 265, 67; m. c. 8, 03;                      | 273 70         |
| Wilbraham, Cong. ch.                       | 13 65—3,740 84 |
| Hampshire co. Aux. So. S. E. Bridgman, Tr. |                |
| Amherst, College ch. m. c. 13; L.          |                |
| H. 2;                                      | 15 00          |
| Belchertown, Benev. asso.                  | 90 00          |
| Easthampton, 1st cong. ch. 72, 45;         |                |
| m. c. 44, 72;                              | 117 17         |
| Enfield, J. C.                             | 2 00           |
| Northampton, 1st ch. 364, 75; m. c.        |                |
| 35, 92; Edwards ch. 45, 60; m. c.          |                |
| 10, 92; Mrs. B. C. 2; T. C. 5; a           |                |
| friend for Jewish females in               |                |
| Constantinople, 25;                        | 489 19         |
| South Hadley, 1st cong. ch. m. c.          |                |
| 12, 33; teachers and pupils of             |                |
| Mt. Holyoke sem. 200; L. G.                |                |
| 3;                                         | 215 33         |
| Williamsburgh, Nathan Sears,               | 25 00          |
|                                            | 953 69         |
| Ded. ex.                                   | 75—952 94      |

|                                    |        |
|------------------------------------|--------|
| Middlesex co.                      |        |
| Boxford,                           | 80 25  |
| Burlington, Cong. ch. and so.      | 5 00   |
| Cambridgeport, 1st evan. cong. ch. |        |
| and so. 90; m. c. 16, 70;          | 106 70 |
| East Cambridge, Evan. cong. ch.    |        |
| m. c. 12, 89; W. W. P. 5;          | 17 89  |
| Fitchburg, Calv. cong. ch. m. c.   |        |
| 32; T. E. 5;                       | 37 00  |

|                                                             |             |
|-------------------------------------------------------------|-------------|
| Groton, Union ortho. cong. ch.<br>and so. 110,91; m. c. 21; | 131 91      |
| Lancaster, A friend,                                        | 10 00       |
| Lincoln, Cong. ch. and so.                                  | 35 00       |
| Malden, Trin. cong. ch. and so.                             | 14 25       |
| Natick, 1st cong. ch. and so. coll.<br>and m. c.            | 39 00       |
| Newton Corner, Eliot ch. 30; a<br>lady, 1;                  | 31 00       |
| Old Cambridge, S. D. H                                      | 5 00        |
| Shirley, Cong. ch. m. c.                                    | 3 00        |
| Tewksbury, Cong. ch. bal.                                   | 3 00        |
| Townsend, Ortho. cong. ch. and so.                          | 38 09       |
| Watertown, A friend,                                        | 2 90        |
| Wayland, Evan. Trin. ch. and so.                            | 29 00       |
| Wilmington, Cong. ch. S. Carter,                            | 5 00—593 09 |

Norfolk co.

|                                                                                                      |              |
|------------------------------------------------------------------------------------------------------|--------------|
| Medway, Village ch. and so. wh.<br>with prev. dona. cons. Mrs. A.<br>D. SANFORD an H. M.             | 94 38        |
| Roxbury, Eliot ch. and so. gent.<br>233,55; la. 2; m. c. 58,18; Vine<br>st. ch. and so. m. c. 26,61; | 320 64       |
| West Roxbury, South evan. ch.<br>and so. m. c.                                                       | 73 40—488 42 |

|                                        |             |
|----------------------------------------|-------------|
| Old Colony Aux. So.                    |             |
| Fairhaven, Four ladies,                | 7 00        |
| New Bedford, J. H. Bartlett, Jr.       | 25 00       |
| South Dartmouth, Rev. M. S.<br>Howard, | 13 00—45 00 |

|                                                                                                                                 |               |
|---------------------------------------------------------------------------------------------------------------------------------|---------------|
| Palestine Miss. So. E. Alden, Tr.                                                                                               |               |
| Braintree, 1st cong. ch. and so.<br>14,26; La. Palestine miss. so.<br>wh. with prev. dona. cons. Mrs.<br>EDWARD POTTER an H. M. | 80 51         |
| 66,25;                                                                                                                          |               |
| Bridgewater, Scotland ch. and so.                                                                                               | 20 00         |
| North Bridgewater, So. cong. ch.                                                                                                | 17 00         |
| North Weymouth, 1st cong. ch.<br>27,50; m. c. 5;                                                                                | 38 50         |
| South Weymouth, Rev. Mr. Ter-<br>ry's so.                                                                                       | 15 00         |
| Weymouth and Braintree, Union<br>ch. to cons. JOHN P. NASH and<br>JOHN W. LOUD H. M.                                            | 200 00—365 01 |

|                                                                          |       |
|--------------------------------------------------------------------------|-------|
| Pilgrim Asso.                                                            |       |
| Kingston, 2d cong. ch. wh. with prev.<br>dona. cons. B. F. AMES an H. M. | 44 29 |
| 34,29; a friend, 10;                                                     |       |

|                         |       |
|-------------------------|-------|
| Taunton and vic.        |       |
| Norton, Trin. cong. ch. | 17 43 |

|                                                                                                                                                               |        |
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| Worcester co. Central Asso. W. R. Hooper, Tr<br>(Of wh. fr. Berlin, Cong. ch. m. c. 35;<br>Misses C. and E. Whitcomb, 10;<br>Worcester, Parley Goddard, 100;) | 229 65 |
| Worcester co. North Aux. So. C. Sanderson, Tr.                                                                                                                |        |
| Athol, W.                                                                                                                                                     | 3 00   |

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|----------------------------------------------------------------------|-------|
| Templeton, Cong. ch. m. c. bal. 5;<br>a sister in Dr. Sabin's ch. 5; | 10 00 |
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|-----------------------------------------------------------------------------------------------------------------|------------|
| Winchendon, North ch. 37; (of<br>wh. 35 was rec'd in July, and<br>incorrectly reported as fr. Win-<br>chester,) | 2 00—15 00 |
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|--------------------------------------------------------|--|
| Worcester co. South Conf. of chs. W. C.<br>Capron, Tr. |  |
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|------------------------------------------------------------------------------------------|-----------------|
| Blackstone, Cong. ch. and so.                                                            | 63 00           |
| Grafton, Evan. cong. ch.                                                                 | 100 00          |
| Upton, Ruth C. Fisk,                                                                     | 10 00           |
| Westboro', Evan. ch. and so.<br>92,55; m. c. 35,06; to cons. B.<br>ALDEN NOURSE an H. M. | 127 61          |
| Whitinsville, Cong. ch. and so.<br>339,16; m. c. 500;                                    | 839 16—1,139 77 |

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|  | 10,292 56 |
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|--------------------------------------------------------------------------|---------------|
| Chelsea, Winnisimmet ch. and so. m.<br>c. 34,23; Broadway do. do. 21,65; | 55 88         |
| A friend, 50; do. 15; do. to cons.<br>FRANCIS FLINT an H. M. 100;        |               |
| M. 9;                                                                    | 174 00—229 88 |

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|  | 10,532 44 |
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|-----------------------------------------------------------------------------------|--------|
| <i>Legacies.</i> —Conway, Mrs. Sarah H.<br>Adams, by Rev. Geo. M. Adams,<br>Ex'r, | 100 00 |
| Salem, Miss Susan Osgood, by John<br>H. Nichols, Adm'r,                           | 173 26 |
| Whitinsville, Mrs. Eunice Chapin,<br>by Caleb T. Chapin, Ex'r, 50;                |        |

|                                                            |             |
|------------------------------------------------------------|-------------|
| E. W. Fletcher, by P. Whitin<br>Dudley, Ex'r, 500;         | 550 00      |
| Woburn, Mrs. Anna Wright, by<br>Rev. Sewall Harding, Ex'r, | 100 00      |
| Ruby Pixley, by Sabin Langhear,                            | 8 42—931 63 |
|                                                            | 11,454 12   |

## RHODE ISLAND.

|                                                                                                                                             |              |
|---------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Bristol, Cong. ch. 83,11; la. so. 50;<br>m. c. 9,48;                                                                                        | 142 59       |
| Kingston, Cong. ch.                                                                                                                         | 11 00        |
| Providence, Central cong. ch. 90; (of<br>wh. fr. Mrs. E. W. Fletcher, 40;)<br>Richmond st. ch. 20; "a pastor's<br>savings for missions," 5; | 115 00       |
| Slatersville, Cong. ch.                                                                                                                     | 20 00—288 59 |

## CONNECTICUT.

|                                                                                                                                                                                                                                  |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. East Aux. So.                                                                                                                                                                                                      |               |
| Huntington, Cong. ch. juv. miss.<br>so.                                                                                                                                                                                          | 18 58         |
| Newtown, Cong. ch.                                                                                                                                                                                                               | 9 00—27 58    |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                                                                       |               |
| Darien, Cong. ch.                                                                                                                                                                                                                | 23 50         |
| Stamford, Pres. ch.                                                                                                                                                                                                              | 400 00—423 50 |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                                                                                         |               |
| Bristol, Cong. ch. and so. m. c.                                                                                                                                                                                                 | 20 00         |
| Hartford, Centre ch. m. c.                                                                                                                                                                                                       | 17 93         |
| Kensington, Cong. ch. and so. to<br>cons. CYPRIAN GOODRICH an H.<br>M.                                                                                                                                                           | 100 00        |
| South Windsor, 1st cong. ch. and<br>so.                                                                                                                                                                                          | 61 43         |
| Suffield, 1st cong. ch. and so. ladies,<br>37,50; Miss Murdock, 3; a friend,<br>5;                                                                                                                                               | 45 50         |
| Unionville, Cong. ch. and so.                                                                                                                                                                                                    | 6 75          |
| West Hartford, do. miss. so.                                                                                                                                                                                                     | 37 28—288 89  |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                                                                                      |               |
| East Glastenbury, Cong. ch. m. c.                                                                                                                                                                                                | 20 00         |
| Middletown, Int. on the legacy of<br>Hannah Benham, 4,40; a friend,<br>4,60;                                                                                                                                                     | 9 00—29 00    |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                      |               |
| Bridgewater, Cong. ch. and so.                                                                                                                                                                                                   | 21 24         |
| Cornwall, Miss M. Pierce, to cons.<br>JOHN H. P. CHAPIN, of South<br>Hadley, Mass., an H. M.                                                                                                                                     | 100 00        |
| Kent, Cong. ch.                                                                                                                                                                                                                  | 38 00         |
| Milton, "Special,"                                                                                                                                                                                                               | 5 00          |
| New Hartford, North cong. ch. and<br>so. (of wh. fr. Mrs. E. S. Brown,<br>for A. E. Martin, Ceylon, 12;)<br>incorrectly ack. in Sept. Herald<br>under Hartford Co. 63,62.                                                        |               |
| Plymouth Hollow, O. N. Tracy,                                                                                                                                                                                                    | 4 00          |
| Terryville, Cong. ch. m. c.                                                                                                                                                                                                      | 8 00          |
| Warren, Cong. ch.                                                                                                                                                                                                                | 21 00         |
| Woodbury, North ch. 50; m. c.<br>31,60;                                                                                                                                                                                          | 81 60—278 84  |
| Middlesex Asso. J. Marvin, Tr.                                                                                                                                                                                                   |               |
| Centre Brook, Cong. ch. m. c.                                                                                                                                                                                                    | 25 00         |
| Lyme, Grassy Hill ch. and so. 45;<br>Old Lyme, cong. ch. and so. 50;<br>a young lady, 5;                                                                                                                                         | 100 00        |
| Old Saybrook, Cong. ch. (addi-<br>tional,)                                                                                                                                                                                       | 5 00—130 00   |
| New Haven City Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                     |               |
| New Haven, 3d ch. 70,88; North ch. m. c.<br>8,84; Chapel st. ch. m. c. 4,01; Centre<br>ch. m. c. 10,67; South ch. m. c. 4,49;<br>Davenport chapel, m. c. 4,35; Mrs. R.<br>H. 9; a friend, 8; Mrs. Fabrique, 40;<br>a friend, 50; | 210 24        |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                 |               |
| Fairhaven, Centre ch. m. c. 13,72;<br>2d cong. ch. 30,47;                                                                                                                                                                        | 44 19         |
| Madison, 1st cong. ch. (of wh. fr.<br>H. B. Washburn, 100;)                                                                                                                                                                      | 178 00        |
| Meriden Centre, Cong. ch. 20; a<br>friend, 100;                                                                                                                                                                                  | 120 00—342 19 |
| New Haven co. West Conso. A. Townsend, Tr.                                                                                                                                                                                       |               |
| Waterbury, 1st cong. ch. m. c.                                                                                                                                                                                                   | 14 47         |
| New London and vic. and Norwich and vic.<br>Aux. So. F. A. Perkins and C. Butler, Trs.                                                                                                                                           |               |
| Montville, Mohegan cong. ch.                                                                                                                                                                                                     | 9 61          |
| Mystic Bridge, Cong. ch. 62,02;                                                                                                                                                                                                  |               |



|                                          |  |
|------------------------------------------|--|
| Charles Mallory to cons. Miss            |  |
| FRANCES ROGERS an H. M. 100; 162 02      |  |
| New London, 1st cong. ch. and so.        |  |
| 515; m. c. 13; 528 00                    |  |
| Norwich, Greenville ch. and so.          |  |
| 34; Broadway ch. and so. m. c.           |  |
| 10,45; 2d ch. and so. m. c. 6,53; 50 98  |  |
| Stonington, 2d cong. ch. 50,16;          |  |
| m. c. 20; 70 16—820 77                   |  |
| Tolland co. Aux. So. E. B. Preston, Tr.  |  |
| Ellington, Rev. T. K. Fessenden, 25 00   |  |
| Mansfield Centre, Cong. ch. and          |  |
| so. special effort, 51 00                |  |
| North Coventry, Cong. ch. gent.          |  |
| 20; la. 51,37; (less unc. bill, 1; 70 37 |  |
| Somers, Cong. ch. m. c. 15 00            |  |
| Stafford, 1st do. 19 00                  |  |
| Tolland, Cong. ch. m. c. 39 00           |  |
| Vernon, do. do. 16 67                    |  |
| West Stafford, Cong. ch. 19 36—255 40    |  |
| Windham co. Aux. So. G. Danielson, Tr.   |  |
| Central Village, Cong. ch. 44 00         |  |
| East Woodstock, Mrs. J. C. 50c;          |  |
| W. C. 1; Rev. E. H. Pratt, 5;            |  |
| special donations, 6 50                  |  |
| Killingly, 2d cong. ch. and so. 15 00    |  |
| Putnam, Village ch. and so. indiv.       |  |
| 40; m. c. (in part) 11; 51 00—116 50     |  |

|                                       |          |
|---------------------------------------|----------|
|                                       | 2,936 38 |
| A friend, An anticipated legacy,      | 1,000 00 |
|                                       | 3,936 38 |
| Legacies.—West Haven, J. Merrill Kim- |          |
| ball, by Rev. George A. Bryan Ex'r,   | 150 00   |
|                                       | 4,086 38 |

## NEW YORK.

|                                               |  |
|-----------------------------------------------|--|
| Buffalo and vic. Aux. So. H. Stillman, Agent. |  |
| Buffalo, 1st pres. ch. m. c. 140,45;          |  |
| less ex. 70c. 139,75; friends,                |  |
| 225; a friend, 6; 370 75                      |  |
| North Evans, Cong. ch. 5 50—376 25            |  |
| Geneva and vic. Aux. So. A. Merrell, Agent.   |  |
| Berkshire, Cong. ch. 28 39                    |  |
| Binghamton, Dr. Ford, 5 00                    |  |
| Cortlandville, Pres. ch. 47 17                |  |
| Elmira, Miss C. Thurston and fam. 70 00       |  |
| Fulton, Pres. ch. 200 00                      |  |
| Geneva, Fem. miss. so. 11 83                  |  |
| Genoa, 1st cong. ch. 28 76                    |  |
| McGrawville, Pres. ch. 20 00                  |  |
| Newark Valley, Cong. ch. 40,64;               |  |
| m. c. 11,69; 51 73                            |  |
| Penn Yan, Pres. ch. bal. 14,69;               |  |
| W. Root, 10; C. C. Shepard, to                |  |
| cons. Rev. J. C. TAYLOR an H.                 |  |
| M. 50; E. B. Jones, to cons.                  |  |
| CATHARINE JONES an H. M.                      |  |
| 100; 174 69                                   |  |
| Seneca Castle, Pres. ch. 61 00                |  |
| Whitney's Point, do. 14,88; Fem.              |  |
| miss. so. 10,16; 25 04                        |  |
| Watkins, Pres. ch. 10 00                      |  |
| Youngstown, do. 7 25                          |  |

|                                               |             |
|-----------------------------------------------|-------------|
|                                               | 740 86      |
| Ded. ex.                                      | 3 99—736 87 |
| Monroe co. and vic. Aux. So. E. Ely, Agent.   |             |
| Holley, Pres. ch. 10 50                       |             |
| North Bergen, do. 11 69                       |             |
| Rochester, Brick do. 46,42; 1st               |             |
| pres. ch. 40,78; 87 20—109 39                 |             |
| By William Alling, Agent.                     |             |
| Bryan, Pres. ch. 38 00                        |             |
| Honeoye Falls, do. 20 00                      |             |
| Parma Center, Rev. J. H. Phelps, 7 00         |             |
| Rochester, Central pres. ch. m. c. 95 95      |             |
| Spencerport, Cong. ch. 11 83—172 78           |             |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |             |
| (Of wh. fr. the 11th pres. ch. 130; John      |             |
| C. Baldwin, 100; John Slade, 100; S.          |             |
| B. Chittenden, 250; BENJ. F. BUTLER,          |             |
| to cons. himself an H. M. 100; Geo. H.        |             |
| Snow, 50; W. U. Blakeman, 25; A. A.           |             |
| Lewis, 20; Clinton av. ch. Brooklyn,          |             |
| bal. 82,59; Rev. R. S. Storrs, Jr.,           |             |
| D. D. 50; 1,019 54                            |             |

|                                              |          |
|----------------------------------------------|----------|
| Oneida co. Aux. So. J. E. Warner, Tr.        |          |
| Madison, Fem. cent so. 17 50                 |          |
| Utica, 1st pres. ch. 12 83—30 33             |          |
|                                              | 2,445 16 |
| Albany, 4th pres. ch. (of wh. fr.            |          |
| SAMUEL H. FREEMAN to cons.                   |          |
| himself an H. M. 100;) wh. with              |          |
| prev. dona. cons. Mrs SARAH H.               |          |
| FREEMAN an H. M. 140 00                      |          |
| Albion, 1st pres. ch. (Mrs. E. C. 1; 47 77   |          |
| Brockport, L. E. O. 5 00                     |          |
| Canaan Centre, Pres. ch. m. c. 35 00         |          |
| Canisteo, Rev. L. F. Laine, 1 00             |          |
| Canton, 1st pres. ch. 47 00                  |          |
| Caton, Collection, by Rev. W. A.             |          |
| Niles, 8 00                                  |          |
| Catskill, Pres. ch. m. c. 65 91              |          |
| Cazenovia, 1st do. 87 00                     |          |
| Clinton, Cong. ch. and so. 70 00             |          |
| Dansville, Mrs. E. A. Shepard, 10 00         |          |
| Deekertown, E. A. Stiles, to cons.           |          |
| Miss M. C. STILES an H. M. 100 00            |          |
| Denton, Pres. ch. 28,58; m. c. 4,28; 32 86   |          |
| Downsville, A. E. Crane, 5 00                |          |
| Durham, Pres. ch. 20 00                      |          |
| East Bloomfield, 1st cong. ch. m. c. 20 00   |          |
| East Palmyra, Pres. ch. 18 82                |          |
| Elmira, Mrs. S. W. Bennet, 10 00             |          |
| Fayetteville, Pres. ch. 44,19; m. c.         |          |
| 22,87; less ex. 34c; 66 72                   |          |
| Franklin, 1st cong. ch. to cons. Rev.        |          |
| THOMAS S. PORTWIN an H. M. 51 50             |          |
| Galway, R. 1 20                              |          |
| Geneseo, Cong. ch. 100 00                    |          |
| Gloversville, Cong. ch. (of wh. from         |          |
| U. M. Place, 100; C. Mills, 50; D.           |          |
| C. Mills, 50; A. Judson, 50;) 369 35         |          |
| Gouverneur, Mrs. C. M. Robertson, 25 00      |          |
| Homer, Cong. ch. 122 75                      |          |
| Hornellsville, 1st pres. ch. m. c. 4 50      |          |
| Jamestown, Cong. ch. 54,46; (dis.            |          |
| 28c.) 1st pres. ch. 15,06; County            |          |
| anniversaries, 2; 71 24                      |          |
| Keseeville, Pres. ch. 35 58                  |          |
| Kiantone, Cong. ch. 5 69                     |          |
| Livonia, Pres. ch. m. c. 21 00               |          |
| Lowville, Friends, 3 00                      |          |
| Malden, Pres. ch. 7 00                       |          |
| Malone, Cong. ch. 50 00                      |          |
| Manlius, Pres. ch. 11 00                     |          |
| Middletown, Cong. ch. Mrs. A. W.             |          |
| Safford, 50; pres. ch. Mrs. Simons, 3; 53 00 |          |
| Milton, A friend, 2 00                       |          |
| Mount Vernon, Pres. ch. extra coll.          |          |
| to cons. Rev. HENRY HICKOK an                |          |
| H. M. 50 00                                  |          |
| Newark, Pres. ch. m. c. 21,58; A. F.         |          |
| Cressy and wife, 30; J. A. Miller            |          |
| and fam. 25; H. L. Fairchild, 15;            |          |
| O. Blackman, 10; others, 48,42; 150 00       |          |
| New York, Rev. J. O. Fisher, 25;             |          |
| "Missionary Box," 25; A lady, 10; 60 00      |          |
| North East Centre, Cong. ch. 10 00           |          |
| Oakfield, Pres. ch. (additional) 10;         |          |
| Miss M. Holbrook, 10; 20 00                  |          |
| Ogdensburg, — 2 00                           |          |
| Oneida Lake, 1st cong. ch. 100 00            |          |
| Orient, Mrs. T. P. Terry, 4 00               |          |
| Panama, Pres. ch. m. c. 3 00                 |          |
| Pekin, Abigail Peck, 4 00                    |          |
| Perry Centre, Cong. ch. 17 25                |          |
| Pittston, Pres. ch. 11 00                    |          |
| Pompey, Cong. ch. 42 00                      |          |
| Rochester, A. Champion, 1,000 00             |          |
| Rose Hill, James Hurlbut, 10 00              |          |
| Salem, Pres. ch. 46,06; m. c. 34,50; 80 56   |          |
| Schaghticoke, Pres. ch. and cong. 105 00     |          |
| Shelter Island, Pres. ch. 22 00              |          |
| Sidney Plain, do. 14 87                      |          |
| Smyrna, Cong. ch. 19 25                      |          |
| South Canton, Mrs. S. Brooks, 2 00           |          |
| Southold, Pres. ch. a lady, 5 00             |          |
| Southport, do. 7 06                          |          |
| Stony Brook, Miss H. M. Arthur, 2 00         |          |
| Strykersville, Cong. ch. M. W. 2; F.         |          |
| W. 1; 3 00                                   |          |
| Summer Hill, Cong. ch. 8 00                  |          |
| Syracuse, Rev. Glen Wood, 10 00              |          |

|                         |                |
|-------------------------|----------------|
| Upper Jay, M. A. Morse, | 2 00           |
| Utica, M. G.            | 5 00           |
| Wampsville, Cong. ch.   | 7 00           |
| Waverly, Pres. ch.      | 25 00-3,524 88 |

5,970 04

|                                                         |                     |
|---------------------------------------------------------|---------------------|
| <b>Legacies.</b> —Fulton, J. Darrow, by J. E. Dutton,   | 200 00              |
| Monroe Co. Henry Lyon, by Calvin Burr, ex'r, (in part,) | 200 00              |
| New York, Anson G. Phelps, by Wm. E. Dodge, ex'r,       | 10,000 00-10,400 00 |

16,370 04

**NEW JERSEY.**

|                                                                                                                      |                |
|----------------------------------------------------------------------------------------------------------------------|----------------|
| Bloomfield, Pres. ch. (of wh. from a friend, wh. with prev. dona. cons. MARIA C. DODD an H. M. 372,06;) m. c. 50.57; | 492 63         |
| Caldwell, Pres. ch. 75; m. c. 25;                                                                                    | 100 00         |
| Deckertown, Pres. ch.                                                                                                | 20 00          |
| Jersey City, M. Lusk,                                                                                                | 5 00           |
| Newark, Roseville, Pres. ch.                                                                                         | 11 00          |
| Orange, 1st pres. ch. 149,22; 2d pres. ch. 220;                                                                      | 369 22         |
| Parsippany, 2d pres. ch.                                                                                             | 151 35         |
| Perth Amboy, S. E. Woodbridge,                                                                                       | 25 00          |
| Wantage, 1st pres. ch.                                                                                               | 52 00          |
| Whippany, Pres. ch.                                                                                                  | 22 00-1,178 20 |

**PENNSYLVANIA.**

|                                                                         |               |
|-------------------------------------------------------------------------|---------------|
| <b>By Samuel Work, Agent.</b>                                           |               |
| Dunmore, Pres. ch.                                                      | 20 00         |
| Harrisburgh, 1st do.                                                    | 134 16        |
| Mooreheadville, Rev. G. W. Cleveland,                                   | 1 00          |
| Philadelphia, A friend,                                                 | 10 00-165 16  |
| Carbondale, Mrs. Jordan,                                                | 2 00          |
| Condersport, Pres. ch.                                                  | 11 00         |
| Hartford, do.                                                           | 15 00         |
| Philadelphia, M. R. Mitchell, for the Armen. miss. 5; James Smith, 100; | 105 00-133 00 |

298 16

**DELAWARE.**

|                                                             |               |
|-------------------------------------------------------------|---------------|
| <b>By Samuel Work, Agent.</b>                               |               |
| St. Georges, Pres. ch.                                      | 16 00         |
| Wilmington, Hanover st. ch. m. c. 64,42; Central ch. 56,96; | 121 38-137 38 |

**DISTRICT OF COLUMBIA.**

|                       |        |
|-----------------------|--------|
| Washington, A friend, | 150 00 |
|-----------------------|--------|

**OHIO.**

|                                                                                                                       |             |
|-----------------------------------------------------------------------------------------------------------------------|-------------|
| <b>By Rev. S. G. Clark, Agent.</b>                                                                                    |             |
| Bloom,                                                                                                                | 11 50       |
| Brooklyn, Rev. N. Cable, 1; Rev. S. G. Clark and fam. wh. with prev. dona. cons. FRANKLIN TAYLOR CLARK an H. M. 25;   | 26 00       |
| Elyria, Rev. F. H. Brown,                                                                                             | 10 00       |
| Hudson, Dorothy Mills,                                                                                                | 5 00        |
| Huntington, Cong. ch. 10; Rev. A. R. Clark, wh. with prev. dona. cons. Rev. JAMES A. THOME of Cleveland, an H. M. 40; | 50 00       |
| Litchfield,                                                                                                           | 5 75        |
| Lyme,                                                                                                                 | 8 00        |
| Mansfield, (in part)                                                                                                  | 4 60        |
| Medina,                                                                                                               | 6 20        |
| Melmore,                                                                                                              | 6 50        |
| Oberlin, 1st cong. ch. 10.85; H. Veits, wh. with prev. dona. cons. Rev. JOHN KEEP an H. M. 10; 2d cong. ch. 3.97;     | 24 82       |
| Peru, m. c.                                                                                                           | 10 00       |
| Richfield, Mrs. S. M. Shailer,                                                                                        | 5 00        |
| Ruggles,                                                                                                              | 20 00       |
| Strongsville,                                                                                                         | 12 68       |
| Tallmadge, Daniel Preston,                                                                                            | 5 00        |
| Tremont, a balance,                                                                                                   | 1 00        |
| Windham, Coll. (in part) 22,60; Mrs. S. A. Shaw, 10; J. Angel, 10; B. Angel, 20; J. Scott, 10; m. c. 10,69;           | 83 29       |
| York,                                                                                                                 | 3 75-299 09 |
| <b>By T. P. Handy, Agent.</b>                                                                                         |             |
| Cleveland, 2d cong. ch.                                                                                               | 25 00       |

|                                   |       |
|-----------------------------------|-------|
| Edinburg, Cong. ch.               | 33 00 |
| Monroeville, Cong. and pres. chs. | 20 00 |
| Twinsburg, Cong. ch.              | 17 46 |

95 46

46-95 00

|                                                            |        |
|------------------------------------------------------------|--------|
| <b>Ded. ex.</b>                                            |        |
| <b>By G. L. Weed, Tr.</b>                                  |        |
| Cincinnati, 3d pres. ch. m. c. 3,61;                       |        |
| Mrs. J. Bates, 3;                                          | 6 61   |
| Christiansburg, Rev. John Martin,                          | 5 00   |
| College Hill, Pres. ch. 13; Rev. C. E. Babb, 10;           | 23 00  |
| Homer, 1st pres. ch.                                       | 10 00  |
| New Philadelphia, do. m. c.                                | 3 00   |
| Oxford, Teachers and pupils of Western fem. coll.          | 81 00  |
| Portsmouth, Pres. ch.                                      | 152 39 |
| South Fork, do. T. W. Howe,                                | 10 50  |
| Walnut Hills, Lane sem. ch. m. c. 7,92; Miss Overaker, 40; | 47 92  |

339 42

Ded. ex. 1 25-338 17

732 26

|                                                                    |              |
|--------------------------------------------------------------------|--------------|
| Alexandria, Cong. ch.                                              | 15 62        |
| Ashtabula, Mrs. H. E. Parsons, 10;                                 |              |
| Rev. I. M. Gillett, 5;                                             | 15 00        |
| Belpre, Cong. ch.                                                  | 19 00        |
| Birmingham, Pres. ch. 10; less ex. 8c.;                            | 9 92         |
| Cleveland, An old man,                                             | 1 00         |
| College Hill, Rev. D. M. Wilson,                                   | 30 00        |
| Ellsworth, Pres. and cong. ch.                                     | 11 00        |
| Florence, Cong. ch. 10; less ex. 7c.;                              | 9 93         |
| Medina, 1st cong. ch. and so. Mrs. A. L. King, 10; C. E. Clark, 5; |              |
| Miss B. W. 1; G. R. M. 1;                                          | 17 00        |
| Milan, Pres. ch.                                                   | 32 61        |
| Mount Gilead, 1st pres. ch.                                        | 8 00         |
| Painesville, Teachers and scholars of Lake Erie fem. sem.          | 76 50        |
| Pomeroy, Ch.                                                       | 10 00        |
| Ravenna, Cong. ch.                                                 | 25 36        |
| Rootstown, Gad Case,                                               | 20 00        |
| Springfield, 1st cong. ch.                                         | 12 46        |
| Willoughby, Cong. ch.                                              | 15 00-328 43 |

1,060 69

|                                                                        |        |
|------------------------------------------------------------------------|--------|
| <b>Legacies.</b> —Walnut Hills, Mrs. E. K. Curtis, bal. by G. L. Weed, | 102 19 |
|------------------------------------------------------------------------|--------|

1,162 88

**MICHIGAN.**

|                                                              |              |
|--------------------------------------------------------------|--------------|
| <b>By Rev. S. G. Clark, Agent.</b>                           |              |
| Concord, Pres. ch.                                           | 12 00        |
| Lansing, do.                                                 | 1 00         |
| La Salle, do.                                                | 5 00         |
| Palmyra and Blissfield, do.                                  | 10 54        |
| Ypsilanti, do.                                               | 50 56-79 10  |
| A friend,                                                    | 63 50        |
| Adrian, Plymouth ch. 33,69; an Hon. Mem. and wife, 3;        | 36 69        |
| Holly, Pres. ch.                                             | 5 00         |
| Lansing, 1st do.                                             | 32 17        |
| Milford, Mrs. Jane Pearson to cons. SANFORD B. LADD an H. M. | 215 00       |
| Niles, John Borden,                                          | 50 00-402 36 |

481 46

**INDIANA.**

|                                      |              |
|--------------------------------------|--------------|
| <b>By G. L. Weed, Agent.</b>         |              |
| Bedford, Mrs. L. H. B.               | 5 00         |
| Clinton, Pres. ch.                   | 4 10         |
| Mount Pleasant, do. coll.            | 8 50         |
| Mount Vernon, do.                    | 3 70         |
| Putnamville, do.                     | 6 00         |
| Pisgah, do.                          | 12 30        |
| Southport, do. coll.                 | 2 75         |
| Terre Haute, Baldwin pres. ch. coll. | 28 90        |
| Toronto, Pres. ch.                   | 2 78-74 08   |
| Lima, Pres. ch. by W. B. Cory,       | 59 00        |
| Madison, 2d do. bal.                 | 28 00        |
| Terre Haute, Rev. W. H. Ballantine,  | 15 00-102 00 |

176 03

## ILLINOIS.

|                                        |              |
|----------------------------------------|--------------|
| By Rev. C. Clark, Agent.               |              |
| Chicago, Calvary pres. ch. 35,81;      |              |
| less ex. 31c.;                         | 35 50        |
| Greenwood, Pres. ch. (in part,)        | 2 54         |
| Joliet, Pres. ch.                      | 6 00         |
| Lake Forest, do.                       | 8 90         |
| Ridgefield, Pres. ch. (in part) 5,45;  |              |
| H. P. Downs's child, 7c.;              | 5 52—58 46   |
| Bunker Hill, Cong. ch.                 | 27 00        |
| Chicago, New England ch. (of which     |              |
| from Samuel Bliss to cons. ETHAN       |              |
| TAYLOR MONTGOMERY an H. M.             |              |
| 100; S. S. Bliss to cons. MARSHALL     |              |
| Bliss of Grinnell, Iowa, an H. M.      |              |
| 100;) 342,68; m. c. 20,21; Plymouth    |              |
| ch. a friend, 1; W. H. Brown, 100;     | 463 89       |
| Collinsville, Mrs. P. C. Morrison, 10; |              |
| less dis. 1;                           | 9 00         |
| Dixon, A widow's mite,                 | 5 00         |
| Dover, Cong. ch. and so.               | 18 50        |
| Elkhorn Grove,                         | 2 00         |
| Freeport, A friend,                    | 4 00         |
| Galena, A lady, for Syrian miss. 5;    |              |
| a child, 1;                            | 6 00         |
| Monroeville, Elihu Baldwin,            | 20 00        |
| Monticello, Pres. ch.                  | 55 58        |
| Princecton, A friend,                  | 1 00         |
| Rockford, M. H. 10; 2d cong. ch.       |              |
| 113,67;                                | 123 67       |
| Rushville, Mrs. C. H. L. Brown,        | 3 00         |
| Springfield, 2d pres. ch.              | 10 00        |
| Sycamore, 1st cong. ch.                | 1 30         |
| Wenova, E. Y. C.                       | 2 00         |
| Woodburn, Cong. ch.                    | 48 00—800 94 |
|                                        | 859 40       |

## MISSOURI.

|                                   |             |
|-----------------------------------|-------------|
| St. Louis, 1st cong. ch. and so.  |             |
| 122,60; Frederick Stahl, (his en- |             |
| tire earnings,) "for the poor In- |             |
| dian," 75c.;                      | 123 35      |
| Summit, Pres. ch.                 | 8 25—131 60 |

## WISCONSIN.

|                                         |              |
|-----------------------------------------|--------------|
| By Rev. C. Clark, Agent.                |              |
| Allen's Grove, Cong. ch. friends,       | 5 00         |
| Delevan, do.                            | 5 00         |
| Milwaukee, Spring st. cong. ch.         |              |
| 43,36; (less ex. 2,16;) 41,20;          |              |
| pres. ch. 63,08; (less ex. 2,15;)       |              |
| 60,93;                                  | 102 13       |
| Watertown, Cong. ch. 50; (less ex.      |              |
| 2,50;)                                  | 47 50—159 63 |
| Arlington, Pres. ch. 11; less ex. 75c.; | 10 25        |
| Beloit, 1st cong. ch. and so.           | 120 00       |
| Berlin, 1st pres. ch.                   | 8 00         |
| Fond-du-Lac, Cong. ch. m. c. 27,83;     |              |
| (less ex. 1,33;)                        | 26 50        |
| Green Bay, Pres. ch.                    | 32 00        |
| Hudson, Rev. L. N. Woodruff,            | 5 00         |
| Madison, A friend,                      | 75           |
| Milwaukee, Plymouth ch. 122,99;         |              |
| (less ex. 5,86;)                        | 117 13       |
| Oconomowoc, Cong. ch. and so.           | 13 75        |
| Odanah, Rev. L. H. Wheeler and          |              |
| fam. 20; D. B. Spencer and fam.         |              |
| 30; R. W. Spicer, 10; Carrie Seger,     |              |
| 10; Abba Spooner, 5;                    | 75 00        |
| Reedsbury, Rev. T. Williston, by        |              |
| Mr. Work,                               | 18 00        |
| Sheboygan, Cong. ch.                    | 13 75        |
| Sparta, J. Avery,                       | 2 00         |
| Waterloo, S. B. Emery,                  | 10 00        |
| Wawatosa, Mrs. Sally Green,             | 10 00        |
| Whitewater, Cong. ch. 22,69; (less      |              |
| ex. 1,36;)                              | 21 33—483 46 |
|                                         | 643 09       |

## IOWA.

|                                      |            |
|--------------------------------------|------------|
| Camanche, 1st pres. ch. m. c.        | 2 00       |
| Flint Creek, Isaac Jones, by Rev. C. |            |
| Clark,                               | 1 00       |
| Grinnell, Cong. ch.                  | 61 86      |
| Plymouth, L. S. Parker,              | 5 00—69 86 |

## KANSAS.

|                                   |            |
|-----------------------------------|------------|
| White Cloud, Rev. E. Whiting,     | 10 00      |
| Quindaro, Cong. ch. and so. m. c. | 3 00—13 00 |

## MINNESOTA.

|                                       |            |
|---------------------------------------|------------|
| Clearwater, Cong. ch.                 | 9 00       |
| Faribault, Mrs. S. J. Wilson, by Rev. |            |
| S. G. Clark,                          | 20 00      |
| A friend,                             | 5 00—34 00 |

## CALIFORNIA.

|                                       |             |
|---------------------------------------|-------------|
| Brooklyn, Pres. ch. 6,10; Mrs. Pier-  |             |
| son, a thank offering, 10; Rev. G.    |             |
| Pierson, 3,90;                        | 20 00       |
| Grass Valley, Cong. ch. and so. m. c. | 19 60—39 00 |

## OREGON.

|                     |      |
|---------------------|------|
| Forest Grove, m. c. | 5 00 |
|---------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                             |          |
|---------------------------------------------|----------|
| Adrianople, Turkey, Mr. and Mrs. M.         | 9 00     |
| Gaboon Miss. for the South African Miss.    | 52 00    |
| Hazlewood, Dakota, Rev. S. R. Riggs, 10;    |          |
| m. c. 3,46;                                 | 13 46    |
| Hilo, Sand, Isl., Dr. Wetmore,              | 50 00    |
| Honolulu, do. Geo. E. Beckwith, to cons.    |          |
| Rev. E. G. BECKWITH an H. M.                | 50 00    |
| Lincoln, England, William H. Brooks,        | 9 63     |
| Madura, Rev. P. S. Royston, and Mrs.        |          |
| Royston, 35; Rev. T. S. Burnell and Rev.    |          |
| J. Herrick, to cons. Rev. J. E. CHAND-      |          |
| LER an H. M. 50;                            | 85 00    |
| Manchester, England, R. Corkling,           | 9 60     |
| Montreal, C. E., Am. pres. ch. (of wh. from |          |
| Mrs. Bonar's class, for Rev. J. E. Coffing, |          |
| 23; 617,80; James Court, 25; D. David-      |          |
| son, 10; Torrance & Morris, 10; Joseph      |          |
| Mackay, 10; George Wilkes, 10; Benja-       |          |
| min Lyman, to cons. Mrs. DELIA A. LY-       |          |
| MAN an H. M. 100; (less ex. 2,45;) P. W.    |          |
| Wood, 10; a friend, 1;                      | 791 35   |
| Paris, C. W., Cong. ch. m. c. 11,92; C.     |          |
| Whitlaw, 10; Miss Whitlaw's miss. box,      |          |
| 1; N. Hamilton, 10; D. McC. 1,50; Rev.      |          |
| E. Ebb's miss. box, 12;                     | 46 42    |
| Tocat, Turkey, m. c.                        | 9 00     |
| Tripoli, Syria, A. Yanni, 5; N. H. Yanni,   |          |
| 1; children of Rev. J. L. Lyons, 4;         | 10 00    |
|                                             | 1,135 43 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                          |          |
|--------------------------|----------|
| MAINE, . . . . .         | \$144 55 |
| NEW HAMPSHIRE, . . . . . | 46 03    |
| VERMONT, . . . . .       | 46 93    |
| MASSACHUSETTS, . . . . . | 91 28    |
| CONNECTICUT, . . . . .   | 18 11    |
| NEW YORK, . . . . .      | 171 68   |
| PENNSYLVANIA, . . . . .  | 13 00    |
| DELAWARE, . . . . .      | 1 00     |
| OHIO, . . . . .          | 51 01    |
| MICHIGAN, . . . . .      | 35       |
| ILLINOIS, . . . . .      | 13 00    |
| WISCONSIN, . . . . .     | 12 00    |
| CALIFORNIA, . . . . .    | 20 00    |
|                          | 628 94   |

|                               |           |
|-------------------------------|-----------|
| Donations received in August, | 32,239 77 |
| Legacies,                     | 19,215 87 |

\$51,455 64

|                                |              |
|--------------------------------|--------------|
| ⚡ TOTAL from August 1st, 1860, |              |
| to August 31st, 1861,          | \$335,714 06 |

## DONATIONS IN CLOTHING, &amp;c.

|                                            |       |
|--------------------------------------------|-------|
| Wilmington, O. Ladies' benev. so. clothing |       |
| for the Ojibwa mission,                    | 14 00 |

THE  
MISSIONARY HERALD.

VOL. LVII.

NOVEMBER, 1861.

No. 11.

American Board of Commissioners for Foreign Missions.  
ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-second Annual Meeting in the First Presbyterian Church at Cleveland, Ohio, commencing on Tuesday, October 1, at 4 o'clock, P. M., and closing Thursday evening, October 3.

CORPORATE MEMBERS PRESENT.

*Maine.*

George E. Adams, D. D.

*New Hampshire.*

Nathaniel Bouton, D. D.

*Vermont.*

Willard Child, D. D.

Lewis H. Delano, Esq.

*Massachusetts.*

Rufus Anderson, D. D.

Aaron Warner, D. D.

Ebenezer Alden, M. D.

Rev. Selah B. Treat.

Henry B. Hooker, D. D.

Hon. Linus Child.

Samuel M. Worcester, D. D.

Andrew W. Porter, Esq.

John Todd, D. D.

James M. Gordon, Esq.

William S. Southworth, Esq.

*Rhode Island.*

Thomas Shepard, D. D.

John Kingsbury, LL. D.

*Connecticut.*

Hon. Seth Terry.

Gen. William Williams.

VOL. LVII.

George Kellogg, Esq.

Elisha L. Cleaveland, D. D.

John A. Davenport, Esq.

*New York.*

Charles Mills, Esq.

Samuel H. Cox, D. D., LL. D.

William Adams, D. D.

Calvin T. Hulburd, Esq.

Simeon Benjamin, Esq.

Walter S. Griffith, Esq.

George W. Wood, D. D.

Asa D. Smith, D. D.

Ray Palmer, D. D.

Philemon H. Fowler, D. D.

Jacob M. Schermerhorn, Esq.

William E. Dodge, Esq.

Jonathan B. Condit, D. D.

James W. McLane, D. D.

Simeon B. Chittenden, Esq.

*New Jersey.*

J. Marshal Paul, M. D.

Benjamin C. Taylor, D. D.

Jonathan F. Stearns, D. D.

Rev. Thornton A. Mills.

Lyndon A. Smith, M. D.

*Pennsylvania.*

William Jessup, LL. D.

Hon. William Strong.



*Missouri.*

Truman M. Post, D. D.

*Ohio.*

George E. Pierce, D. D.  
 Samuel C. Aiken, D. D.  
 D. Howe Allen, D. D.  
 Douglass Putnam, Esq.  
 Henry L. Hitchcock, D. D.  
 M. La Rue P. Thompson, D. D.  
 T. P. Handy, Esq.

*Michigan.*

Harvey D. Kitchell, D. D.  
 Hon. Charles Noble.

*Illinois.*

Ansel D. Eddy, D. D.  
 Robert W. Patterson, D. D.  
 William H. Brown, Esq.  
 Samuel C. Bartlett, D. D.

*Iowa.*

Rev. John C. Holbrook.

*Wisconsin.*

Rev. Enos J. Montague.

**HONORARY MEMBERS PRESENT.***Maine.*

Rev. William Warren, Gorham.

*New Hampshire.*

Nathan K. Abbott, Concord.  
 Joseph B. Walker, do.  
 Rev. O. T. Lamphear, Exeter.

*Massachusetts.*

Abner Kingman, Boston.  
 Rev. I. R. Worcester, Auburndale.  
 John A. Albro, D. D., Cambridge.  
 E. S. Skinner, Lee.  
 Horace Smith, West Springfield.  
 Rev. Cyrus Brewster, Haydenville.  
 Abraham Haskell, Monson.  
 C. A. Richardson, Chelsea.  
 Rev. Leander Cobb, Marion.  
 Rev. O. Myrick, Provincetown.  
 Richard Borden, Fall River.  
 Morton Eddy, do.  
 Rev. Calvin Durfee, Williamstown.  
 Rev. R. T. Searle, New Marlboro'.  
 Rev. J. L. Jenkins, Lowell.  
 Rev. J. W. Alvord, Newton Centre.

*Connecticut.*

Seth Seelye, Esq., Bethel.

Rev. Ira Pettibone, Winchester Centre.  
 Rev. John Smith, Stamford.  
 Rev. Hiram P. Arms, Norwich.  
 J. N. Stickney, Rockville.  
 Rev. James B. Pearson, Winsted.  
 Rev. Frederick Marsh, Winchester.  
 Rev. D. S. Brainerd, Lyme.  
 Rev. Jeremiah Taylor, Middletown.

*Rhode Island.*

Rev. F. Horton, Barrington.

*New York.*

Rev. James P. Fisher, Batavia.  
 Hon. John Fisher, do.  
 Rev. D. H. Temple, Aurora.  
 Rev. A. De Witt, Hoosick Falls.  
 Anson H. Parmelee, Livonia.  
 Timothy Stillman, D. D., Dunkirk.  
 Rev. W. L. Hyde, do.  
 Rev. P. G. Cook, Buffalo.  
 Thomas Farnham, do.  
 Rev. Gorham D. Abbott, LL. D., N. York.  
 Rev. W. H. Bidwell, do.  
 Rev. Charles H. Payson, do.  
 Almon Merwin, do.  
 Samuel Miller, Rochester.  
 William Slocomb, do.  
 Rev. Thomas B. Hudson, Union Springs.  
 Rev. B. B. Gray, Seneca Castle.  
 Rev. T. B. Jervis, Oriskany.  
 Rev. M. H. Wilder, Howells.  
 Rev. E. S. Wright, Fredonia.  
 Hon. J. C. Hubbell, Chazy.  
 Rev. H. E. Niles, Albion.  
 Rev. P. Lockwood, Binghamton.  
 Rev. S. H. Hall, Owego.  
 Rev. Henry S. Redfield, Oswego.

*Pennsylvania.*

Rev. Jeremiah Miller, Philadelphia.  
 Rev. John W. Dulles, do.  
 Rev. John McLeod, do.  
 Rev. T. Sydenham Ward, Carbondale.  
 Rev. A. Porter, Girard.  
 Henry Kendall, D. D., Pittsburgh.

*Ohio.*

Rev. H. A. Babcock, Wayne.  
 J. S. Metcalf, Elyria.  
 Rev. H. B. Eldred, Kinsman.  
 Robert Page, Farmington.  
 Rev. Mason Grosvenor, Hudson.  
 Rev. P. A. Beane, do.  
 Rev. E. Thompson, Croton.  
 Rev. William Potter, Freedom.  
 Rev. Levi B. Wilson, Youngstown.  
 Rev. Edward W. Root, Springfield.  
 Rev. Xenophon Betts, Vienna.

Rev. Thomas Adams, Hamden.  
 Rev. William M. Cheever, Troy.  
 Rev. James Shaw, Windham.  
 Z. S. Bierce, do.  
 Rev. Hiram Bingham, do.  
 Rev. Alfred Newton, Norwalk.  
 Jairus Kennon, do.  
 Rev. Asa Brainerd, do.  
 Rev. Thomas Lee, Brooklyn.  
 Rev. S. G. Clark, do.  
 Franklin Z. Clark, do.  
 Rev. Jas. H. Newton, do.  
 Rev. S. Bryant, Twinsburg.  
 Rev. O. W. White, Strongsville.  
 Rev. Hervey Lyon, do.  
 Addison Kingsbury, D. D., Putnam.  
 Rev. Augustus Cone, Ellsworth.  
 Rev. Henry Shedd, Mt. Gilead.  
 Rev. Caleb Burbank, Chatham.  
 Rev. Benjamin Fenn, Nelson.  
 Rev. J. H. Walter, Milan.  
 Rev. D. A. Grosvenor, Medina.  
 Rev. J. H. Prentice, Penfield.  
 Israel W. Andrews, D. D., Marietta.  
 Rev. William C. Clark, Warren.  
 Rev. Clement E. Babb, Cincinnati.  
 Rev. H. A. Tracy, do.  
 George L. Weed, M. D. do.  
 Rev. J. Evarts Weed, Monroeville.  
 Rev. Anson Smyth, Columbus.  
 John S. Hall, do.  
 Rev. Edw'd D. Morris, do.  
 Rev. Collins Stone, do.  
 George L. Weed, Jr. do.  
 Rev. William H. Goodrich, Cleveland.  
 W. De Witt, do.  
 William Williams, do.  
 Rev. V. D. Taylor, do.  
 Rev. Theron H. Hawks, do.  
 Samuel H. Mather, do.  
 Rev. J. B. Bittinger, do.  
 Otis Boise, M. D. do.  
 Rev. D. A. Shepherd, do.  
 P. Lawton, do.  
 Rev. Andrew Sharpe, East Cleveland.  
 Rev. John McCutchan, Ruggles.  
 Isaac G. Sturtevant, do.  
 Rev. Wm. F. Milliken, Mesopotamia.  
 Rev. Henry Adams, Akron.  
 W. H. Upson, do.  
 Rev. J. L. Janes, Chester.  
 Rev. T. S. Clarke, Cuyahoga Falls.  
 Rev. D. E. Wells, New Philadelphia.  
 Rev. Ansel R. Clark, Huntington.  
 Rev. Edmund Garland, Johnstown.  
 Rev. Isaac Winans, Mecca.  
 Rev. R. H. Conklin, Ashtabula.  
 Rev. M. W. Fairfield, Oberlin.  
 W. W. Wright, do.  
 R. W. B. McClellan, Fremont.

Rev. John C. Hart, Ravenna.  
 Rev. H. Lawrence, Grafton.  
 Rev. E. B. Chamberlain, Lindenville.  
 Thomas Kinsman, Trumbull.  
 Rev. J. S. Graves, Aurora.  
 Rev. Robert Page, Farmington.  
 T. S. Baldwin, Unionville.

#### Michigan.

Rev. Joseph A. Renney, Three Rivers.  
 Rev. James Knox, Hillsdale.  
 Rev. Geo. M. Tuthill, Pontiac.  
 Rev. Thomas Wright, Fentonville.  
 Rev. Maltby Gelston, Grass Lake.  
 Rev. L. Smyth Hobart, Hudson.  
 Rev. William A. McCorkle, Marshall.  
 William C. Voorheis, Ann Arbor.  
 Rev. George Duffield, D. D., Detroit.  
 Rev. Edward Taylor, Kalamazoo.  
 Rev. George Duffield, Jr., Adrian.

#### Indiana.

Rev. H. W. Ballantine, Terre Haute.

#### Illinois.

Rev. E. B. Turner, Morris.  
 Samuel Bliss, Chicago.  
 Henry E. Seelye, do.  
 S. S. Bliss, do.  
 Rev. Calvin Clark, do.  
 Rev. G. S. F. Savage, do.

#### Wisconsin.

Rev. Anson Clark, Hartford.  
 Rev. Isaac N. Cundall, Rosendale.  
 Rev. John Gridley, Kenosha.

#### Minnesota.

Rev. Charles Seccombe, St. Anthony.

#### District of Columbia.

Rev. Franklin Noble, Washington.

#### Missionaries.

Rev. Daniel Lindley, Zulu Mission.  
 Rev. David Rood, do.  
 Rev. E. J. Pierce, Gaboon Mission.  
 Rev. J. Perkins, Oroomiah, Persia.  
 Rev. A. H. Wright, M. D., do.  
 Rev. H. J. Van Lennep, Tocat, Turkey.  
 Rev. I. F. Pettibone, Constantinople, do.  
 Rev. Philander O. Powers, Antioch, Syria.  
 Rev. D. W. Marsh, Mosul, Assyria.  
 Rev. S. B. Munger, Mahratta Mission.  
 Rev. N. L. Lord, M. D., Ceylon do.  
 Rev. John E. Chandler, Madura Mission.  
 Rev. N. H. Pierce, Seneca Mission.

*Organization.*

The President of the Board being absent from the country, and the Vice President, Judge Jessup, not having yet reached Cleveland, the Board was called to order by the Recording Secretary, and Judge Strong, of Pennsylvania, was appointed to preside until the arrival of Judge Jessup, who took the chair Wednesday morning. Dr. Shepard, of Rhode Island, led in prayer. The minutes of the last annual meeting were read.

A Committee of Arrangements was appointed, consisting of Dr. S. C. Aiken, Dr. G. W. Wood, Rev. W. H. Goodrich, Rev. J. B. Bittinger, Rev. J. C. White, Rev. J. A. Thome, Rev. T. H. Hawks, and Rev. W. H. Brewster.

John Kingsbury, Esq., Rev. H. A. Tracy, Rev. Mason Grosvenor, Rev. J. P. Fisher, and Henry E. Seelye, Esq., were appointed a Business Committee.

Rev. John McLeod, of Philadelphia, was chosen Assistant Recording Secretary.

*Treasurer's Report.*

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of William H. Brown, Esq., Gen. Wm. Williams, T. P. Handy, Esq., L. H. Delano, Esq., Dr. Geo. L. Weed, and J. N. Stickney, Esq. This committee subsequently presented the following report:

The committee to whom was referred the Treasurer's Report, have had the same under consideration, and from a comparison of the items of which it is composed with the Treasurer's books, and the certificate of the Auditors of the Board, are satisfied that it is correct, and the balance against the Board is truly stated at \$27,885.34. The permanent funds, now amounting to \$109,555.32, are invested mainly in bonds and mortgages, and bank stocks, deemed safe by financial gentlemen of Boston, called to the aid of the Treasurer. The expenditure of \$23,000 for the Missionary House and lot, in Pemberton Square, has been heretofore, and now is, credited to the Permanent Fund Account. It would, doubtless, simplify this account, to deduct this sum from it, and charge it to real estate, to which account it properly belongs.

The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other, by an unnatural and fratricidal war. We bow in humble submission to the will of our Heavenly Father, and acknowledge his justice and

righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy, and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board, would occasion such a necessary curtailment of its expenditures as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting children have been heard and answered; and the gold and the silver, truly the Lord's, has been so freely contributed that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

The peculiar condition of our country at the present time, in no wise affects our obligations to the heathen world. The committee are aware of the numerous calls of benevolence, and the necessity of sustaining our churches and missions at home; nevertheless, the command to preach the gospel to every creature is still upon us, and we cannot, without great guilt, neglect it. It is addressed to all, the poor as well as the rich. The widow's mite, and the large contributions of wealth, are equal in the sight of God; and in the ordering of his providence, the one is often made to yield as rich results as the other. When every professing Christian shall feel this obligation and act upon it, we may confidently anticipate the coming of the day, when the Saviour's benign reign will be extended over the whole earth, bringing into subjection every creature and thing, to his absolute and universal sovereignty.

At a subsequent time, Mr. Treat, on behalf of the Prudential Committee, offered the following resolution:

*Resolved*, That the Vice President and — be a committee to review the expenditures and finances of the Board, and report at the next annual meeting.

The resolution was adopted, and the blank was filled with the names of Gov. Buckingham, Hon. Homer Bartlett, Dr. Bacon, Judge Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq.

*Report of the Prudential Committee.*

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, as usual, the different portions of the Report were referred to the following committees:

On the Home Department: William E. Dodge, Esq., Hon. C. T. Hulburd, Rev. L.

Smith Hobart, Dr. Alfred Newton, Rev. C. E. Babb, Rev. O. Myrick.

On the African Missions: Dr. Shepard, Rev. Xenophon Betts, Charles Mills, Esq., Rev. C. Durfee, Rev. J. Miller, Rev. E. B. Turner.

On the Missions to Syria and Greece: Dr. Cox, Dr. Pierce, Hon. Seth Terry, Dr. Eddy, Jairus Kennon, Esq., Richard Borden, Esq.

On the Western Turkey Mission: Dr. William Adams, President Andrews, Rev. H. P. Arms, Rev. Edward Taylor, Rev. Cyrus Brewster, Rev. Joseph A. Ranney.

On the Eastern and Central Turkey Missions: Dr. Condit, Rev. T. S. Clarke, Rev. J. Taylor, S. K. Mather, Esq., E. S. Skinner, Esq., Rev. William A. McCorkle.

On the Mission to the Nestorians: Dr. Todd, Hon. Charles Noble, John A. Davenport, Esq., Rev. John Smith, Rev. W. H. Bidwell, Rev. D. A. Grosvenor.

On the Mahratta Missions: Dr. J. F. Stearns, Dr. Kendall, E. Alden, M. D., Rev. P. G. Cook, Rev. Thomas Wright, Rev. H. E. Niles.

On the Tamil Missions: Dr. Kitchell, Dr. H. B. Hooker, S. Benjamin, Esq., Rev. Gorham D. Abbott, LL. D., Rev. J. W. Dulles, E. G. Moore, Esq.

On the China Missions: Dr. Bouton, Dr. Taylor, Dr. Hitchcock, Rev. W. L. Hyde, Rev. E. W. Root, Rev. Joseph Knox.

On the Sandwich Islands and Micronesia Missions: Dr. George E. Adams, Rev. J. C. Holbrook, L. A. Smith, M. D., Dr. Stillman, Rev. George M. Tuthill, Rev. William M. Cheever.

On the Indian Missions: Dr. Duffield, Douglass Putnam, Esq., Rev. A. De Witt, Hon. J. C. Hubbell, Rev. James B. Pearson, Rev. E. S. Wright.

### *Reports of Committees.*

These committees subsequently reported, recommending that the several portions of the Annual Report, which had been referred to them respectively, be accepted and published. The committee on the Home Department, recommended the adoption of the following resolution in respect to the "Turkish Missions Aid Society":

*Resolved*, That the Board would express their deep and grateful sense of the interest taken in an important department of their work, by the Turkish Missions Aid Society in Great Britain. While important aid has thus been afforded us, at a time of unusual solicitude, we are reminded afresh of that bond of brotherhood, which, in the great work of the world's salvation, binds

together, without respect to denominational or geographical distinctions, all the followers of the Lord Jesus Christ.

In respect to the proposed "reduction of home expenses," the committee recommended the adoption of these resolutions, viz.:

*Resolved*, 1. That we approve of the proposal of the Committee to discontinue the publication of the Journal of Missions at the close of the current year, believing that an arrangement can be made by which the same amount of missionary intelligence can reach a larger circle of readers through the daily and weekly newspapers.

*Resolved*, 2. That we deem it indispensable to the success of an enterprise which depends on voluntary contributions, and to which Providence is constantly giving such enlargement, that the young be trained up to understand it and to respond to its claims. We therefore heartily approve of the suggestion in the Report, that "the Committee will endeavor to communicate with Sabbath schools, from time to time." And we trust that they will avail themselves of whatever seems to them a judicious and practicable instrumentality for interesting the young in the wants of the heathen, and the work of Christian benevolence among them.

In respect to the "Memorial Volume," the committee also recommended the adoption of a resolution, viz.:

*Resolved*, That the publication of the Memorial Volume, as announced in the Report, is a judicious act on the part of the Prudential Committee. We think it eminently fitting that the first fifty years of the Board's existence should have its history thus set forth, and the reminiscences of its founders and early members embodied in this permanent form. From the nature of its contents, and from the fact that it has been written by one who has been so long connected with the Board, we cannot doubt that the book will be found worthy of its theme, and will be highly prized by all the friends of the Board and of the cause of missions.

The report of this committee was accepted and the resolutions adopted, after an animated presentation of facts, suggestions and appeals, by different members of the Board.

The committee to whom portions of the Report relating to the mission in Africa were referred, remark:

With the brethren and sisters composing the Gaboon mission, bearing the burden and heat of the day beneath an enfeebling climate, and among a superstitious and degraded people, we deeply sympathize. Though often greatly tried by disease



and death among themselves, (kindly preserved the last year,) and the stupidity and misery of the native heathen, they love their work, and are not left without evidence of some progress toward the redemption of this benighted portion of Africa, from its long night of superstition and wickedness. We are happy to learn that the French emigrant slave trade has ceased to molest them, and that they are scarcely reached by American ships engaged in the same nefarious traffic.

Your committee are happy in presenting the Zulu mission field as apparently more favored, and more encouraging to those who are toiling there. Reviving influences have cheered them during the past year, and valuable additions have been made to their churches. Already the work of Home Missions has been inaugurated, and one hundred and fifty dollars subscribed at a meeting held simultaneously with the Jubilee Meeting of the Board at Boston, for the support of a native pastor. "At no period," say the missionaries, "in the history of the mission, have our prospects been brighter than at the present time."

The committee on the Central and Eastern Turkey missions say:

The history of these missions, during the past year, is full of interest and promise. The accessions to some of the churches, as the fruit of the out-pouring of the Spirit, and the increased attendance on the preaching of the gospel at several stations, call for our gratitude to God. The committee only reiterate the sentiment contained in the Report, when they express the conviction, that the time has come, in some of these missionary fields, to bring the people to assume more responsibility in sustaining the work. Their prosperity is essentially dependent on it. They cannot afford to lean on foreign aid. Let our missionary brethren persevere in the work of training them to help themselves, as their duty and privilege.

The report from the committee on the Nestorian mission was as follows:

The committee to whom was referred the Report on the Nestorian Mission would report: That they have carefully, and with deep interest, examined the Report submitted to them, and have nothing to add to their recommendation of its acceptance and publication, and to the resolutions which have been passed by the Board, except that the Prudential Committee be requested to convey to the Nestorian mission the profound sense of gratitude which this Board feel, that Christ has honored this mission field, as they believe, in making it an example and a model for all newly gathered churches, in the matter of consecrating property to the Great Redeemer.

The committee on the Mahratta missions say:

That they have observed with eminent gratification, and would call the particular attention of the Board and the friends of missions, to the evidence of prosperity and progress in this mission; exhibited in the removal of obstacles, in the interest taken in the mission by intelligent foreign residents, in the building of chapels and other houses of worship, in the organization of churches, in the training of native young men for the pastoral office, and especially, in the large numbers added to the churches on profession of their faith, during the past year.

The committee on the Sandwich Islands and Micronesia missions remark:

The points of chief interest in that part of the Report of the Prudential Committee which relates to the Sandwich Islands are: The death of the lamented Dr. Armstrong, so long an eminently useful missionary of the Board, and of late occupying a highly important post as Minister of Public Instruction under the Government of the Islands; the revival, such as has not been enjoyed within the past twenty years, a revival by which fifteen hundred souls have already been gathered into the churches; the fact that more than \$21,000 have been contributed in cash, by the several churches, out of their deep poverty; the prosperity of the College at Oahu; the organization of a Presbytery on the Islands of Maui and Molokai, of an "Evangelical Association," embracing the churches and ministers on Hawaii, and more recently, as understood, an Association or a Presbytery on each of the two other large Islands.

The committee cannot refrain from expressing their full conviction of the importance of continuing and sustaining the Micronesia mission;—that it may furnish an accessible and appropriate sphere for the missionary labors of the Sandwich Islands Christians; that it may complete the variety of fields cultivated by us, and thus increase the number and interest of contributors; and that the thousands of children, who have been from the first so deeply interested in this particular mission, may still have the opportunity to contribute in its behalf. Let the banner of the cross be kept waving on those distant, lonely spots, that whoever may visit them, or sail by them, may see it.

#### *Economy and Curtailments in Missions.*

In behalf of the Prudential Committee, Dr. Anderson presented the following Special Report:

Experience has shown, that the conversion of the heathen world is to be accomplished mainly through the instrumental-

ity of converts from heathenism. The missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to “preach the gospel to every creature;” for this is the only way of securing an effectual hold for gospel institutions in a heathen land, and of transmitting them to future ages.

In this view of the subject it is seen, that the ablest men are needed for missionaries, though not a large number for any one district; and that missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—“as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.”

Such would seem to be the true ideal of missions among unevangelized nations; and such, more and more, is the form which missions under the care of this Board are taking. So that, were the great body of laborers, for instance, in Eastern Micronesia, to be natives of the Sandwich Islands, not more than four or five American missionaries would be needed there. And supposing the native ministry to be sufficiently put forward in India, then a force of eighteen or twenty missionaries would suffice as leaders in the spiritual conquest of the million of Hindoos in the Madura District; and half that number for the territory we are occupying in Ceylon.

Now that is *economical* in missions, which tends most directly to the great end of missions, namely, erecting, through the divine blessing, a self-sustained, self-governed Christian community; and in the economic constitution of missions there are numerous unsettled or but partially settled questions, which one way or another must greatly affect the expenditure. Among these are,—the proper num-

ber of missions to ensure to a Missionary Society an unfailing interest in the sympathies of a large community; also, the proper number of missionaries for a given field; their location and salaries; and the sanitary arrangements adapted to the several missions. Education for the native ministry is an economic point of the highest importance, because of its bearing on the expenditure. Opinions vary among missionaries, and among their directors, though less than formerly, as to how far the native ministry should be educated above the general average of intelligence; how far in the isolation of boarding-schools; with what changes in their habits of food and clothing; and to what extent in the English language and literature.

The Board is believed to have made no small advance in working these problems out in the direction of a wise economy. During more than a score of years, since the system of estimates and appropriations began, the missions and the Prudential Committee have been co-operating to this end,—the missions in their estimates, the Committee in their appropriations. The missions having grown somewhat faster than the practical benevolence of the churches, there has been special need of making economy an earnest study, and times of exigency have been our economic harvest-seasons. Our present civil war will doubtless prove eminently such a season. No *destructive* curtailments have been enjoined on the missions, and it is hoped they will not be; but the missions have all been urged to carry the matter of economy to the very limits of safety; and also to press the duty upon the native Christians of doing far more in the support of their schools, evangelists, and pastors.

Some persons have seemed to think, that it would be economical for the Board to reduce the number of its missions. Some would have it abandon the western coast of Africa; others advise it to retire from Micronesia. Some even propose, that we concentrate all our forces upon the Turkish empire; being apparently unconscious of the fact, that our present success in some parts of India falls very little short of that in Western Asia. Supposing us to withdraw from the Gaboon, what would be the consequences, should some of the devoted brethren there deem it their duty to remain? And what if not a few of our best patrons, friends of the African race, not satisfied with such a reason for abandoning those dark shores, should resolve to sustain them? Might not the Board thus lose more than it would gain? With regard to Micronesia, the Prudential Committee propose restricting that mission, for the present, to the groups nearest the Sandwich Islands, and to work it chiefly through native Hawaiians, and at a reduced cost. But even this will require

some thousands of dollars; and to save that amount, some have advised to abandon all effort to evangelize Micronesia. Such advice is given without due knowledge of facts. Such a mission from the Sandwich Islands is needful to bring the Hawaiian churches up to the standard of religious independence. So that abolishing the Micronesia mission might go far to paralyze the great and prosperous work of grace in those Islands of the sea, and to oblige us to continue our expenditure there, with but little abatement, for an indefinite period.

And what, it may be asked, would be the effect upon our churches in these States, of abandoning mission after mission, field after field, simply to reduce expenses, till the sum-total is down to what a timid piety would regard as within the easy convenience of the churches? Is the present pressure of the heathen world upon our piety, to be regarded as a calamity? Would our spiritual prospects be improved, would the people of God be rendered happier and better, by making it less? Who, that knows any thing of moral forces, is not aware how much easier, how much better it is, for our churches to sustain an extended, varied system of missions, rich in facts and powerful in interest, than one that is contracted, poor in details, and with no strength of appeal? The churches greatly need a system of missions that is large, weighty, and costly enough to create in every one a feeling of the necessity for prayer, effort, courage, and the highest exercise of faith. Such missions, wisely administered through God's blessing, will be sustained, and greatly to the joy and advantage of the churches.

If then we should ever be led to resolve on extensive curtailments in missionary expenditure, those curtailments must be chiefly within the missions themselves. And since our reductions, made on the simple basis of economy, have already been carried to the extent of our present experience, what we do in this way must be effected by means of destructive inroads upon the very substance and heart of the enterprise. The matter has been carefully considered, and every probable allowance made for what native Christians may be expected to do, and for every saving that deserves the name of economy; and we believe, that the appropriations to the missions beyond sea cannot be reduced twenty thousand dollars, without the reductions becoming positively *destructive*. They will be so to the vital interests of Christ's kingdom, which he is building up, through our agency, beyond the boundaries of Christendom. It is not the missionaries, nor the missions, which constitute that kingdom, so much as the spiritual results of the missions;—the recent converts, as yet mere babes in religion;

the feeble churches, not strong enough to stand alone; the native pastors and preachers, still obliged to look to foreign churches for their means of living; and the institutions for family and ministerial culture, in great measure dependent on our aid. Such is the incipient kingdom of our Lord and Saviour Jesus Christ, as it exists in most parts of the heathen world. A destructive reduction in the missions is a destructive reduction in Christ's kingdom. Every dollar withdrawn, beyond the proper demands of economy, is a wound inflicted upon that kingdom in those regions; and all the more injurious, because, as yet, all there is in the incipient stage. Where all is faint and feeble, where every disciple is ignorant and timid, the disbanding even of a school, the dismissal of a teacher, may be enough to awaken a general apprehension; the withdrawal of support from a single native pastor, may be enough to agitate and dishearten a whole community. Where shall the dismissed teacher or preacher go, when abandoned by his mission? What shall he do? How shall he live? And who will take care of those little flocks in the wilderness? Then the inquiry arises among the native Christians, What is the matter? Why these failures? Their faith in the stability of the enterprise is shaken. Moreover, the heathen hear of it,—Samballat, and Tobiah, and Geshem, and all the rest of their enemies, and they make them afraid; “saying, Their hands shall be weakened from the work, that it be not done.” This loss of confidence, and faith, and courage, these panics created among native disciples, are the worst effects of these backward movements, these retreats and panics—for such they are—of the churches at home. When we favor such curtailments in distant missions, let us realize the nature of the calamity. They are a violence upon the kingdom, upon the church, upon the body, of our Lord and Saviour.

Enough of pecuniary pressure upon the missions, and only enough, to develop their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country,—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek *first* the kingdom of God, as the condition of receiving and retaining their temporal blessings.

This paper was referred to a committee



consisting of Hon. William Strong, William E. Dodge, Esq., John Kingsbury, Esq., S. B. Chittenden, Esq., and the Rev. Drs. J. W. McLane, Addison Kingsbury, and Ray Palmer, by whom the following report was subsequently presented:

The committee to whom was referred the Special Report from the Prudential Committee, relating to "Economy and Curtailments in Missions," respectfully submit the following:

They have given to the subject committed to them a careful consideration, and they cordially concur in the opinions which the Report expresses. In their judgment, it is a judicious and comprehensive exhibit of the objects to be aimed at in the prosecution of the missionary work, and of the economical principles upon which it should be conducted. While, on the one hand, it is due to the Christian community which sustains the Board, that there shall be no waste of the funds contributed, and that with those funds, under God, the largest possible results shall be secured, it is equally true that the work must go onward, and that it is both unsafe and expensive to retreat. The Board cannot afford to abandon, or even endanger, any of the agencies which they have been enabled to set in motion; agencies approved by the experience of the past, and which our divine Lord has so abundantly owned and blessed. In the conduct of missions, as in other enterprises of life, extreme curtailment is not, of course, prudent management. "There is that withholdeth more than is meet, and it tendeth to poverty." Your committee cannot regard as true economy such a retrenchment of expenditure as would imperil the safety of any of our missions, or hazard the loss of their efficiency. It is cheaper to retain than to re-acquire. Nor is there anything in the experience of the past, or in the exigencies of the present, or even in the faith of the churches, weak though it be, that should cause the Prudential Committee to faint, or induce them to go backward. The rich blessing bestowed upon nearly all the missions during the past year is rather a Heavenly voice calling upon the Board to "hold fast" that which it has, and urging to onward progress.

Your committee therefore recommend that the Special Report committed to them be adopted, in connection with the following resolutions:

1. *Resolved*, That the exigencies arising from the civil war now afflicting our country, are such as to justify the Prudential Committee in calling upon the several missions to economize expenditure so far as is safe; but that, in the opinion of the Board, there is no sufficient reason for

such curtailment as may endanger healthy and vigorous action.

2. *Resolved*, That in the present aspects of the cause, the Board would deprecate such curtailments in the missions as are characterized *destructive* in the Special Report on Economy and Curtailments, submitted by the Prudential Committee for consideration.

This report was accepted, and the resolutions were adopted by the Board.

#### *Resolutions Respecting the National Crisis.*

Mr. Kingsbury, in behalf of the Business Committee, presented the following statement and resolutions:

A Preamble and Resolutions suggesting some action of this Board in respect to our national crisis having been placed in the hands of the Business Committee, they respectfully beg leave to present in their stead the following resolutions:

*Resolved*, 1. That we deeply sympathize with our National Government in its struggle with a rebellion which threatens its very existence, and imperils the success of this missionary Board; and we fervently implore the God of nations, so to overrule the conflict, that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity and righteousness may be permanently established throughout our whole land.

*Resolved*, 2. That we not only thus pray for deliverance from our present national distress, but also that the nation, having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotedness to the cause of Christ and Christian missions, which is now put forth for the preservation of our beloved country.

The resolutions were adopted.

#### *Letter from the President.*

The following letter was read from the President of the Board, addressed to the senior Secretary.

*Paris, Sept. 12, 1861.*

MY DEAR SIR,—As my return from Europe will be delayed till after the approaching meeting of the American Board, I wish to express to you, and through you to the Board, my great regret at not being able to be with them in an hour of darkness and trial, so different from anything that could have been anticipated at the Jubilee meeting.

It is not merely the political theories and institutions of our country that are now, as never before, on trial before the world, but also its *Christianity*. How much is there of sympathy with Christ in what he has done, and is doing, for the redemption of the world? Conspicuous among the indications and tests of this



will be the action of the churches in regard to their foreign missions. Have they reached, have they approximated, a point where they can be justified, either in abandoning any hopeful field, or in asking foreign aid? I trust not. Doubtless great sacrifices are required, because all that we thought permanent and held dear, in our civil institutions, is in peril; but while we make those sacrifices, shall we not be led to esteem only the more highly the privileges of a citizenship under a government that is perfect, and to estimate more fully the duty of doing what we may for the establishment, over the whole earth, of "a kingdom which cannot be moved?"

Praying that He whose guidance of the Board, and interpositions, in its behalf, have heretofore been so signal, may be graciously present in the coming meeting,

I remain faithfully yours,

MARK HOPKINS.

Letters were received from Dr. William Allen, O. E. Wood, Esq., and Rev. David L. Ogden, corporate members of the Board, expressing their regret in being prevented from attending the meeting.

#### *New Members and Officers.*

Rev. T. A. Mills, Dr. E. L. Cleaveland, Hon. Linus Child, Dr. D. H. Allen, Dr. Fowler, and Prof. Bartlett, were appointed a committee on new members and officers. They reported that, "in view of the large accession of corporate members made at the last meeting of the Board, the committee deem it inexpedient to make any nomination of new members at this time." For officers they recommended the following persons, who were accordingly elected for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President*.  
Hon. WILLIAM JESSUP, LL. D., *Vice President*.

CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
AUGUSTUS C. THOMPSON, D. D.,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,  
Hon. LINUS CHILD,  
WILLIAM S. SOUTHWORTH, Esq.,  
*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT,  
*Corresponding Secretaries.*

GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*  
MOSES L. HALE, Esq.,  
Hon. SAMUEL H. WALLEY, } *Auditors.*

The committee also recommended the following resolution, which was adopted:

*Resolved*, That the Prudential Committee be authorized to employ one additional person to aid the executive officers of the Board, whose position, salary and duties, shall be fixed by the said Committee.

#### *Place and Preacher for Next Meeting.*

On Place and Preacher for the next meeting a committee was appointed, consisting of Dr. Child, Rev. M. Gelston, Rev. Ira Pettibone, Horace Smith, Esq., Rev. H. B. Eldred, and Rev. D. H. Temple. They recommended Springfield, Mass., as the place for the meeting, and that Professor Henry Smith, D. D., of Lane Seminary, be the preacher, and Professor W. G. T. Shedd, D. D., of Andover Seminary, his substitute. The recommendations were adopted.

#### *Resolutions.*

The following resolutions occupied the attention of the Board during a considerable portion of the sessions of Wednesday morning and afternoon, earnest addresses being made in connection with them, by many members and missionaries, after which they were adopted with, apparently, entire and most cordial unanimity.

*Resolved*, 1. That we humbly and thankfully recognize the goodness of God, during a year of unexampled trial for our country, in that he has inclined so many pastors to urge upon their people, with increased earnestness, the claims of the heathen, and has also inclined so many congregations, for the honor of his Son, to transcend their former liberality; so that, instead of being called to lament an embarrassing indebtedness, we are permitted to rejoice in an unexpected and most grateful deliverance.

*Resolved*, 2. That we regard it as a sign of promise and hope, that so many of our mission churches, "to their power, yea, and beyond their power," are "fellow-workers unto the kingdom of God;" and we would speak with the liveliest gratitude of the "grace of God bestowed" upon the Nestorian Christians, so that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

*Resolved*, 3. That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connection with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him

who is the Prince of the Kings of the earth, and whose dominion embraces, sustains, and controls all others.

*Resolved*, 4. That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former the best machinery, and without the latter the best intentions, will fail of their legitimate results.

*Resolved*, 5. That the pastors, co-operating with the Board, be earnestly requested to present to their congregations, on all proper occasions, the claims of the missionary work; (1) because of its unspeakable importance to the heathen, for the life that now is, and for that which is to come; (2) because of its inestimable value to our churches, in preserving their doctrinal soundness, in developing their benevolence, in giving them strength for home duties and home conflicts, in heightening their estimate of the unsearchable riches of Christ, in elevating their conception of that kingdom which must stand forever; (3) because of the honor and the love which it secures for our Emmanuel, at the same time that it enables him to see of the travail of his soul and be satisfied.

*Resolved*, 6. That the pastors be also requested to introduce the best system (if not already done) for collecting the offerings of their people, which their circumstances allow, making it their special endeavor to carry the claims of a perishing world, and of Him who died for it, at least once a year, to every man, woman and child in their congregations.

*Resolved*, 7. That the importance of fervent prayer be urged upon all the friends of the Board, in order that the God of missions may bestow a more abundant blessing upon his servants abroad, and incline his people to devise liberal things at home; and to this end the monthly concert is warmly commended to the affections and support of all our churches.

Resolutions of thanks were also adopted as follows:

*Resolved*, That the thanks of the Board be given to the Rev. Dr. Storrs, of Brooklyn, N. Y., for his sermon on Tuesday evening, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of the Board be given to the Committee of Arrangements, for their services in providing for this meeting, and to the families and individuals of this city and vicinity, for their Christian hospitality and kindness, in entertaining the members and friends of the Board, who have been in attendance.

*Resolved*, That the thanks of the Board

be given to the Directors of the several Railroad, Steamboat, and Omnibus Companies, who have reduced the fares of those who have attended this meeting.

*Resolved*, That the thanks of the Board be given to the 1st, 2d, and Euclid-street Presbyterian, and the Plymouth and West Side Congregational churches, for the use of their several houses of worship.

A communication having been received from the Librarian of the Cleveland Library Association, extending to the members of the Board the privileges of the reading-room during their stay in the city, it was

*Voted*, That the thanks of the Board be given to the Association.

#### *Devotional Services.*

Each session of this meeting of the Board was opened with prayer, the assembly being led, successively, by Dr. Shepard, Rev. Mr. Shaw, of Ohio, Dr. Cox, Rev. Messrs. Betts, of Ohio, Ward, of Pennsylvania, and Prof. Bartlett, of Chicago. Prayer was offered on other occasions, also, in connection with the business meetings, and the congregation frequently joined in songs of praise. Prayer meetings, fully attended and of great interest, were held Wednesday and Thursday mornings, in the Second Presbyterian Church, at a quarter past eight o'clock, the business meetings commencing at half-past nine.

On Tuesday evening the annual sermon was delivered by Dr. Storrs, of Brooklyn, N. Y., from 1 Cor. i. 28: "Yea, and things which are not, to bring to nought things that are." The devotional services of the evening were conducted by Rev. T. A. Mills, Dr. Cox, and Dr. E. L. Cleaveland. On Wednesday evening, meetings were held in three churches in the city, which were addressed by returned missionaries and others.

The Lord's supper was administered Thursday, P. M., in the Second Presbyterian and the Plymouth churches, to a large number of communicants. The services were conducted, at the Second Presbyterian Church, by Drs. Bouton, Thompson of Ohio, Condit of Auburn Seminary, Kitchel, and Patterson; and at the Plymouth Church, by Prof. Allen, Rev. T. A. Mills, and Drs. Child, E. L. Cleaveland, and Ray Palmer.

Railroad arrangements being such as to make it desirable that most of those who were in attendance on the meeting should leave Friday morning, the customary closing services were held on Thursday evening. Mr. Lindley, of the Zulu mission, spoke in a very feeling and impressive manner in behalf of

the missionaries; Judge Jessup, in behalf of the Board and the friends from abroad who were present, expressed grateful acknowledgments to the people of Cleveland, not for their kind and liberal hospitality alone, but especially for their Christian sympathy and their prayers; and Dr. Aiken, chairman of the committee of arrangements, made an appropriate response in behalf of that committee and the people of the city. The congregation united in singing, first, the last two verses of the Missionary Hymn:

Shall we, whose souls are lighted;

And then the last three verses of the usual parting hymn, commencing with the words,

When we asunder part,  
It gives us inward pain.

The benediction was pronounced by the venerable "Father" Keep, of Ohio, who had previously, during the evening, made some very appropriate and affecting remarks.

#### *Adjournment.*

The Board adjourned to meet at Springfield, Mass., on the first Tuesday of October, 1862, at four o'clock, P. M.

This was by no means one of the largest, but it was generally felt at the close, it is believed, to have been one of the *best* meetings of the Board. Sixty Corporate members, under the circumstances a remarkably large number—nearly two-thirds as many as attended the Jubilee meeting in Boston—and something more than one hundred and sixty Honorary members, were present; much the greater portion of the latter being from Ohio and other Western States. The whole number of strangers in the city, in attendance on the meeting, was said to be from eight hun-

dred to a thousand. At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favorable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vainglorious confidence, but of trustful reliance upon Him who is Head over *all* things to the church, and a purpose, prudently but hopefully, to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf, the sympathies and efforts of all the church, and all the rising generation. Much was said of the importance of a more perfect organization of the churches with reference to their benevolent contributions,—of some *system* which should reach all, old and young, and secure regularly, not the large donations of the more wealthy only, but the smaller contributions of those whose means may be small, but whose sympathies and prayers and gifts, *large* in the Master's esteem, are so much needed. The influence of the meeting cannot but be happy, and the prospects before the Board and its missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory.

### INTELLIGENCE FROM THE MISSIONS.

#### *Micronesia Mission.*

##### *APAIANG.*

LETTER FROM MR. BINGHAM, APRIL 5, 1861.

AVAILING himself of an opportunity to send by way of Sydney, Mr. Bingham wrote somewhat briefly, but giving, as will be seen, intelligence of a pleasing character. He first reports visits to other islands, in his boat, that he might preach Christ, and then his work and encouragements on Apaiang.

#### *Visit to Tarawa and Maiana.*

You were doubtless long ago advised of the departure of the Morning Star from this island, on the 12th of September last. We have had no opportunity to write you since then. Let me now give some account of our missionary labors for the past few months. I was busily occupied from the departure of the Morning Star until the 9th of October, in preparing the Star of Peace (a large surf

boat, recently arrived from Boston) for performing missionary tours to Tarawa, Maiana and Marakei. Provided with a chronometer, (kindly loaned by Capt. Randall,) quadrant, Bowditch's Navigator, chart, compass, food and water sufficient for five persons one month, I left my home October 10th, accompanied by Mrs. Bingham, Kanoa, and three natives. We reached Tapiang, the station of our brethren Mahoe and Kaina, on Tarawa, about sundown of the following day, having spent the night at the southern extremity of our island. With them we left Mrs. Bingham, and joined by a native of Mariana we set out for that island about noon of the 12th. We crossed the great lagoon, anchored outside for the night, and reached Maiana after dark the next day; where we were kindly entertained by Mr. Fisher, a foreigner resident upon the island as a cocoanut-oil trader. During the four succeeding days we preached in all the villages of the island, to over 2,000 heathen, who doubtless then heard for the first time, the news of salvation through Christ. The old king cordially welcomed us and wished us to take up our residence among his people; and we were informed that he had already selected a site for the residence of missionaries. The people we found much given to drunkenness, but many were willing and even eager to hear, especially among the elderly men. The interview with Terabangaki, the famous priest of Tabuariki, the principal deity of the Kingsmill Island, was a pleasant, and I trust a profitable one. Many of the people of Apaiang had urged us to desist from our purpose to visit Maiana, lest this priest should miraculously occasion our destruction.

We sailed again for Tarawa, October 18, and reached Tapiang on the 19th, having been mercifully favored by a kind Providence when we seemed in imminent danger of being carried adrift by a strong westerly current. Having assisted our brethren at Tarawa on the

Sabbath, we returned to our homes the next day, October 22.

### *Visit to Marakei.*

On the 14th of November I set out with Kanoa and three natives, for Marakei, which we reached at sundown, having experienced on the passage two very severe squalls. The latter of the two blew over several houses in Marakei. We landed through a heavy surf and were kindly received by the people. The next day we called upon the king, who seemed glad to see us, and urged us to remain upon the island. In four days we had preached in all the villages of this small but lovely island, to over 1,000 people. Here, as at Maiana, drunkenness prevailed, but many were found ready to listen to the story of the cross, upon whose ears the name of Jesus then first sounded. On the 19th, we were ready to return, but the absence of our crew prevented. Heavy westerly gales set in, and we were wind-bound until Saturday the 24th, when we put to sea, barely escaping destruction in the surf, through which, however, we were mercifully conducted by our heavenly Father. The wind hauled ahead, we were much delayed, and did not reach our homes until half past two o'clock at night, when we were welcomed by those who had naturally felt some concern for us during our protracted absence.

### *Work on Apaiang—Progress.*

During the winter months I gave myself to the work of translating. The revision of Matthew was completed, and the translation of John finished on the 28th of February. During a portion of March I labored still further to perfect the Gospel of Matthew, and to add to our limited number of hymns. My brother Kanoa has, in the mean time, made one complete tour of our island, and nearly finished the second. Our school has not flourished, but we are gratified in witnessing the efforts which several adults have been making to acquire the



art of reading, since the beginning of the new year. They have had much assistance from the children who have been previously taught, and who are still receiving instruction. Among the successful ones are the king and his wife. Many are beginning to clothe themselves, and some forty are quite regular in their attendance at the Sabbath service in the chapel.

#### *Hopeful Converts—Religious Interest.*

You will rejoice to learn that we believe the Holy Spirit is with us. It was my privilege to baptize two converts from heathenism on Easter-day. We have strong hope that they are indeed lambs of the flock. One is a middle-aged man, Tenakao, who has hardly ever, if ever, failed to be present at the Sabbath service, for upwards of two years. On new year's morning he called to tell me of his intention to try to serve God, and that intention I believe he has been enabled, by divine grace, to carry out, in a spirit of much humility. The other is a young lad, about fifteen years of age, who has been a member of my family for more than ten months, and who, from his *extraordinary intelligence*, as compared with his countrymen, proves my main assistant in the work of translation. For him we have entertained much hope since last November. For many weeks past, both these converts have gone out regularly on the Sabbath, to some neighboring village, to teach and exhort; while Kanoa and myself, accompanied by Mrs. B., have gone in the opposite direction. I have very strong hope that this young lad will make a most effective preacher of the gospel to the benighted heathen of the Kingsmill Group.

On the 21st of March the missionaries of Apaiang, with their families, visited our fellow-laborers on Tarawa, and returned on the 27th accompanied by Mr. Mahoe and family, whom we invited to be present upon the occasion of the baptism of the *first converts*. They returned day before yesterday, in the *Star* of

Peace. We look for Kanoa, who went in exchange, to-day. At present we are not a little cheered in our work. The king and his wife give us much hope; he has put aside his other three wives. Our weekly and Sabbath prayer meetings are well attended. The king offered prayer at our last monthly concert, and one native contributed the first shell of cocoanut oil for the missionary cause. I have reason to believe him a Christian, and his wife is also hopeful. Others are interested, and inquiring the way of life; among them some women. Pray for us, that such a blessing may be poured out upon us as shall result in glory to God and his Son, and in joy to the church of Christ in our fatherland.

### Zulu Mission.—South Africa.

#### STATION REPORTS.

SOME notice of the annual meeting of the Zulu mission, and portions of the general letter, appeared in the *Herald* for October. A few of the station reports have now been received, from which somewhat extended extracts will be given here.

Umvoti.

Mr. Aldin Grout, of this station, reports:

Though compassed about with many infirmities during the year, so that I have been able to do but a small portion of what seemed important to be done, I have really accomplished more than in any previous year of my life, and the apparent progress of our work has also been proportionally great.

My Sabbath congregation has averaged about 250, the same persons being very regularly present; yet on many Sabbaths we have had so many others that we were obliged to seat them on the floor. A decided increase has been visible during the last half of the year. I have received six individuals to the church from among the heathen; but have felt obliged to dismiss four, and one has died. The present number is 57. Our Sabbath school numbers 150, and the members of it have manifested a

commendable interest in the study of the Scriptures, as well as progress in scriptural knowledge.

### *Religious Interest.*

A very pleasing religious interest has existed among us during the last five or six months. I can hardly say when the interest commenced. Some nine months ago, our people very cheerfully took up a collection of £9, to assist in liquidating a debt which our society had incurred. As they did this at once, spontaneously, and without any previous notice that a collection was to be called for, I thought it indicated improvement, as they had never taken up so large a collection at any one time before. But it was the first of January when we witnessed an outburst of religious emotion, at the time of the World's Daily Prayer Meeting. The interest was not at all confined to members of the church. Many others came into the prayer meetings, and seemed to come as a matter of course, and as if they felt the same interest that the church members did. There was decided, deep feeling, and this feeling continued after the close of the meetings. In February, we gladly responded to a call from Amanzimtote and Ifumi, to observe another week of prayer. By this time there was a speaking-out of feeling, and the number of those who seemed anxious for particular, personal instruction as to their duty, was too great for me to see them separately, at their homes. I therefore appointed a meeting expressly for that purpose, when twenty-six were present. Others, who came into subsequent meetings of the kind, increased the number to more than forty, most of whom appear well up to the present time.

### *Civilization.*

When we hear of such an increase of religious interest among a heathen people, we naturally expect a corresponding progress in civilization. Accordingly I have to say, that there has never been

anything like so rapid change in this respect in any previous year, as in the one now closing. Every man now desires to own a plot of ground; there is a rush for wagons, oxen and ploughs; many are laying plans for upright houses; and as to garments, if the improvement continues, we shall soon see our entire Sabbath congregation respectably clad.

Among the fourteen or fifteen wagons owned by the people, four are new, having been procured within the last year. They have also quite a number of carts; as near as I can learn, more than two hundred inoculated oxen, trained to the yoke, and a good supply of ploughs, perhaps thirty. About one hundred and forty men on the reservation have had plots of ground set off for them, and indeed, nearly all the land on the reservation has now been surveyed. Some thirty-seven of the people have upright houses.

### *Chapel—School.*

I have previously alluded to the fact that our chapel, sixty feet by thirty-two, has become too small for us. This is the second chapel that we have built and outgrown. Because unable to buy good materials, and hire labor, we erected them with our own hands, and of course they were temporary. Our present one, though of burned bricks, is reminding us, by cracks in the walls and the giving way of roof timbers, that we ought not to depend on it as a place of worship, and we have already made a beginning at planning, and collecting money and materials for a new and more commodious house. The people now propose to procure good materials and employ workmen, hoping that it will not be necessary again, in their day, to build a house for worship.

Last, though not least, is our day school. It is taught by a native, employed and paid wholly by the people, at an expense to them of £3 per month. The scholars, numbering between thirty and forty, are, I think, as forward as

white children of their age usually are in civilized countries; and when let loose from school, are as noisy, playful, and happy as any children.

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Ifumi.

### *The Church—Trials.*

Mr. Ireland, of Ifumi, after mentioning some very trying, as well as some more pleasing events, incorporates in his report an account of a meeting of the native Christians at his station, and of the action of their Home Missionary Society, which will be read with great interest. He writes:

The history of our station, during the year now closing, has been marked with events both pleasing and painful. We have had many things to encourage us, and to lead us to feel that the good work, on the whole, was steadily advancing; but there have been also many things which have pained us beyond expression, and which constitute by far the darkest chapter in the history of our missionary trials and discouragements. You are aware that our new chapel was dedicated under favorable auspices, on the 26th of July last. From that time till the meeting at Amanzimtote, in October, in commemoration of the Jubilee meeting of the Board, nothing of moment occurred to disturb the quiet current of events. Moreover, that meeting was a time of special interest, and we still have reason to believe that it has been the means of lasting blessings to each of these stations, for we believe it was the means of bringing to light some dreadful facts in reference to the immorality of some of the prominent members of our station.

We had been at home only about three weeks when these sad discoveries were made. Without entering into particulars, I will only add that this affair resulted in the suspension of five of our church members. Three of these, however, I am happy to say, have manifested deep penitence, and their subsequent walk has given us much reason to hope that they have truly repented. Still I think it may be best not to be in haste

in re-admitting them to church-fellowship. There are also four other members of our church, concerning whom no formal church action has been taken, but whose walk has not been either orderly or consistent, and whom I do not regard as in good standing. The number of new members admitted during the year has been seven, several of whom had been candidates for a long time. Within the year, seven infants and young children have received baptism, making in all 39. Another Christian marriage has taken place, making a total of 20.

### *Schools—Congregations.*

The children's day-school has been taught during the greater part of the year by a female member of our church, the same as in the year previous. I have not yet got my people to the point of supporting the children's school, partly because they have given for other benevolent objects—I had almost said beyond their ability—but chiefly, I think, because we have not been able to procure a teacher who is much in advance of some of the scholars. I have had a class of bright little boys in arithmetic, and Mrs. Ireland, when her health would permit, has taught the same class in English and geography. She has also taught a number of adults, both male and female, in reading Zulu.

For some time after getting into the new chapel, our congregations were considerably larger than they had previously been, but I find that on the whole, the average is slightly above that of the past year.

The week of prayer, in January, was observed with evident indications of the Spirit's presence. Prayer-meetings were held twice a day during the week, and the attendance was very good. The 23d of January was also observed here, and at some of the other stations, as a day of humiliation and prayer; confession was made by several of the delinquent members in public, and from the beginning of the following week, daily

morning and evening prayer-meetings were held in the chapel, at which nearly every man at the station, as well as a majority of the women, were generally present. These meetings continued until the first of April, and during all this time the attendance was good.

Since the last report, one year ago, our people have paid the following sums for benevolent objects: towards liquidating the debt on the chapel, £14 10s.; Jubilee thank-offering, (already reported,) £19; for home missions, £11 1s. 3d.; making a total amount during the year of £44 11s. 3d.

*Commemorative Anniversary—Home Missions.*

June 26. During the past week, the annual meeting of the Christian natives belonging to our mission has been held at this station. You are probably aware that this anniversary was originally started to commemorate the occasion of the landing of the first missionaries of the American Board in this field. And it is held in turn at the various stations of our mission, where there are a sufficient number of Christian families to entertain those who may come from the other stations. The number present from abroad, of station natives, on this occasion was about one hundred and fifty, and the hospitality of our little community was taxed to the utmost. The meetings commenced on Thursday evening. At sunrise on Friday morning the natives had a meeting by themselves, and at eleven o'clock I preached a missionary sermon, from the words, "Freely ye have received, freely give." There was a congregation of more than two hundred. In the afternoon, the anniversary of the Native Home Missionary Society was held, when a large number were present, and several addresses were made. Among the speakers was *Umbiana*, the missionary candidate referred to in my last letter, who is shortly to commence his missionary labors in a remote part of the field, between Mapu-

mulo and Esidumbini stations. It was thought better to have the contributions collected by a man appointed from each station, and paid in to me, rather than to have a collection taken up after this meeting. Accordingly, on the following morning these local treasurers came to me, each bringing the amount he had collected, which was as follows:—From the Umvoti station, £8 10s. 9d.; from the Inanda station, £8 10s.; from the Amanzimtote station, £4 10s. 9d.; and from the Ifumi station, £9 15s. 3d. I have also received £1 6s. from our people for the same object, making in all from Ifumi, £11 1s. 3d., or a total amount of £32 12s. 9d. It is due to the people from Amanzimtote to remark, that as the meeting was a week earlier than they had expected, they were not quite ready to make their contributions. They had pledged themselves, at the October meeting, for more than £17, and they say the balance shall soon be paid in. The Ifumi people are also pledged for about £3 12s. more, and the Umvoti people for some £4 or £5 more. This will make an aggregate of more than £50 for the past year, or more than enough to support two native preachers, at £2 per month each. Here we have something more than mere promises, and I hope that before another meeting of our mission, another suitable man will offer himself for the work. It is understood that the funds thus raised will be expended under the direction of the mission, and that the final choice of the men to be employed, and the amount of compensation they shall receive, will be decided by the mission. I trust that this small beginning is but the earnest of a good time coming—a time when these once degraded Zulus will be able and willing to support a large, faithful and useful band of native laborers, among their benighted fellow-countrymen.

On Saturday, besides other meetings, which the people had by themselves, there was a sermon at 11 o'clock by Mr.



Pixley, to a congregation of about 250. On the Sabbath we had our large chapel full; about 350, or perhaps 375, were present, of whom 150 were from the kraals. After the sermon the Lord's supper was administered. The occasion was solemn and interesting. It was a scene fitted to inspire gratitude and thanksgiving for the past, as well as hope and courage for the future. We had three services during the day, besides a sunrise prayer-meeting. With the Sabbath the meeting closed, and on the following morning our friends from the other stations left for their respective homes.

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Ifafa.

Mr. Stone reports, that "the Sabbath congregation at this station has been about as good as in past years, which, considering that many of the people are away, laboring among the white settlers, is encouraging." Of several persons "hopes are entertained that they are not far from the kingdom of God." There has been much sickness among the people. "Dysentery has decimated some localities in our vicinity during the year;" and in one locality, it has swept away even much more than one-tenth of the people.

*Loss by Fire—Liberality of English Colonists.*

The burning of Mr. Stone's house, in May, was reported among items of recent intelligence in October. The fire was occasioned by a spark on the thatched roof, during Mr. Stone's absence. Mrs. Stone and the children escaped with only the clothes they had on; a few articles were saved by "the two little kitchen-boys," but nearly all the furniture, books, and manuscripts, were destroyed. The brick walls of the house were left standing and "yet strong," and Mr. Stone writes:

The people in the Colony, unsolicited by any of our number, have raised money by subscription, and given other things needful, much above what any one could have expected. What has been paid in, and what I have heard of as subscribed, amounts to near £200! Of this, £59 10s. 6d. have been received, and also some stores of food, clothing and cloth. This help on the part of

friends here, together with the fact that the walls are yet good, has determined me to commence to put on timbers and covering as soon as possible; before the rains set in, if I can.

I shall feel very much the loss of my books, manuscripts, &c., there being scarcely a vestige of my literary workshop left me. I had about three hundred bound volumes, many of them expensive, the minister's and translator's helps; nearly one hundred volumes of pamphlets; and about one hundred manuscripts, from ten to one hundred pages or more, each. I do not feel that I ought to ask the mission, or the American Board, for any help at present, unless it be, that through them friends may send us a few necessary books.

Mr. Stone estimates the loss on the house at £125, and on library, furniture and clothing, at £196; total, £321. Mr. Ireland writes respecting this case, and the great liberality of the people at Pietermaritzburg and D'urban, as follows: "While brother Stone was absent from home, as he was returning from our meeting, a messenger met him on the road, with the sad intelligence that his dwelling and almost all its contents had been destroyed by fire. A friend of the mission in Pietermaritzburg, and another in D'urban, at once went around with a subscription paper, and in the course of a day or two secured nearly £100 in each of these towns. Up to the present time I believe there has been contributed, in money and clothing, fully £200. Such a noble example of generosity and Christian sympathy seems worthy of some public acknowledgment."

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ESIDUMBINI.

LETTER FROM MR. TYLER, JUNE, 1861.

In this letter Mr. Tyler gives some account of two cases from among many, which may serve to illustrate not only the cruelty and the superstition of the heathen Zulus, but some of the minor trials to which missionaries among such a people are ever exposed, growing out of such cruelty and superstition.

*A Persecuted Wife.*

A short time since, there came to me a woman partly clad, and with a most sorrowful countenance. I had previ-

ously been made acquainted with her history, and was not surprised, though exceedingly grieved, to hear the following statement. "Teacher, I am driven away from my home by my husband, who has persecuted me constantly, ever since he left the missionary station at Umsunduzi. He refuses to let me go clad, has burnt my Bible, and has beaten me without mercy. Give me a guide to my father's kraal, which is a day's walk distant."

I knew, very well, that it was a sore trial for this poor woman to live with one who has shown himself to be a true "son of Belial," but feared that if she should go far away from the influence of religious instruction, she would ere long relapse into heathenism. I knew, also, that she could not obtain her four children; for, as she has been *purchased* by her husband, *he*, according to native custom, has a right to the offspring. I advised her to remain here awhile, and seriously think of the matter. She did so; but only a few days elapsed before her enraged husband came after her, armed with spears and clubs, seized her by the neck, as she was digging in the garden, and, dragging her away, compelled her to return to her miserable home. I met her as I was returning from a visit to a neighboring kraal, driven before her unrelenting husband, but had no power to rescue her. So long as the English Government in this Colony tolerates the custom of buying and selling females, and acknowledges them as *property*, how can we, or even the Government, consistently interfere in such cases? It is sincerely to be hoped that there will be some change in the laws with reference to this custom soon.

The case of this poor woman has excited our deepest sympathy. She has shown herself to be a kind and faithful wife and an attentive mother, and the great reason why she is persecuted so much, is her desire to live at a missionary station, and have her children clad

and instructed. Her lot seems to be otherwise determined. It is our prayer that a brighter day may soon come to her, and that these trials may be sanctified to her growth in grace, and preparation for the kingdom of heaven.

#### *A Dead Body—Superstitious Fears.*

June 14. I returned to my station a short time ago, from a cold and cheerless ride of ten miles, in a pelting storm, and a recital of the object of my ride may throw some light on the character of this heathen people, and the unpleasant duties missionaries sometimes feel called upon to perform in "the dark places of the earth." A chief of a small tribe near my house came to inform me that the dead body of a Zulu had been found in the fields, away from the traveled road and from any kraal, and that no one had dared to approach it. He was very anxious that I should go, saying that, as the corpse had been found in his country, enemies would say that he or his people had been guilty of murder; and wishing to make a wise improvement of the event, and to impart salutary instruction, I went. By the time we reached the body, nearly twenty Zulu men had collected about ten paces from it, but no one dared to approach nearer, or to touch it. I removed the shirt and vest, which composed all the clothing the unfortunate man had on, and found no marks of violence. He may have been bitten by a snake, or may have died from the effects of cold or hunger. I had taken the precaution to bring a spade, and while a native was digging a grave, I stood under my umbrella, and preached on the importance of preparation for that world where there is no sin, no death; and urged on their serious attentions the claims of religion. I thought I could see some little seriousness in the countenances of the younger men, but the older ones appeared to me to be saying,—“What is the use of your spending your strength thus, in this cold rain?

We have heard these things before ; they are not for us, but for white people. Our worship and customs are good enough ; let us alone. Wrap up yourself comfortably, come and snuff with us, and talk about matters more congenial to our feelings." Poor, besotted polygamists, victims to the "lust of the flesh," how gladly would I pour the light of divine truth into your benighted souls. After a sermon and prayer, I tried, but in vain, to prevail on some of these men to assist me in depositing the dead body of one of their own countrymen in its long resting place. They said, "It is not our custom to touch the dead bodies of any but our relatives; we dare not do it." No reward, however great, avaricious as this people are, would have induced one of these men to yield his superstitious fears, and I was obliged myself to roll the offensive carcass into the grave ; for I could not bear the idea of leaving the remains of a human being to be devoured by wolves or vultures.

I have since heard, that the man who thus died was in the employ of one of my white neighbors, (a Scotchman,) had been sent on an errand, a distance of twenty miles, and was in perfect health, apparently, when he left. His employer expressed many thanks for my trouble in seeing his servant buried. The heathen friends, I regret to learn, have consulted, (as is not uncommon among these people in such cases,) the *spirit doctors* of their tribe, and endeavored to ascertain the cause of his death. The doctors disagreed, the spirits giving, at different places and times, different information ; and after spending a great deal of money in this way, they have let the matter drop.

#### *Winter—Native Improvidence.*

25. We are now in the midst of the Natal winter ; the nights are cold, the air dry, and the grass is being burnt, leaving the hills as black as a coal. As it was last winter, so it is now in respect to native food. These improvident people,

who almost literally "take no thought for the morrow," plant but one crop generally, (Indian corn,) and if this fails, famine ensues. Several of the kraals near my station are now out of food, if we may except a little sour milk, pumpkin vines and a few weeds, and roots they may get in the valleys. At such times we have an abundance of visitors at our station, and would that I could say they did not come merely for "the loaves and fishes." Still we have an opportunity to break to them the bread of life, and we trust the truth is not always spoken in vain. Our Sabbath congregations are at present larger than usual, and I have never before known the heathen listen more attentively to preaching.

#### *Nestorian Mission.—Persia.*

LETTER FROM MR. COAN, JUNE 15, 1861.

IN this communication, Mr. Coan mentions some incidents of interest connected with a tour in the mountains, from which he had just returned, and a visit to Salmas, now occupied by two members of the mission. This place was spoken of in Mr. Ambrose's report of exploring tours, (published in the Herald for May, 1861,) as a good position for effort among Armenians.

#### *Gawar—The Young Patriarch.*

We visited Gawar, the scene of former labors, and sat down at the table of our Lord with twenty persons, who, we trust, are the true friends of Jesus. It was a refreshing season. Three others were examined with reference to their hopes, and gave, apparently, good evidence of having experienced a saving change ; but as our rule is to propound for admission three months after examination, they did not unite now.

Our visit to the young Patriarch, (a misnomer,) was very pleasant. He is a mere youth, but promises well. His uncle, deacon Isaac, has very great influence over him, and we wish he might be nearer to him ; but some of our best men think that his influence is far greater at this distance than it would be were he

living in Kochanis. He however expects to visit his nephew next week, and pass some time with him. Mar Shimon has wisely determined to avoid the mistake of his predecessor, and have nothing to do in the collection of government taxes from the people.

### *Interesting Conversations.*

We were deeply interested in the head man of the village of Kochanis, who accompanied us two hours, on our return. His convictions of sin seemed deep and pungent, and his views of Christ, as the only atoning sacrifice and only intercessor, were clear. With tears he listened to our entreaty *now* to receive Christ as *his* Savior. He had visited Oroomiah last winter, and attended our religious services twice on the Sabbath. He is only one of many whom we meet in our mountain excursions, who seem not far from the kingdom of heaven.

We returned by way of Albagh and Salmas, passing a night at the Armenian convent near Bashkullah. We found the bishop there, who was originally from Van, a very pleasant man, and had a prolonged conversation with him and the teacher, on the necessity of Christ's sufferings and death. They seemed utterly ignorant of the vicarious nature of his passion. To their minds, he came to lay down certain precepts, establish certain rules, ceremonies and observances, and to set a perfect example for us to follow. Our conversation was not controversial, but in the way of friendly inquiry. We continued to press the inquiry, *why Christ died*, till they finally said, "We do not know; tell us." We then turned to the fifty-third chapter of Isaiah, and read it with them carefully. It was nearly midnight when they left our room. They had become so absorbed in the conversation that they failed to heed the convent bell, which summoned them to evening prayers. They regretted our very early departure, and seemed disappointed in not being able to hear more of this way.

We found our brethren Ambrose and Shedd living in their own hired house, in the old city of Salmas. The Jews seem glad to have them there, and evidently hope their condition will be ameliorated. Mussulman women crowded around from curiosity, while the Armenians seemed to keep more aloof. But few Papists call, and they, probably for mischief; but the gospel is preached to all who come, whether they hear or forbear. The Papists are straining every nerve to get us out of that plain. When there, we called on the Prince of Khoys, who is also Governor of Salmas, and was there on a visit. He treated us courteously, but his ears had evidently been filled, for he asked us if we had authority to reside in Salmas, and wanted to know why the Catholics hated us so, &c. We replied, that we wished ill to no one, and supposed we were under the shadow of the Shah and not that of the Pope; and that as long as we continued to labor for the good of the King's subjects, we certainly had all the privileges of the most favored foreigners; that if Frenchmen could live in Oroomiah and Salmas, we supposed we could also. He assented, but volunteered a friendly word in reference to seeing the authorities at Tabreez, whither Askar Ali Khan, and Mr. Clozelle, the Lazarist, had already gone, doubtless to prejudice our cause.

### *Benevolence—Personal Efforts.*

The statements in regard to several topics briefly alluded to by our brother at the close of his letter, are calculated to encourage hope, and to call forth more earnest prayer for the pious Nestorians, that they may have grace still, and increasingly, to press forward in efforts for the spiritual good of their own people.

Our monthly concert in May was an interesting occasion. All our helpers from the plain met at the city. The morning was occupied with a general prayer meeting; in the afternoon Mr. Cochran presented the duty and the privilege of the Christian to give in aid



of Christ's cause; and in the evening the subject of greater and more efficient labors in the mountains, was the theme. An excellent spirit seemed to pervade all the meetings, and prayer was fervent for the dwellers in those fastnesses. Several seemed willing to canvass the question of giving themselves to labors there. Time will show whether their ardor cools.

It has been decided to have a meeting of all our helpers, from the plain and mountains, in July, for mutual prayer and consultation, and to discuss topics of general interest to them and their work; such as Sabbath schools, the office and duty of a good pastor, the best style of preaching, the proper observance of the Sabbath, how far a pastor and preacher can consistently engage in secular pursuits, temperance, &c. These subjects have been given out, and individuals requested to prepare papers on them, to be read and discussed.

#### *Congregations — Sacramental Occasions.*

Our congregations on the Sabbath, at the city, continue full,—fuller than usual. In the villages the attendance in some cases is better than formerly, and in others there is a falling off, from the fact that great numbers have gone to Russia for work. Our sacramental occasions in the villages are precious seasons, and exert a great influence for good. At almost every one there are additions. The growth of the churches in the villages is steady and sure, and we are doing what we can to prepare both pastors and people for the day, which is coming, when they will be able and willing to sever their pecuniary connection with the Board. May the Lord hasten it in his own good time.

We are distressed beyond measure at the sad, sad news from our beloved country. But we will not despair. We hope, even yet, to hear that God in wrath has remembered mercy.

### *Mission to Eastern Turkey.*

#### *BITLIS.*

LETTERS FROM MR. DWIGHT, OF CONSTANTINOPLE, JULY 2 AND 8, 1861.

READERS will be glad still to follow Mr. Dwight in his interesting tour through so large a part of the missionary field in Western Asia. This tour was not undertaken, as has been erroneously stated in the *Journal of Missions*, in any measure "for his health," but rather with the apprehension that the labor and exposure might be more than he could well endure. His family having been broken up by his sore affliction in the death of his wife, he was so situated that he could re-survey the ground which he traversed, under so different circumstances, thirty years ago, witness what God had wrought in that field through the agency of Christian missions, and again, as he hoped, do something to forward the great work. Respecting his purpose and motives he writes, in a letter recently received: "If I ever undertook a tour under a sense of a call from God, it was this. If I ever undertook one with a clearly defined missionary object, it was this. I obeyed the call, and embraced the providential opportunity, with the hope and desire of being able to preach the gospel extensively in the land; to confirm the churches; to open the way in some new fields, for their speedy occupation by missionaries; and at the same time, with the certain persuasion that my visits to the different missionary stations would at least be hailed with joy by all my brethren and sisters, who would be comforted, and might be strengthened, by my coming among them."

The journey from Kharpoot to Bitlis was made by him in ten days, and he says: "It might be performed in six without much difficulty, and even in less time, by animals without loads. We traveled slowly, but were abundantly repaid for the delay, by having the company of Mr. and Mrs. Knapp, with two children; and Mr. and Mrs. Burbank. Mr. Wheeler accompanies me, by vote of the mission, in order to make a thorough exploration of Van." On the way they visited Haboosi, Palu, and Moosh. The letters now given, like others of the series, will be found to be of interest and value, not merely in connection with the missionary work.

#### *Protestant Muleteers—Songs of Zion.*

A circumstance of interest on this

tour was, that our head muleteer is a Protestant, and a fearless preacher of the truth wherever he goes; though I fear he is not himself altogether under its influence. His brother, who was with him, and who usually led the animal that carried the *moffas* (covered boxes on the sides of a horse) in which the ladies rode, often amused himself while moving along, by singing some of our sacred hymns, in Armenian. It was really cheering to me to hear, instead of the old and grating song of the muleteers, such hymns as "Jesus, lover of my soul," to Martin; and "How sweet the name of Jesus sounds," to Ortonville! Surely the times have changed in Turkey since my dear brother Smith and I made our tour in 1830, when even muleteers on the highways are heard singing the songs of Zion!

I have been exceedingly fortunate in having Mr. Wheeler's company from Kharpooot. He and my younger brethren kindly insist upon my doing nothing to help myself on the road, but that I shall leave every thing to them.

#### *Moosh and its Plain.*

At Moosh we found our good brother Simon, who, with his wife, gave us a very cordial welcome. This is at present the only out-station of Bitlis, and a place of some importance, the residence of a Pasha, although at present the number of Protestants does not exceed ten souls. There are one hundred Armenian villages on the plain of Moosh, and in the valleys of the surrounding mountains, containing in all, about 23,000 Armenians. In one of these villages, at least, Havadvorig, the work of God has commenced, and before long there will be a Protestant congregation there. About thirty persons are ready to be separated.

The plain of Moosh is elevated about 4,300 feet above the sea-level. It is of an oval form, almost without a hill, some fifty or sixty miles in length, extremely

fertile, and yet very little cultivated. The city itself is built upon a hill on the southern side of the plain, it is very old and rickety in its appearance, the streets are exceedingly filthy, and it has every appearance of being an unhealthy place.

#### *British Consul—Kind Offices.*

We found on arriving at Moosh, that Mr. Dalzell, the British consul of Erzerum, had just made a visit there, and had gone to Bitlis and Van. His tour was very timely for us, as well as advantageous to the Protestants in these parts. The presence of such a functionary just at this time in these cities, where Protestantism is still exposed to many insults and outrages, could not but operate favorably to our objects, or, at any rate, to our quiet passage through this part of the country. We called upon the Pasha of Moosh, who received us with marked politeness. When told that Mr. Knapp (who was with us) resided in Bitlis, he said to him: "If you, or the Protestants of Bitlis, ever have hereafter any trouble, just write directly to me, and I will do for you all in my power. I have had a conversation with the British consul on the subject, and I am to be to you, henceforth, in the place of a consul. Write to me directly, and nowhere else." The Pasha also informed me that Mr. Dalzell, whom I had not then had the pleasure of knowing, had spoken to him about my expected coming, and desired him to do what he could for me. This was certainly very kind, and the Pasha very freely offered his services.

#### *Bitlis—Its Advantages as a Mission Station.*

It was very plain to me, on arriving at this place, that Bitlis, and not Moosh, is appropriately chosen as the centre of our missionary operations in this part of the field. 1. Moosh is evidently unhealthy, while Bitlis is proverbial for its salubrity. 2. The houses are exceedingly mean in Moosh, and new ones must be built for missionaries, while in Bitlis

they are uncommonly good. 3. Moosh and its villages can easily be superintended from Bitlis, which is distant only one day's ride, for a missionary or helper who travels without loads. We rode it, without our loads, in nine and a half hours. You can reach the nearest villages in the plain of Moosh, in four hours from Bitlis. 4. Bitlis is much more conveniently situated than Moosh for operations easterly, as far as Van. It is only four hours distant from Lake Van, and two days from the city of Van.

I have been favorably disappointed in the extent of influence the gospel has gained in Bitlis. The number of openly avowed Protestants is small, but it is most evident that many minds have been touched by the truth. I had the pleasure of preaching to a Sabbath congregation of at least a hundred most attentive listeners; and Mr. Wheeler, on the same day, preached to seventy or eighty in another part of the town, where the greatest rudeness and opposition have hitherto prevailed.

There is every reason to be hopeful in regard to Bitlis, judging from all that I saw and heard. Persecution has raged here, and the congregation has several times been broken up; but the people soon rally again. Persecution is never discouraging so long as the minds of the people are interested in reading and hearing the truth; and, to me, it is evident that such is the case in Bitlis. This is, in fact, *the cause* of the persecution, and hence we should derive from it the utmost encouragement. I saw enough to convince me that the heaven is powerfully working in the place, and there is every reason to expect that a large congregation will be gathered there.

The city of Bitlis contains a population of about 30,000 souls, about one third of whom are Armenians, and the rest Koords and Turks. An intelligent Turk told Mr. Knapp that there are six hundred villages within the district, though this can hardly be relied upon as

at all accurate. I have felt strongly, since being here, the need of a thorough exploration of the whole field, and I trust that our missionaries will be able to enter upon this work before long.

I presume this place would be a very useful health retreat for missionaries in Oroomiah, Diarbekir, &c. The air is very dry; consumption, little if any known; the climate uniform; and the vicinity abounds in mineral springs. We have visited some of them, which are within the bounds of the city itself, and which are strongly impregnated with iron, and full of carbonic acid gas. The town reminds me much of Arabkir. It seems as though all the trees, for a hundred miles around, had been gathered together in this one place; and there is an abundant supply of excellent water. It is said to be nearly 5,000 feet above the level of the sea. Maddar root is produced here, in large quantities, and is much used, on the spot, for dyeing red. Liquorice is a common weed on the whole eastern part of the plain of Moosh.

#### *Interview with the British Consul and the Governor.*

We were fortunate enough to find Mr. Dalzell, the British consul here, and were delighted to see how deeply he is interesting himself in the welfare of Protestantism. He had already been strongly expostulating with the Governor against certain cases of outrage and persecution that had been reported to him while at Erzroom, and by his invitation we all accompanied him to the Governor, when the general subject of protection to the Protestants was talked over, and also some particular cases of persecution that have happened; and the most positive assurances were given by the Governor, that he would see that the Protestants were protected hereafter as well as the other classes. The head-man of the Armenians of Bitlis, and one of their other magnates, were fortunately present, to hear all the good advice given by the consul, a portion of which was, very

wisely, directed to them; and I have no doubt that they will long remember the lessons they there received.

I am happy to report myself as still in excellent health and spirits, thankful, from the very depths of my heart, for this privilege of seeing so much of the work of God in this land. It is great indeed, and you cannot well overrate or exaggerate it. Let all the churches know that God is working mightily in Turkey; and he expects them to work also.

*At Van—Fourth of July.*

The second letter is dated six days later than the preceding, at Van, and is as follows:

Here I am in the city of Semiramis! How strange that I should be here, at my time of life! How perfectly unanticipated by me was such a thing one year ago! Yet I trust it may not be without its use, in hastening the occupation of this part of the field—this Sebastopol of the Armenian church. To me, nothing would be more delightful than to be permitted to remain, and spend the remnant of my days in this place, in labors for the spiritual and everlasting good of this people; and I should immediately volunteer to occupy this post, were it not for the claims upon me of my motherless children, to whom I must speedily return.

We arrived here on the 4th, the day of our poor afflicted country's independence. On all our ride that day, along the shores of the Van Lake, Mr. Wheeler carried, on his horse's head, a small American flag, made for the occasion by Mrs. Burbank, of Bitlis; and I wore a rosette of the three colors on my breast. Thus we showed our patriotism as best we could, and displayed the colors of our country where, I presume, they had never before been seen; and it would be hard for me to describe the conflict of feeling that was going on in our breasts, while pondering upon the mighty struggle that is now convulsing our beloved native land, from one end of it to the other. We are so far away; off from the line of

posts and telegraphs; utterly unable to know what is transpiring; when, at the same time, our souls are most deeply interested in every step of this struggle! Most ardently do we long to hear that our Government has been successful in maintaining the constitution and the laws, and in restoring peace on the best and surest grounds. But enough of this subject for this letter.

*Comparative Refinement—Friendly Reception.*

My first impression, on entering Van, was that it is the most civilized looking place I have found in the whole interior. The bazars, the khans, the coffee-shops, and the costume and general bearing of the people, all seemed to mark it as a sort of Constantinople in miniature. We went first to a khan, and very soon several well dressed and extremely civil Armenians came and welcomed us. We had not been there ten minutes before they all knew that we were American missionaries, but no one seemed less friendly on that account. They asked how long we proposed to stay; and when we informed them that we should leave in four or five days, they showed much dissatisfaction, and said, "Why do you not make us a good long visit?" Others expressed the desire that we would come and live here permanently. This may have been mere oriental politeness, but at any rate, we have not been repulsed.

Not finding a suitable room in the khan, we went to the Pasha's, and showing our papers, asked him to procure lodgings for us. We were soon taken to the business place of one of the wealthiest Armenians of the city, with a note from the Pasha. The individual received us very cordially, and gave us a room, well furnished, in the very centre of the city, just where we would wish to be for our work. He apologized for not taking us to his own house, on the ground that it was undergoing repairs. We were thankful that it was so ordered, for where we now are, the people have



the most perfect freedom in calling upon us, while there, they would have been greatly fettered. We have had numerous calls; sometimes our room has been filled with visitors; and with all we have talked freely on religious subjects, and have preached to them the gospel.

### *The Sabbath—Preaching.*

Yesterday, (Sabbath,) early in the morning, Mr. Wheeler went into a large coffee-shop, connected with the establishment where we are, and for about the space of two hours he had opportunity to preach the gospel of Christ to those who came in. Most of the time he was surrounded by a crowd, who listened with respectful attention and interest, and many questions were asked and answered. Among his hearers was a single Mussulman, with whom he had a long and friendly discussion, on the claims of Christianity. Every thing passed off in perfect friendliness, and it is a strange thing to me, that in Van, such a public proclamation of the gospel was possible without disturbance. Afterwards we had constant calls at our room, all day long, sometimes a dozen or more at a time, and to all we endeavored faithfully to make known the only way of salvation. Only one man of them all was disposed to cavil and scoff, and it was evident that he had the sympathy of none present. On the contrary, the others took our part, and rebuked him severely for his insolence. We kept no account of the number who called upon us on the Sabbath, but estimate it at seventy or eighty persons in all, which, I doubt not, is a far greater number than were ever preached to before in Van.

The Armenian bookseller of the city is very friendly, and strange to say, he offers to receive our Bibles, and some of our other books, and sell them for us! This is a good sign, for he would not risk his business here by selling our books, if there were any fear, from any quarter.

Only one man in this whole place openly avows himself a Protestant, and he has lately been frightened into silence, and for fear of man, has ostensibly returned to the bosom of his former church. He called upon us and confessed, with apparent contrition, his hypocrisy, and declared his intention of hereafter openly adhering to the truth. He was first enlightened in Constantinople, where he resided for a while, in an Armenian family. He informed me that he had often attended the preaching of the missionaries there.

### *A Printing Press—Boarding School.*

Before coming here I had heard of an Armenian printing press having been used in Van, and the other day Mr. Wheeler and I rode out to see it. It is found in an old monastery called Varak, six or seven miles to the east of the city. So far as I know, this is the only printing press in the whole interior of Turkey, and it was established by the energetic efforts of a Vartabed called Crimyan Mugurdich Vartabed. He was unfortunately absent at the time of our visit, having gone into the Russian provinces for the collection of money for his objects. He must be a remarkable person, and very different from most Vartabeds, who live in ease and indolence. We found, at the monastery, three hand presses, fonts of type, a bindery, &c. &c., though the establishment was not in operation, on account of the Vartabed's absence.

We found also a boarding-school for boys and young men, with twenty-one pupils. All the scholars rose as we entered the school-room, and were then seated again by the ringing of a bell. Each one had a writing desk and chair, and the bed-room was furnished with bedsteads, which is all new and strange in this part of the country.

The principal publications at this press, as yet, are school-books; and a literary periodical is also issued, called the *Vasbooragan Eagle*.

*The City and Province.*

The city of Van is situated near the lake of the same name, which is estimated to be 5,600 feet above the level of the sea. It is surrounded by high mountains, some of which are never free from snow. The climate is considered salubrious, though colds, coughs, and rheumatism, are frequent in winter, and for two months in summer the intermittent fever prevails in the city. In the gardens near, however, there is no danger, and there, missionary families might reside all the year round, and have such opportunities for level and shady rides and walks, as are enjoyed by no missionaries in Turkey. We rode three or four miles through the gardens, in a straight line, having a smooth and level road all the way, and rows of lofty shade trees on either side, with streams of water running between.

An Italian surgeon in the Turkish army, who has resided here for four years, assured me that the intermittent fever, prevalent in summer, is of a mild type, and in most cases could easily be prevented. He has never seen more than three or four cases of typhus or typhoid fever, during all his residence here. The population of Van is about 30,000, more than half of whom are Armenians and the rest Turks. There are none of any other class. In the whole province the statistics are as follows, taken from a printed schedule published at the press in the monastery of Varak: number of districts, 17; of Armenian villages, 432; of Armenian churches, 377; of Armenian monasteries, 56; of Parochial priests, 265; of Armenian houses, or families, 11,090; of Armenian souls, 72,589.

*Van Should be Occupied.*

I came here with the fixed impression that we ought not to think of occupying Van as a missionary station until considerable preparatory work should be done by native helpers, and Erzroom and Bitlis were further advanced. I find that my

mind has undergone an entire change in this respect, after a visit to the spot. I now think that we cannot possibly be too soon in stationing missionaries here. No advantages would result from delay. Native helpers can do but little, in such a field, without the presence of missionaries; and now, if ever, is the time for us to enter in and take possession. I can plainly see that a spirit of infidelity has already got possession of some minds, and the faithful and earnest proclamation of the pure gospel of Christ is the only effectual remedy for this. A battle must be fought; it may be a long and desperate one; but victory will ultimately be on the side of the truth.

It is very desirable that one of the first missionaries here should be a man of some experience, if possible, and one who is already fluent in the language. He should be an earnest, forth-putting, and yet prudent man; a discerner of character, and possessed of both tact and common sense. It would be well if the other were a physician. Both should, of course, be self-denying, and devoted to the one great object of glorifying Christ.

We were surprised to find how near together our Armenian and Nestorian missions are already; and especially, how near they will be when Van is occupied. A missionary traveling without loads, on his own horse, can easily make the distance from Bitlis to Van in two days, from Van to Salmas in two and a half days, and from Salmas to Oroomiah in one day.

From our first entrance into this city until the present time, no disrespectful word has been spoken to us by man or boy, and not even a disrespectful look cast at us; which is more than I can say of most of the cities and towns through which I have passed during the present tour.

There is a strong feeling of patriotism among the Armenians of Van, which, connected as it is with more or less shrewdness and knowledge of the world, will no doubt lead to a pretty strong and

very likely an organized resistance to the missionary; but this should only excite in us the more anxiety that the proper men be sent at the outset. Our first great effort should be to gain the confidence of the people, and command their respect. Let them have time to become acquainted with us and our real objects, and I shall not fear for the rest.

### Recent Intelligence.

CENTRAL TURKEY.—Mr. White wrote from Marash, Aug. 13. He had recently visited Oorfa, and speaks of a pleasant incident and of the prospects of the work in that place, as follows:

An hour from Oorfa we were met by a company of the Protestants, one of whom said to me, "Bodvilly, I wish to ask your forgiveness." "What for?" I asked. "Two and a half years ago," he replied, "I, with two other men, stoned you and Mrs. White, and now I wish to ask your forgiveness." One of his associates in that interesting occupation has also become a Protestant, and the third is so in fact, but secretly. The work in Oorfa is making sure and good progress, the congregation numbering one hundred and fifty, and is rapidly becoming a *self-sustaining* work.

Respecting Marash, the condition of the United States, and the financial prospects of the Board, he writes:

Our congregation, all summer, has been in a good state, though there is no special interest. The average attendance is seven hundred. In the summer many go to the villages to trade, and to the vineyards, so that the congregation is always smaller than in the winter. I think I have never in my life enjoyed preaching so much as for the past two months. If Providence permit, we will endeavor to open a second place of worship the coming winter. The city is much scattered, and many would go to a place near by, who perhaps could not walk a long distance in the rain and mud. In this way, too, we think many new hearers might be brought in.

We are also endeavoring to have a school-house built on our church grounds, to be used by the high school and one common school during the week, for the infant Sabbath school on the Sabbath, and also for evening lectures.

It is with deep interest we await, week by week, tidings from our loved fatherland. God is taking vengeance on her for her sins; but we rejoice in the belief that this fire will purify her, and make her yet an honor and glory among the nations of the earth. We have heretofore tried to keep secret from our people the great sin of our land, but now we speak of it; and as we sometimes portray the zeal of the north, they kindle with enthusiasm, and say, "Would that we were there also to help!" We are expecting orders

from the Rooms to cut down; and we await them with pretty much the same feelings with which a man who has an amputation to be performed awaits the coming of the surgeon.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur, July 20:

I am sorry to see that a mistake has crept into my account of my twenty-five years' labors in India, both in the Herald [for June last] and in the portion of it printed in the tract on Mission Schools. I said the number of girls in the girls' school here was now more than forty. It is printed, in both places, "more than sixty."

Two marriages were performed here yesterday, in our large chapel, Mr. Vishnoopunt officiating, of one of which I cannot refrain from giving you some account. It was the marriage of a Brahmin to a Brahmin widow, both young, about twenty-two and eighteen years old respectively. The widow is connected with a very respectable Brahmin family in this place. She was given in marriage to a Brahmin in Dedgaum (a village in Mr. Fairbank's district) when seven years old, and her husband died two years after. She then returned to her mother and brothers residing here, with whom she lived nine years in misery. Becoming acquainted with this young man, who boarded at her mother's house, they conceived a strong affection for each other, and determined to live together. Of course marriage was out of the question according to Hindoo law. Her friends used every means to separate them, but without effect. The Brahmins then put them out of caste, and annoyed them in every way possible. At length he came to Mr. Vishnoopunt and expressed a desire to embrace Christianity. He was told that he had better first be married to the woman with whom he was living. To this he consented, and they both came to live at Mr. Vishnoopunt's. The friends of the young woman tried every means to induce her to come back and live with them, but she rejected all their solicitations, and chose to be married to this young man, whom she loved. The marriage has made quite a noise here, and may lead other Brahmin widows to think how they may escape the many miseries they have to endure in their state of forced widowhood.

MADURA.—The religious interest in the Pasumalie seminary, mentioned by Mr. Tracy in a letter published in October, will be remembered. Writing on the 4th of July, Mr. Rendall says:

I add a word respecting the present interest on the subject of religion in the girls' boarding school. Last Thursday evening, just after our usual weekly prayer meeting, I was told that the girls in the school had been crying a long time, and, with Miss Ashley, I hastened over to see what was the cause. We found them on their knees, in the greatest excitement. I presume it was very similar to the state of things at the Pasumalie seminary just before the end of the last term. We succeeded, by God's blessing, in quieting them, and then conversed and prayed with them. Since then a number of the girls have appeared serious, and have come frequently to one of us for conversation and prayer.

At a later date, July 25, he wrote again :

You will be glad to hear respecting the influence of the revival in Southern India, at this station. I should rejoice much to be able to report an extensive out-pouring of the Spirit; but while I have not this pleasure, I am thankful that there have been some indications of the presence of the Spirit, in parts of this field. You have heard of the revival in our seminary, at Pasmalie, just before the close of the last term. When the young men left the seminary, three or four stopped for a few days at Keelamattoor, where Pastor William lives. In the prayer-meetings during the week they were there, the same manifestations were noticed as at Pasmalie. The young men confessed their sins and cried for mercy. Others were affected, and soon a large number of the Romanists and heathen began to come to the meetings. The Roman Catholic catechist, however, soon put a stop to his people's coming. Pastor William informs me that the results have been as follows. 1. One heathen family has joined the congregation. 2. A few members of the congregation, who were very irregular in their attendance at church, and in getting their appointed lessons, have been awakened to new life. 3. Besides attending upon the stated morning and evening worship in the church, most of the Christians have established family worship.

I had hoped that this work would extend to the adjacent congregations; but I have seen no indications of this thus far.

The girls' school, I rejoice to say, has also been refreshed with the influences of the Holy Spirit. Four weeks since, while we were holding our usual weekly prayer-meeting, the girls were most remarkably influenced. They seemed distressed on account of their sins, and were crying for mercy. The Christian woman in charge of them, could not control them in the least. After quieting them sufficiently, I prayed with them. Since that time, on a subsequent Sabbath, the same feelings were exhibited; but the girls were glad to listen to the instruction of Mrs. Rendall and Miss Ashley. Many of them come frequently to our house for prayer and conversation, and I hope that some have really begun to serve God.

During the past six months, I have received four persons to the church; and Pastor William has received two to the church at Keelamattoor. I am thankful to be able to speak favorably of the influence exerted by this church on the surrounding community. I have continued to draw the attention of my catechists to the importance of laboring more and more for the heathen. At our last monthly meeting, there seemed to be a very good state of feeling on the subject. It is our plan, that every catechist, besides attending to the duties pertaining to his congregation, shall address some heathen assembly at least once every day. Some of the catechists are greatly encouraged in these efforts. I often wonder why it is that so few join us, when there is such an acquiescence in the truth on the part of the people. The fact is, however, that the consciences of the Hindoos have not yet been educated to choose the right when they perceive it. Expediency is the higher law with them. Truth has no claim upon them when it requires sacrifice to embrace it. I believe, however, the time

is soon coming when many will break away from their shackles, and rejoice to own Christ as their Savior.

CEYLON.—Mr. Hastings wrote from Mannepy, July 6:

On Wednesday last, (July 3,) we ordained Mr. F. Asbury, and installed him pastor of the church in Navaly. The occasion was one of very great interest to me. All the native pastors and missionary brethren were present, and a good number of Christians from other stations. Mr. Asbury commences his duties as pastor under favorable circumstances. The church seems united in him, and he appears to have the respect of the people. A house is in course of erection, on the compound purchased by the church, and I hope he will soon be residing among them with his family.

Mr. Spalding takes the oversight of Chavagacherry station, from July 6. There is little of special interest in our work at present. A series of evening Bible meetings is being held in various localities, for the purpose of presenting especially the claims of the Bible. They are well attended, and I hope do good. At a meeting here, a few weeks since, we had about two hundred adults present.

SHANGHAI.—In a letter published in October, Mr. Blodget mentions the interest of a blind man at Tientsin in the truth. On the 10th of June he wrote respecting this man:

Chang Lieh was baptized yesterday. He is blind, having been deprived of his sight about one year since. His age is fifty years. His health is poor and his frame slender. He has one son who now lives with me; also a wife and a married daughter. He has heard the gospel for five or six months. From the first there has been a pleasing earnestness and directness in his manner, and now he declares himself determined to follow Christ, not for the restoration of his sight, nor for the aims he receives, but for the salvation of his soul. He is much affected in speaking of Christ, and of what he has done for our salvation; is ready to bear scorn and obloquy for his name's sake; and I *hope* is a true Christian, and at the last day will be acknowledged by the Savior as a lamb of his flock. God be praised that the gospel is now preached openly in Tientsin, and that he gives us reason to hope that this man is a living stone, built into his spiritual house.

FUH-CHAU.—Mr. Peet sends (May 17) an account of a recent missionary tour, with Rev. Mr. Smith of the English Church Missionary Society, during which he visited the "Northern Hills," and the valley and city of Lieng-kong. This city, "said to contain over 10,000 houses," he speaks of as one of the pleasantest he has visited in China, and says "the way seems to be preparing for the preaching of the gospel there." He also writes: "The publication of the treaty between England and China, so extensively in Fuh-chau and other cities, has had a happy effect. It is now settled that we can rent chapels and houses in the city as well as in



the suburbs. There is manifestly an increasing disposition on the part of the people to *hear* the gospel. This is noticeable in all the villages where we have been."

Writing again, June 17, he reports the reception of two persons to the church; one a young man, who has been for some time in the family of Mr. Doolittle; the other a widow, upwards of sixty years of age. There are a few other inquirers. "The church-members and native helpers seem to be making progress in Christian knowledge and usefulness."

A letter from Mr. Doolittle, dated July 1, states that labors in that field, for the previous six months, had been much as heretofore, and there had been no serious illness in the mission families. Three members had been added to the native church, a few persons "profess to be inquirers;" two places for chapels, and a piece of ground large enough for two dwelling-houses, had been secured within the city, and a small place had been rented and fitted up for a chapel in a hamlet about fifteen miles south of the city. The fact is referred to, with satisfaction and gratitude, that a favorable change has taken place in the feelings and conduct of the people towards foreigners.

## DONATIONS.

### RECEIVED IN SEPTEMBER.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Bridgeton Centre, Cong. ch. and so.	7 30
Gorham, L. E. R. 100; Mrs. I. R. Adams, (additional,) 5; a friend, 1;	106 00
Yarmouth, Central ch.	47 00—160 30
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Mr. and Mrs. R.	2 50
Temple, Cong. ch. and so.	3 50—6 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so. 70; Hammond st. ch. Miss D. 25;	95 00
Brownville, Cong. ch. and so. 6; Rev. W. S. and Mrs. M. P. Sewall, 10;	16 00
Dexter, Cong. ch. m. c.	4 50
Foxcroft and Dover, Cong. ch.	5 54
Holden, do. bal.	3 00
Stockton, Cong. ch.	45 00—169 04
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Lebanon Centre, Cong. ch.	31 00
	366 34
A friend,	10 00
Machias, Cong. ch. 32; friends, 30;	62 00
South West Harbor, Rev. J. W. Pierce and fam 3,25; friends, 75c.;	4 00
Topsham, Cong. ch. 21,44; (also 20; incor. ack. in the Herald for Oct. as fr. Dr. Adams's ch. Brunswick,)	21 44
Turner, Cong. ch.	7 66—105 10
	471 44

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.	
Fitzwilliam, Dexter Whittemore,	

to cons. Miss LAURA WHITTEMORE, of New York city, an H. M.	100 00
Keene, A friend, 10; A. A. Livermore, 10;	20 00
Nelson, Cong. ch. and so.	13 48
Westmoreland, do.	30 00—163 48
Merrimac co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	23 60
Epsom, Cong. ch. m. c.	16 00
Franklin, Cong. ch. m. c. 19,53; indiv. 12;	31 53—70 53
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, E. J. Haseltine, (incor. ack. in Oct. as fr. Chester, Ms. 5.)	11 23
Exeter, 1st and 2d chs. m. c.	100 00
Greenland, E. R. G.	59 72
Hampton, Cong. ch. and so.	1 44—172 44
Stratham, do. m. c.	406 45
Colebrook, Cong. ch. and so. m. c. 15; a friend, 10;	25 00
Laconia, Cong. ch.	12 00—37 00
	443 45
Legacies.—Hancock, Mrs. Sally G. Clark, by Benjamin Goodhue, Ex'r,	535 52
	978 97

#### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. 64,26; S. W. Dole, 25;	89 26
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Cong. ch. 4; m. c. 3;	7 00
Orange co. Aux. So. L. Bacon, Tr.	
Wells River, Cong. ch. and so. m. c.	13 50
Orleans co. Aux. So. Rev. A. B. Gray, Tr.	
Derby Centre, Cong. ch. 7,37; Rev. J. Fraser, 2,63;	10 00
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Cong. ch. 23,08; m. c. 9;	32 08
Windham co. Aux. So. F. Tyler, Tr.	
Wardsboro', Cong. ch. by Rev. Benj. Ober,	10 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Springfield, Cong. ch. and so.	2 00
Royalton, Mrs. Wealthy Skinner, wh. with prev. dona. cons. DARIUS SKINNER an H. M.	50 00
Woodstock, Cong. ch. m. c. 19; M. L. 3;	22 00—74 00
	235 84
A widow lady, by J. D. Vermilye,	50 00
South Hero and Grand Isle, Cong. chs.	14 00
Rupert, Cong. ch. and so.	10 00—74 00
	309 84

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
South Dennis, Cong. ch. and so.	29 53
South Wellfleet, do.	5 02—34 55
Berkshire co. Aux. So. H. G. Davis, Tr.	
Great Barrington, Cong. ch. and so.	43 66
Hinsdale, Cong. ch. and so.	270 25
Monterey, Rev. W. H. Phelps,	5 00
Sandisfield, Rev. Aaron Pickett,	4 00
Sheffield, Cong. ch. and so.	11 39
South Adams, do. to cons. Rev. JOHN TATLOCK an H. M.	105 00
Windsor, Cong. ch. and so.	5 00—444 30
Boston, (Of wh. fr. a lady, 1,15; a friend, 15; J. H. Eayrs, 2d, [dec'd.] for books and tracts for heathen children, 5,06; "a hard working woman," 5; a friend, 5;)	198 26
Essex co.	
Andover, Chapel ch. bal. 3; a friend, 15;	18 00
Danvers, A thank-offering,	9 00
Salem, Tab. ch. m. c. 18,35; Crombie st. ch. m. c. 27,68; a sister, 3,50;	49 53—76 53

Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, A female member of Rev. Mr. Fitz's so.	10 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
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Salem, South ch. and so. 385,05; m. c. 62,14; less counterfeit dollar,	446 19—466 19
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West Hawley, do.	28 75—83 60
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
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Brighton, 2d cong. ch. 183,25; m. c. 12,03; to cons. Rev. RICHARD GLEASON GREENE and ASA HUNTING H. M.	195 28
Carlisle, Cong. ch.	10 01
East Cambridge, Evan. cong. ch. m. c.	13 00
Framingham, A few ladies of the cong. ch.	27 50
Lowell, Appleton st. ch.	45 03
Southboro', Pilgrim cong. ch. m. c.	8 00
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Roxbury, Vine st. ch. m. c. 31,54; Eliot ch. m. c. 7,93;	39 47—49 47
Palestine Miss. So. E. Alden, Tr.	
Braintree, South cong. ch. and so.	4 10
North Bridgewater, 1st do.	21 00
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East Mansfield, Rev. D. D. Tappan,	5 00
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	2,757 80
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North Chelsea, Trin. cong. ch. m. c.	4 10
Unknown,	50 00—92 70
	2,850 50
Legacies.—Southwick, Rebecca Bingham, by L. Warriner,	24 00
	2,874 50

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Providence,	10 00—12 00

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Davenport chapel m. c. 7,40; South ch. m. c. 7,18; North ch. m. c. 9,74; Chapel st. ch. 7,65; a friend, 2; E. C. 3; Mrs. Abby Salisbury, 150;	201 36
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	776 89
V.	5 00
	781 89

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Brickport, Mrs. R. and Miss E. A. Benedict,	10 00
Geneva, Pres. ch.	68 75
Penn Yan, do. bal.	12 43—112 99
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. E. J. S. 120; A. O. Van Lennep, 30; Samuel C. Hills, [omitted in the Herald for Sept.] 50;)	218 83
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
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Miss E. A. W. 6;	9 93
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Otisco, Pres. ch.	23 00
	59 00
Ded. ex.	30—58 70
	453 67

Adams, Rev. H. L. Stanley to cons. TALCOTT E. WING, of Monroe,	
Mich., an H. M.	100 00
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Angelica, V. Thomas,	9 00
Auburn, 2d pres. ch.	39 05
Bath, Mrs. Geo. Edwards, 2,50; Rev. C. H. De Long, 50c.;	3 00
Binghamton, Mrs. Mary Whitting,	5 00
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Clinton, Rev. Henry Boynton,	5 00
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East Bloomfield, Josiah Porter, 50; less ex. 25c.;	49 75
Greenville,	2 00
Hector, Pres. ch. by J. B. Williams,	9 50
Hornellsville, Pres. ch. m. c.	4 00
Ithaca, Pres. ch. by J. B. Williams,	21 08
New Rochelle, Pres. ch. to cons. Rev. JAMES H. TAYLOR an H. M.	50 00
Middletown, Cong. ch. Mrs. N. W. Sanford, 50; pres. ch. Mrs. Lemons, 3; incorrectly ack. in the Herald for Oct.	
Moir, Cong. ch.	15 00
Patchogue, Cong. ch.	15 00
Ridgebury, Pres. ch.	30 00
Rochester, Plymouth ch.	85 00
Sayville, Cong. ch.	3 50
Somers, Two la. for the debt,	8 00
Spencer, Cong. ch.	5 07
Watertown, A friend,	10 00
Yonkers, do.	5 00—491 58
	945 25

<b>Legacies.</b> —Albany, Anthony Gould,	
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East Bloomfield, Silas Eggelston,	
by Josiah Porter, Ex'r, 192,50;	
less ex. 96c.;	191 54—1,191 54

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Jersey City, W. H. Talcott, to cons.	
Miss CORNELIA B. TALCOTT an	
H. M.	100 00
Newark, High st. pres. ch.	223 96
Orange, 1st pres. ch. m. c. 12,41;	
2d pres. ch. m. c. 20;	32 41
Wantage, Pres. ch. bal.	1 00
West Brookfield, do. 139,60; m. c.	
109,91;	249 51
Whippany, Pres. ch. (additional),	12 00—633 88

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ch.	10 00
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Erie, 1st pres. ch.	100 40
Kerrs Hill and Cherry Tree chs.	25 00
Northumberland, 1st pres. ch.	25 00
Philadelphia, A friend, 10; Man-	
tua ch. 32,43; Calvary ch. (of	
wh. fr. Mrs. W. 20; Dr. C. S.	
W. 5;) 30;	72 43
Rogersville, H. Kyle, for missions	
in India, 2; less ex. 50c.;	1 50—309 41
Mast Hope, "A crumb for the hun-	
gry,"	5 00
Sugar Grove, A friend,	1 00—6 00
	315 41

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**OHIO.**

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Berlin, Pres. ch.	15 00
Cincinnati, G. Y. Roots, 50; 2d	
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College Hill, Pres. ch. m. c.	4 82
Columbus, Benj. Talbot, 10; 2d	
pres. ch. m. c. 5;	15 00
Dayton, Mrs. Nancy Kennedy, by	
Joseph Kennedy,	9 70
Monson, Pres. ch.	6 43
Walnut Hills, Lane sem. ch. m. c.	5 65—115 55
Granville, Pres. ch.	10 00
Greenwich, Friends,	14 00
Prairie Depot, 1st cong. ch.	5 00
Talmadge, Benev. asso. 51,57; Dan-	
iel Upson, to cons. WILLIAM H.	
UPSON of Akron, O., an H. M.	
100;	151 57—180 57
	296 12

<b>Legacies.</b> —Cleveland, John Hubbard, by	
Mrs. Mary Ann Hubbard, Ex'x,	1,000 00
	1,256 12

**MICHIGAN.**

Canandaigua, Cong. ch.	2 50
Hillsdale, Pres. ch.	7 00
Jackson, 1st cong. ch. (of wh. from	
a friend to cons. ARTEMAS S. CUSH-	
MAN an H. M. 100;)	134 24
Morenci, Mrs. Day,	50
Richland, Samuel Brown,	25 00
Vermontville, A lady,	25 00—194 24

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By G. L. Weed, Agent.	
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Delphi, A. Jones, 5; less ex. 10c.;	4 90
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New Albany, A friend,	1 00—2 00

58 74

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By Rev. C. Clark, Agent.	
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I. Patch,	10 00
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Fremont, Cong. ch.	8 64
Granville, Ralph Ware,	10 00
Lake Forest, Pres. ch. Rev. G.	
Hickey,	10 00
Sandwich, Pres. ch.	10 00
Somonauk, do.	1 00—134 71
Augusta, Pres. ch. m. c.	5 00
Chicago, Plymouth ch. 2; 2d pres.	
ch. H. F. Mather, 100; S. G. T.	
10;	112 00
Elmwood, Cong. ch.	7 00
Galena, Consolidated 1st pres. ch.	75 00
Galesburg, 2d pres. ch. 20; (1st ch. of	
Christ, incorrectly ack. in the Sept.	
Her. as from Glastenburg, 54,45;)	20 00
Kankakee City, H. H. Johnson,	10 00
Kewanee, T. Pierce,	10 00
Lamoille, Cong. ch.	8 50
Malden, do.	32 55
Mendon, do.	15 00
Princeville, Young people's miss. so.	20 00
Woodville, N. Cooke,	10 00—325 05
	459 76

**WISCONSIN.**

By Rev. C. Clark, Agent.	
Beloit, A friend, to cons. Rev. J. D. Todd,	
of Buena Vista, Wis., an H. M. 100;	
incorrectly ack. in the Her. for Sept.	
Columbus, Pres. ch.	7 00
Hartford, Cong. ch. a friend,	10 00—17 00
Beloit, James Bradley,	2 00
Leeds, Pres. ch. 2,20; less ex. 5c.;	2 15
Lowville, Pres. ch. 2,65; R. Haswell,	
3,40; less ex. 20c.;	5 85
River Falls, S. W. Stevens,	2 00—12 00
	29 00

**IOWA.**

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Burlington, Cong. ch. m. c. by Rev. W.	
Salter, 10; incor. ack. in the Herald	
for Sept.	
Kossuth, Pres. ch.	2 30
Lyons, do.	8 20—10 50
Clinton, m. c. by I. G. Irvine,	13 00
Des Moines, Central pres. ch.	9 00—22 00
	32 50

**MINNESOTA.**

Faribault, Cong. ch. and so.	35 00
Zumbrota, Alpheus Hall,	4 00—39 00

**NEBRASKA TERRITORY.**

Omaha city, A friend,	1 00
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**FOREIGN LANDS AND MISSIONARY STATIONS.**

A young man in Canada,	1 00
Bauff, Scotland, Charles McGregor,	25 00
Madura,	25 00
	51 00

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

MAINE, . . . . .	\$25 00
NEW HAMPSHIRE, . . . . .	76 45
MASSACHUSETTS, . . . . .	30 40
NEW YORK, . . . . .	13 85
NEW JERSEY, . . . . .	72 22
PENNSYLVANIA, . . . . .	3 00
INDIANA, . . . . .	9 85
	233 77

Donations received in September,	8,166 79
Legacies,	2,751 06
	\$10,917 85

THE  
MISSIONARY HERALD.

VOL. LVII.

DECEMBER, 1861.

No. 12.

American Board of Commissioners for Foreign Missions.

Madura Mission.—India.

PERIACULUM.

LETTER FROM MR. NOYES, JUNE 30,  
1861.

THIS letter contains intelligence of much interest, and well calculated to encourage the reader to comply with the request at the close, that prayer may be offered without ceasing, for the continuance and extension of that work of grace which has commenced.

*Meeting with Native Helpers—Religious  
Awakening.*

On the first week in March the annual meeting of the North Local Committee was held at this place, when the native assistants of Pulney, Dindigul, Battalagundu and Periaculum, came together for examination and mutual conference. There was a full attendance, and the meeting was one of more than ordinary interest. The devotional meetings, which were held morning and evening at the station church, and at pastor Seymour's church in the village, were particularly interesting. I was surprised at the earnestness of some of the native brethren, and deeply affected by their fervent prayers and exhortations. There was a readiness to take part in the exercises, and an unction in them, such as I had never before witnessed in a meeting of

native Christians. I felt that the Lord was, of a truth, in our midst. My heart was warmed, and my hopes in relation to our village work were much encouraged. A work of grace had already begun in a small congregation in a remote part of this station district, and the presence of a few native brethren from that vicinity added much to the interest of our meetings.

*Village Congregations—Interest Among  
Females.*

On the tenth of March I left home for a tour of ten days among the village congregations. As I went from village to village, it seemed to me that there was an unusual earnestness on the part of the catechists and teachers, and an unwonted seriousness among the people; but I met with nothing worthy of special remark until I came to the small congregation before alluded to, where a good work was evidently in progress. This congregation consists of only eight families, numbering thirty-two persons, who are of three different castes. The revival was confined chiefly to females, with one exception young women, only one of whom could read. Having been accustomed to expect nothing from these ignorant persons, excepting that they



hear what might be said to them and answer the questions of their catechisms, or recite the Bible History taught to them verbally by the catechist, and having never heard them pray or sing, conceive of my surprise on this occasion when, after the opening of the meeting, they broke out of their own accord, and joined in singing harmoniously, in a very earnest manner—as if this were the natural outlet for their intense feeling—hymns in Tamil metre, strikingly expressive of penitence for sin and trust in the crucified and risen Redeemer. They continued singing one hymn after another for twenty minutes, and as they sang, they rose upon their knees, and wept freely. During prayer, also, and while the Scriptures were being read and explained, they showed much emotion. The male members of the congregation were present and seemed deeply interested, while the heathen about the doors and windows looked on with amazement. There was no confusion or disorder, but the scene was intensely affecting.

#### *Cumbum—A Church Repaired.*

From this village I went to Cumbum, five miles distant, visiting two other congregations on the way. An hour or two after my arrival at Cumbum, the revived women from the congregation which I had left five miles away made their appearance, and improving the opportunity, I had the bell rung, and sent out notice that there would be a meeting for the females of the congregation. It was a busy part of the day, but in a few moments thirty women had assembled. The meeting continued for an hour and a half, and all remained to the end, seeming deeply interested. The catechist's wife readily entered into the spirit of the occasion, and the poor ignorant females brightened up, as if some new and startling idea had for the first time entered their dull minds. In the afternoon of the same day, a meeting for both males and females was held, which was well attended.

A meeting appointed for the evening was prevented by rain, the roof of the church being in a bad condition, and the people having been too much divided in feeling, and too indifferent, to make the needed repairs;—a work which the missionary thought it not best to do for them. Mr. Noyes writes:

That I had been put to great inconvenience, and that the meeting had been broken up by their negligence, were facts which they now deeply felt; and the next morning the congregation met, and with one mind determined to repair their place of worship. Some pledged themselves for the necessary timber, some promised to give thatch for roofing, some subscribed labor, and others money. The work was commenced without delay, and has long since been completed. Better than all this, which was only an outward evidence of an improved internal condition, the congregation has since been refreshed by an outpouring of the Holy Spirit.

On the first of April four catechists, who had been spending a year at the mission seminary, returned to Periaculum with their wives, fresh from the revival scenes of Pasmalie, noticed in the Herald for October. They commenced laboring faithfully, and their efforts were much blessed.

#### *Other Visits to Cumbum—Progress of Interest.*

Since the twenty-fifth of April I have made two tours in the Cumbum valley, and have been permitted to witness, in several places, marked manifestations of the presence of the Holy Spirit. In four congregations, particularly, there has been, for several months, an unusually large attendance on the means of grace; and special prayer meetings have been commenced and well sustained, both in churches and private dwellings.

The Sabbath, April 28, I spent in a village four miles from Cumbum, where we have a house of worship that will accommodate three or four hundred persons. I had given invitation to the neighboring congregations to meet for

Sabbath worship in that church. Seven congregations were represented, and the house was crowded. I have seldom, in this country, preached to a larger audience, never to a more interesting one. It was, on a small scale, a "Pentecostal season." After the sermon and before the Lord's supper, a prominent church member, who had been for several months under censure for immorality, rose in his place, and having made a most frank and humble confession of his sins before the whole assembly, fell upon his knees and prayed like a true penitent. Others who had been at variance in the church shook hands and made reconciliation. Several, in different parts of the house, seemed greatly affected, and wept freely. Persons who have since presented themselves for admission to the church, have told me that they received their first impressions at that meeting.

#### *Additions to the Church.*

On the ninth of June, a similar meeting was held at Coyilerpuram, which, though not as large as the one at the former place, was not less interesting. On that occasion I was permitted to receive into the church, on profession of their faith, thirteen persons, and to baptize eleven children. I had often been called to examine candidates when, though they had been well instructed as to the way of salvation and were apparently sincere, I could not perceive that they had felt any deep conviction of sin; but it was not so with these persons. They seemed deeply impressed with a sense of their sinfulness, and appeared to possess a humble faith in Christ as their Savior.

#### *Female Prayer Meeting.*

In June, Mr. Noyes again visited Cumbum, spending most of two days there. He was requested to be present at a meeting for females, where he met thirty-five women and twelve children, and was much surprised and gratified to find most of these women ready to join in singing, and to hear some,

whom he had not thought of as competent for such a service, lead in prayer, "with much fervor and great propriety." He says:

A female prayer meeting is not a remarkable event; but this one, occurring as it did in the Cumbum congregation, was to me a source of wonder and gratitude. The praying and singing of these poor women, as of those before mentioned in another village, surprised and delighted me. Surely the Spirit helped their infirmities. These "little ones" must have been taught of God.

This work has thus far been confined to a few congregations, and to a comparatively small number of persons; but though not extensive, I cannot doubt its genuineness, as a work of the Holy Spirit. Nor do I doubt that the blessed Comforter was sent in answer to prayer. A sentence near the close of my last letter expressed a need which was deeply felt, and it may have incited some friends of Christ to offer fervent prayers in our behalf. Would that our dear Christian friends might be incited and encouraged by what I have now written to continue in prayer for us, that this blessed work may become more and more extensive, and may deepen as it spreads, until it reaches and pervades every congregation and every village in this extensive mission field.

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### *Mahratta Mission.—India.*

#### *BOMBAY.*

LETTER FROM MR. HARDING, AUGUST 26, 1861.

THIS letter, as well as one published on another page from Mr. Barnum, of Kharpoot, serves to indicate the feelings of our missionary brethren abroad in relation to the conflict going on in the United States, and also in regard to their own work, and the difficulties they expect to encounter because of this conflict. But another matter is mentioned by Mr. Harding—the noble generosity of British residents in India towards the mission in this time of trial, and also—still more remarkable—of at least one Hindoo, who avows himself a disbeliever in Christianity—which will surely call forth emotions of

warm gratitude, and will, it is hoped, "provoke very many," in America, to like good works. Mr. Ballantine, also, of Ahmednuggur, in a private letter recently received, mentions contributions from English friends, on the ground, to a very considerable amount, including individual donations; one of 1,000, one of 1,100, and one of 1,600 rupees.

### *Shall Missions be given up?*

Mr. Harding writes:

Many most important interests at home must suffer at this time, and the possible results upon our benevolent operations abroad fill us with the greatest anxiety. I have seen, in one of our home papers, the proposition to give up some of the missions—those least productive—and among these the missions in India were mentioned. I cannot believe that many would entertain such a thought for a moment, and I am sure none will do it who rightly appreciate the work commenced and in progress here. We may be called to suffer for a time, and we can and will strive to endure this, in the same noble spirit that now actuates and sustains our suffering brethren at home. But as we would deplore any faltering on the part of those defenders of our country, so, much more, must we shrink from any backward movement in this war with the kingdom of darkness. A retreat here could not be less disastrous than it would be there; and in the present state of this mission, it seems extremely difficult and dangerous to reduce, to any great extent, the scale of our operations. A brighter day will surely dawn upon us all; and though in this terrible storm we may well cast away much that is cumbersome and comparatively useless, yet these precious jewels in heathen lands—these infant churches—the fruit of so much toil and of so many prayers—surely we cannot afford to lose these! When peace and prosperity are restored to our country, will it not be a joy to every Christian heart to know that such interests were not forsaken in the time of our national calamity?

### *Generous Aid from English Friends.*

You will be happy to learn that we find much sympathy among our English friends in this country. Two months ago, when our expected remittances failed, it seemed as if we should at once be brought into great straits; but hitherto we have been graciously supplied with the means for carrying forward our work. Several persons have made very large donations to our mission, and many, from all parts of the Presidency, have sent smaller sums, as free-will offerings to this good cause. One instance of liberality was very gratifying to us, as I am sure it will be to our friends at home. On the first Sabbath of this month, a collection was taken for us here, in the congregation connected with the Free Church of Scotland. Their most excellent pastor, the Rev. J. E. Carlile, proposed the subject to his church, by whom it was most cordially approved. I was invited to occupy the pulpit in the morning, and to make some statements in respect to the work of our Board here and elsewhere. In the evening, Mr. Carlile delivered a most able and impressive discourse, in which he gave a very correct view of the present state of America, and the great questions now to be decided there. The contributions during the day amounted to something more than 1,400 rupees. This was a very liberal offering; and the cordial and catholic spirit with which it was given made it doubly acceptable.

### *Contribution from a Hindoo.*

You will also be interested to hear of another contribution, from a very different quarter. A Hindoo sent me, not long ago, 100 rupees, accompanied by a letter, in which he writes: "Though I am not a believer in Christianity, still I admire and appreciate the disinterested zeal and exertions of Christian missionaries in doing good to the people of India; and I believe the American mission has been, and is still doing much

good, in the way of the moral and social elevation of my countrymen. I therefore deem it my duty to contribute according to my ability to the support of the mission, in their present embarrassing circumstances." This young man was educated in the Government schools here. I have known him for several years, as one favorably disposed to Christianity, though, like most young men of his class, he is much inclined to skepticism. Surely we who *do* believe in the Christian religion, and found our highest hopes upon it—we who *know* that in it alone is to found the true way and eternal life—cannot be less ready to make sacrifices than this unbeliever!

I was intending to write you at some length concerning the state of this mission, but have not time now. One person, the daughter of our native pastor, has been received to the church since the beginning of this year. Several others are asking to be received, but are for the present deferred. Our labors go on as usual. We have good opportunities for preaching the word, and I doubt not we shall reap in due season, if we faint not.

### Nestorian Mission—Persia.

LETTER FROM MR. DWIGHT, OF CONSTANTINOPLE, JULY 29, 1861.

THE Herald for November contained two letters from Mr. Dwight, one written at Bitlis and one at Van. Having passed from the field of the Eastern Turkey to that of the Nestorian mission, he wrote from Oroomiah, July 29, giving, as will be seen, his matured views, after personal observation and inquiry, in regard to several important points connected with the future working of that mission.

I arrived within the bounds of this mission on the 12th, and to-morrow I expect to start, with Mr. Wheeler, for Erzroom, having made a stay here of eighteen days. I have already written to you of my progress as far as Van, and now I will relate a few incidents that happened on our road to this place.

### The Young Patriarch.

We came from Van to Oroomiah by way of Bashkalla, where we were close under the Nestorian Mountains. Reaching Bashkalla early in the morning, we called upon the Pasha before he was up. Of course we did not see him the first time, but on our second call we were successful. He is a very affable man, and has not long been here. He informed us that Mar Shimon, the new Patriarch of the Nestorians, was coming from his mountain home to call on him, on that day, and very kindly invited us to wait and see that dignitary. This we immediately resolved to do, thankful that it was providentially so arranged that we should be there at the time of his visit. The new Patriarch is a mere boy, of sixteen or seventeen years, the son of one of the late Patriarch's brothers. He has had no particular education that I can learn. It was once proposed that he should be sent to the mission seminary in Oroomiah, but this was never done. He seems an amiable and intelligent youth, and although it is impossible to tell how he may be disposed when he becomes a full grown man, at present he is friendly in his feelings towards the missionaries. He came with quite a cavalcade to pay his respects to the Pasha, and was received with marked honor. In his train were Mar Gabriel, whom I saw thirty years ago in Oroomiah, Dea. Isaac, whose reputation you well know, and also a brother of Mar Yohannan.

### Salmas—The Sabbath.

At Salmas I found Mr. and Mrs. Shedd and Dr. Young, the latter on a visit. We reached there Friday, and remained until the following Monday. I spent a part of the time in visiting Armenian villages on the plain, and so did Mr. Wheeler, but we purposely did not go together, that more places might be visited. I was not unfavorably impressed by what I saw of the Armenians in that district, although I did not observe any beginnings of a *spiritual* work. The



people gave a respectful and serious attention to what I said, and I think they are in a state to be benefited by missionary labors. From all that I could learn, there must be about one thousand Armenian families in the villages on the plain of Salmas.

In the afternoon of the Sabbath I took my Armenian New Testament and went to the Armenian church in the town, hoping that the Lord would give me an opportunity to address some of the people. In this I was not disappointed. Several persons followed me into the churchyard, and finding a convenient place under a large porch, in front of the church door, I sat down, when, about twenty-three males gathered around me, twelve or fifteen females seated themselves near by, and for an hour I discoursed to them from the gospel. They listened with the deepest and most respectful attention, and seemed very thankful for the privilege. Some of the men were quite advanced in years, and they appeared well acquainted with the Scriptures. There were also some bright-looking boys in the congregation, who were very serious and deeply interested listeners.

#### *Oroomiah—Important Topics Considered.*

Very soon after my arrival in Oroomiah—where, as you may suppose, I met with a warm greeting from all the brethren and sisters—I obtained the reading of Dr. Anderson's letter to the mission, of April 11, and noted the points to which it seemed desirable that I should pay particular attention, in my inquiries on the ground. Most of the subjects were thoroughly discussed in the annual meeting of the mission, held while I was there, and the results arrived at were highly satisfactory.

It is strongly hoped by the brethren, that in a very short space of time,—perhaps from this very year,—all the common schools will be supported by the people. This is as it should be. The very important subject of putting the

native preachers into more immediate relations with the churches, and placing upon both preachers and churches more responsibilities than have been hitherto intrusted to them, elicited an earnest and somewhat protracted debate. Some of the older brethren were at first very fearful of the consequences, but gradually they were convinced that the time had fully come to take steps in advance, in this matter. Resolutions were unanimously adopted, the design of which was to establish more fully the true gospel relation of *pastor* and *flock*, and a committee was appointed to secure the immediate carrying out of these resolutions in those churches where it is practicable. In the resolutions, it is enjoined upon the pastor to administer the sacraments as well as to preach; and upon the people, to contribute pecuniarily towards the support of their pastors.

A very important change was made in the plan of operating in the seminary. It is arranged that a constitution and code of by-laws shall be prepared and adopted for the regulation of the institution; and thus the mission, as such, will have the responsibility of its general superintendence. A distinct theological class is to be formed, to which are to be admitted such promising and pious young men as may be deemed suitable candidates for the ministry, even though they have not gone through the usual academic course.

The whole number of pupils is also to be limited to fifty, and it may be questioned whether this number might not be still further reduced. To my mind it is very clear, that it cannot be the duty of the mission to provide helpers and preachers, any more than schools, for all the little villages on the plain; and there are serious objections to our educating more men than can afterwards properly be employed.

I will now give you my present views, after the excellent opportunities I have had for consultation with the brethren

and for personal observation on the ground, on several points of fundamental interest to this mission.

### *Ecclesiastical Organization.*

I have had the impression, for years, that sooner or later, the pious among the Nestorians would, like the pious among the Armenians, be organized into separate churches, wholly distinct from the old Nestorian church. My visit to Oroomiah has entirely changed my opinion in this respect. The law of Persia against proselytism has had nothing to do with producing this change. That law has once been temporarily set aside in favor of our missionaries, by imperial command; and I cannot doubt that, in case of necessity, it would be entirely annulled. The Roman Catholics are permitted now to proselyte, and Protestants, by suitable representations, must, if need be, obtain the same privilege.

This change in my opinion has been produced wholly by what I have seen of the actual workings of the reformation in the Nestorian church. I visited Geog Tapa. I went into the old church, and found that where the altar had stood in former days, a substantial brick pulpit had been built up by the people themselves, from which the missionaries could preach whenever they liked, and regularly, on every Sabbath, the preacher John proclaims the gospel of Christ. I inquired whether the daily service of the Nestorian church was maintained there. The answer was in the negative. I asked whether the mass, according to the Nestorian ritual, was never performed there now. The reply was, that twice or thrice a year, on great feast days, an old priest succeeds in getting together a few old women, to hear him, or see him, go through with those almost obsolete ceremonies. This tells the whole tale. What is true in Geog Tapa is also true, or fast becoming true, in all the other villages where our mission has regular services. Nothing can be more evident than that the old rites and cere-

monies are waxing old and silently vanishing away, and the new, reformed services are being substituted in their place. The change is coming about very naturally, as the result of a deep and fundamental change in the minds of the people. The people will have it so, and no ecclesiastical authority, (if any were used,) and no imperial edicts, can possibly prevent it. Individual churches may resist this influence, but if they do not ultimately yield, they will have to separate from the body, which is on the high road to a thorough religious reformation. I say then, let us not lay our hands upon this thing, but leave it to take its own course. God, in his providence, is bringing about the right results.

It is wise in the mission, in cases where young men are ordained, to put forward that excellent old man, Bishop Elias, as the ordainer, in connection with them. It is wise to have the baptisms performed (though in the simple, evangelical way) by the elders thus ordained. It is wise, also, to have them administer not only baptism but the Lord's supper, assisted by the missionaries, as is now to be done.

None are admitted to the supper except on credible evidence of piety; and the children of none except communicants, are baptized by the elders. I felt, when I reached Oroomiah and found how things were tending, that nothing more was needed to complete the organization of the reformed church, except to make the relation of pastor and people more prominent and distinct, and this is now to be done.

### *The Mountain-field.*

It was my opinion, before I came to Oroomiah, and has been for years past, that no missionary families from America should reside permanently in the mountains. This opinion has only been confirmed by all that I have now seen and heard.

I believe no one would now say that families should reside permanently either

in Gawar or Julemerk. The Nestorian population is too small in those districts, and during all the winter months, the isolation of the families would be too great to justify such a measure. The objections to a missionary occupation of the other parts of the mountains are the following :

1. No safe and convenient place can be found for a station.

2. Amadia is very hot in summer. According to actual observation, the thermometer rises on an average ten degrees higher there than in Oroomiah, and in the latter place you know the heat is very debilitating. Amadia is often, also, quite unhealthy during the summer months. Rice has been cultivated in its vicinity on a large scale, and deadly epidemic fevers are the result. Just now the Pasha has forbidden its cultivation, but pecuniary interest will always, sooner or later, prevail over imperial edicts. Furthermore, the city has very few Nestorian inhabitants. None at all are found west of it, and the nearest to the east are twelve hours, or two caravan days, distant. The great bulk of the mountain Nestorians are found in Tiari and Tekhoma, where, certainly, no families should be sent. There is no settled government there. The people are still virtually independent of the Turks, and they are always quarreling with one another. At this very moment there is a deadly feud going on between the Nestorians of Tiari and those of Tekhoma, and they are actually waging war against each other, with Koordish allies on either side. No stable government has existed, or is likely to exist for a long time, in those parts of the mountains, and surely it cannot be wise to place American families there under such circumstances.

3. The roads through these mountains are all but impassable for families. There are deep ravines and high mountain summits, to be crossed alternately, often where no horses can go. The only traveling is done on foot. American females, with children, cannot pass over

such roads. And then, for six months in the year, they are entirely blocked up with snow.

4. The valleys of Tekhoma are excessively hot, and in summer very unhealthy, rice being the chief article of cultivation. My sober opinion is, that Providence forbids our occupying the mountain regions with American families. Let that portion of the Nestorian country be reserved as the peculiar field of the reformed church of the plain—a necessary outlet for their pious zeal—a training school for their missionary spirit. I would not like to deprive them of it, even if we could occupy it.

#### *The Armenian Field in Persia.*

I have always supposed that our mission here was originally projected and designed for the whole of Persia, and also for the regions beyond.

The plan of the mission was and is, I think, to approach the Moslems through the Nestorians; and this, it seems to me, indicates clearly our line of duty towards the Armenians in this country. They are nominal Christians, as well as the Nestorians. They, more than the Nestorians, have been and are giving to the Moslems a false view of Christianity; and until the scandal of their bad example is removed, how can we hope to make much impression on the Moslem mind? Furthermore, the Armenians in Oroomiah and Salmas are living in close contact with the Nestorians. Sometimes they intermarry, and sometimes use the same church building for their different forms of worship. For the most part they are very friendly towards each other, and, as might be expected, in the plain of Oroomiah the Armenians have already begun to feel something of the influence of the reformation among the Nestorians. At Superghan, an Armenian woman is numbered among the hopeful converts; and all the Armenians of the place are represented as being very intimate with the Nestorian converts, and as coming contin-

ually to talk about religion. The fact is, that we could neither wish for nor expect any thing else; and it seems to me plain, that our missionaries ought to be allowed, and advised, to do every thing in their power to encourage and increase this passing over of a pure Christian influence from the Nestorians to the Armenians, as the surest and best way of reaching, ultimately, the Moslem mind.

There is no need of a distinct mission to either class; though, as the work develops, there will of necessity be need of designating particular individuals among the missionaries, both to the Armenians and the Moslems.

And, last of all, I am persuaded that if our missionaries in this country are not encouraged to extend their labors to the Armenians, and ultimately to the Moslems, the life of Christianity will again speedily die out among the Nestorians. The reformed Nestorian church must be made a *missionary church*, or it will soon forget its first love; and the appropriate fields for the cultivation and exercise of its missionary spirit are, first the mountain Nestorians, next the Armenians, and thirdly the Moslems.

#### *Native Helpers.*

I wish to say, in concluding this long letter, that I have been delighted with what I have seen of the band of native preachers and helpers in this field. They have all been assembled together for a two days' meeting in Oroomiah since I came, and several important subjects were discussed by them. I like their appearance; I admire the spirit of many of them; and I was greatly moved by the extraordinary fire of their eloquence, although I could understand them only through an interpreter. I admire the simple, childlike piety of Mar Elias. Although eighty years of age, to this day, on every Sabbath, he goes forth on foot, staff in hand, to preach the gospel to the poor in the neighboring villages—a worthy example for his brother bishops in other lands.

Greatly have I enjoyed my second visit to this place. O, how changed since my dear sainted brother Smith and I visited it, thirty years ago! Communion with the dear brothers and sisters here has been very refreshing to me. Would that I could have found here also brethren Perkins and Wright, for then my cup would have been full.

I now set my face westward, though I have yet several stations to visit, and many a long and weary mile of horse-back riding, before I can again reach the capital of Turkey. Pray for me and mine.

### *Eastern and Central Turkey.*

LETTER FROM MR. SCHNEIDER, OF  
AINTAB.

#### *Progress and Promise.*

MOST of this letter was written in July, soon after Mr. Schneider's return from the meeting of the Eastern Turkey mission, which he attended as a delegate, and has more reference to the field of that mission than to his own, the Central Turkey field. Some of the places and incidents referred to by him have been spoken of by Mr. Dwight, in letters published in previous numbers of the Herald; yet, as "the testimony of two eye-witnesses" will "not be unacceptable," as there will be no apparent sameness between much the larger part of this communication and what Mr. Dwight has written, and as the statements here are of much interest, readers will be glad to see this "testimony" also, to the progress and promise of the work in the interior of the Turkish empire.

In going as a delegate to the mission to Eastern Turkey, at its late annual meeting in Kharpoot, I passed through the following places, viz., Birijik, Oorfa, Severeke, Diarbekir, Malatia, Adiaman, and Jibbin; and also made a short visit to Arabkir, to aid in the ordination of a pastor. Mr. Dwight, whose company and society I enjoyed to most of these places, will doubtless give you his impressions of the work in each of them, as it appeared to him. For this reason it seems almost superfluous for me to



write, and yet the testimony of two eye-witnesses may not be unacceptable.

The state of the work in Birijik is much as it was represented in the last report of this station. The congregation and church are in a favorable condition. A native pastor is very much needed, and I am happy to say that the prospect is now favorable that one will be secured. We shall inform you of the progress of the matter.

### *Oorfa.*

Oorfa was long an out-station of Aintab, and much difficulty and discouragement were experienced in our early efforts to introduce the gospel there. It seemed almost impossible to make any impression, or to bring any persons under the influence of the truth. Though we sent different helpers, and some of them remained a long time, their labors seemed to produce no fruit. So much was this the case, that on one occasion one of our best church members came to me and seriously proposed that we should withdraw the helper from that place, saying it was a useless expenditure of toil and money. Yet now, during our visit, we found things in a very promising condition. About one hour from the city, a company of Protestants met us to bid us welcome, and their greetings were most cordial. All that we saw and heard gave us the impression that an interesting work was in progress. Two schools existed, and were in a flourishing condition. The congregation on the Sabbath is ordinarily one hundred and fifty, and they listen with much attention. There is also an interesting Sabbath school, and the children have learned many sweet hymns, "I want to be an angel," &c. &c. Additions were being made to the community, and a promising state of inquiry existed among the Armenians and the Syrians. There can be no doubt that many more there are to be added to the company of them that believe; and from time to time, they will be gathered into the spiritual garner.

### *Severek.*

I passed through Severek in 1850, and again in 1853, and found not the least apparent sign of interest in the truth among any of its 1,500 or 2,000 Armenians. But on this visit, we found a Protestant community of about seventy-five, a Sabbath audience of sixty, and a Sabbath school of about thirty pupils. No church has yet been formed, but the materials exist, and a small one will probably be organized during the present year. We were most cordially welcomed by these Protestants, who listened to our preaching with marked pleasure. More or less inquiry is abroad among the people, and we cannot doubt that the truth is to achieve many more victories among them. I felt greatly cheered by these and other marks of progress.

### *Diarbekir.*

Eleven years since I made my first visit to Diarbekir, and three years afterwards, a second. On my first arrival there, it was my intention to spend only a few days, but I soon found so many indications of the commencement of a work, that I changed my original plan and remained about six weeks. Though the number of inquirers and hearers was not then very large, and many of them were full of fear and trembling, things were encouraging. The most active and useful native helper now in connection with that station, then manifested interest in the truth. A house was rented, and regular services commenced. The audience was small, but at my second visit, eight years ago, it had considerably increased. Now, during our visit, evidence of a prosperous work appeared on every hand. When we were yet five hours from the city, a company of Protestants were galloping towards us to bid us welcome. An hour later, Mr. Walker and another company met us; and as we went on our way other small parties came, until quite a caravan was collected. On the second day after our arrival, the Protestants gave us a public reception,

quite a congregation being assembled. They expressed much gratitude for the gospel, which had been sent them through our Board; and these expressions of grateful feeling, as given by the native preacher and two of the church members, who addressed us personally, seemed very sincere. It was quite an interesting, and to us gratifying occasion.

On the Sabbath there was an audience of four hundred, though this is more than the usual number present. The Sabbath school and Bible-class together number about two hundred and fifty; in the three schools there are one hundred and twenty pupils; and the church contains eighty-three members. There are also five out-stations, at one of which there is an audience of one hundred, and a school of nearly thirty pupils; at another the audience is from forty to fifty, with a school of twenty or twenty-five; and at a third there have been as many as forty hearers, though the congregation is not yet fully established. At the other two places, the work is just beginning. Besides these out-stations, there are other points which might and should be occupied. I was very favorably impressed with the prospects of extension in that vicinity, and do not doubt that many Protestant communities and small churches are yet to be formed, in all the surrounding region. When I considered these facts—these unmistakable marks of advance—I could not but feel that there was abundant ground for thanking God and taking courage. I cannot doubt, that could the friends of the Board have beheld this large audience, and the interest with which they listened to our messages, they too would have felt, not only that a good work had been wrought already, but that a deep and broad foundation had been laid for future growth and development.

#### *Kharpoot.*

I need not enter into many particulars respecting the work at Kharpoot, but I cannot refrain from giving my impres-

sions of the importance of that station. The 27,900 Armenians in the plain of Kharpoot, and the additional 25,000 in the remaining parts of the field, added to the 6,776 in the city itself, making a total of 59,676, surely constitute a most interesting missionary field. Besides the church and congregation in the city, the work has commenced at fifteen other points in the field, where there are congregations of from twelve to one hundred on the Sabbath. In connection with these numerous villages, and the many others around other stations of the mission, where native labor is needed, the school for training native preachers, pastors and other helpers, assumes great importance. To bring the gospel to bear on the fifty-five villages and larger places under the care of this station, and on the many points to be reached in the field of the other stations, will require a large force of native laborers, and it will take time and labor to bring them forward and properly train them.

#### *Arabkir.*

With Arabkir I was most pleasantly impressed. It is one of the healthiest stations in the whole Armenian field, while the extraordinary beauty of the natural scenery in the midst of which it is located, makes it exceedingly attractive. I was greatly charmed with these features of the place. The work is in a very encouraging condition. The Protestants have the most pleasant chapel I have yet seen in the country. Their Sabbath audiences vary from 130 to 150, though while we were there, they were naturally larger. The four schools are in a flourishing condition, and have been the means of the establishment of several schools by the Armenians. The Sabbath school pleased us especially. Order and system seemed to mark the whole, and the average attendance is about 180.

The ordination, of which you have doubtless received an account from Arabkir, was a solemn and deeply interesting occasion. There was an audience

of nearly or quite 400, who participated with great interest in the exercises. Many were the tears shed when, by the imposition of hands, the individual was solemnly set apart to the office of the holy ministry. A good beginning has also been made at most of the out-stations, two of which we visited, and what we saw gave us the decided impression, that a good foundation has been laid for an extensive work.

#### *Malatia and Adiaman.*

Malatia, one of these out-stations, through which I passed on my return home, is a large and beautiful city, containing a population of 8,000 Armenians, and several thousand Kuzzelbashies. A Protestant school of 80 children already exists. Its Armenian population, being so large, presents a very strong claim on us for effort. Whenever labors are formally begun for the Kuzzelbashies, Malatia would seem to be the point from which to commence, as so many of them are found in that locality.

The work in Adiaman is in an encouraging condition. The Sabbath audience is 100 or more. I preached there twice, and the people listened with marked attention. A decided and deep impression has obviously been made upon the Armenian population of that place, and future progress may be very reasonably expected.

In fine, at every point we saw indications of decided progress. At almost, if not quite, every hamlet and city, where there is any Armenian population, the truth has not only found a lodgment, but has made a deep impression. Its leaven is most extensively spread over all this country, and we were made to feel more deeply than ever, that with proper care and effort it is destined to triumph.

#### *Aintab.*

In a postscript to his letter, dated August 22, Mr. Schneider says of his own station:

Our work moves on much as usual. Our pastor recently made a careful ex-

amination of the Protestant community, going to every house and taking down the name of each individual. He found that there were about 450 or 460 houses which were Protestant in whole or in part, and the whole number of persons, small and great, was 2,016. Is not this a great community? The question of forming a new church and congregation naturally presents itself; but it is one that will require mature consideration, as other important matters are involved in it.

### *Mission to Eastern Turkey.*

#### *KHARPOOT.*

LETTER FROM MR. BARNUM, SEPTEMBER 7, 1861.

#### *Anticipating Financial Difficulty.*

READERS will not be surprised at the mention, in this letter, of serious apprehension on the part of the missionaries, that they must soon be greatly crippled in their operations by want of means. It is gratifying to find that, foreseeing the difficulty, they have been so ready to meet it in the best manner; making retrenchments wherever they could be made, without waiting for positive instructions so to do, and putting themselves and their work in a state of preparation for whatever of trial might be before them in this regard. Such indications of readiness to do the best they can, no less than statements of the difficulties in the case, will lead Christian friends in this country both to rejoice the more that the embarrassment of the treasury is thus far less than was expected, and also, it is hoped, to renewed exertion to prevent such embarrassment. It is ever to be borne in mind, that no small part of the reason for the comparatively small indebtedness of the Board at the end of the last financial year, is to be found in such efforts on the part of many missionaries to reduce expenses, as are here mentioned. Had the expenses of the year (the thirteen months) been at the rate designed, the debt would have been much larger. Mr. Barnum writes:

I need not tell you with what anxiety and concern we look upon the financial condition of the Board. The summing up at the close of the year must have shown a large debt. Nearly half the

financial year, however, had passed before the present troubles began to be felt in diminished contributions; and even at the close of the year, the treasury could scarcely have begun to feel the paralyzing effect of war as it must be felt for at least one or two years to come. In this view of the case, we expect that instructions for speedy and serious retrenchment must soon come; and much as we dread its effects, we have been prosecuting the sad work ourselves during the past two or three months, so as to do it gradually, and with the greatest possible care.

#### *Retrenchments Made—Fewer Out-stations Occupied.*

You are aware that for eight months of the year, nearly all our helpers are in the theological school, so that we are able to supply, permanently, but three of the largest of our fifteen out-stations, distant from thirty-five to one hundred miles. The rest being within fifteen or twenty miles, we have given them Sabbath supplies from the school. This plan has been very successful. No ground is lost, and the friends of the truth are kept together and encouraged. Besides attending to the regular services of Saturday evening and the Sabbath, the young men go out into the streets, where they can generally gather an attentive crowd, who dread the odium of going to a Protestant chapel. There are, besides the regular out-stations, quite a number of villages, within four or five miles of us, to which we have been in the habit of sending students frequently on the Sabbath, and where, during the entire day, they will generally have a large number of hearers in the open air. Some of these out-stations and villages, however, we have now definitely abandoned until better times, and others we have given up temporarily, till we can see what our resources are to be. So that, in place of the fifteen or eighteen students who formerly went out on the Sabbath, to declare the gospel

to their benighted countrymen, we now send but five, because in this way we can save perhaps two dollars, or two and a half, in our weekly expenditure.

The rooms which we occupied in these villages were rallying points for Protestants and partially enlightened men, and centres of light to neighboring villages, as well as their own. It is unnecessary to speak of the influence of shutting up these places. It is a long step backward. It is extracting the leaven after the leavening process has begun.

#### *Closing a School.*

We have had, until recently, a fine boys' school in the city, under an excellent teacher. Three years ago, it seemed almost impossible to work over the materials which we had into anything which we should ever regard with satisfaction as a school; but gradually we secured regularity of attendance, uniformity of books, a good standard of scholarship, and strictness of discipline; which gave the school a high character. By degrees it became partially self-supporting—each pupil paying a small admission fee. The Bible was a prominent text-book, in which every child who could read had a daily lesson. There were many bright boys of good promise in the school, and it was no ordinary trial to speak the word which should close the door against them and scatter them abroad. But educational agencies are not the most important, and the choice appeared to be between closing the school and withdrawing the gospel from one of the cities which we occupy as an out-station.

#### *Dismissing a Valued Helper.*

One of the first fruits of the work here was a watch-maker—Haji Hagop—whose name has frequently appeared in the Herald. He is highly respected in all this region, and appeared to be just the man for the opening work here. He has a warm Christian heart, and has been very useful. He has been a general



helper—supplying temporary vacancies; gaining an entrance into new villages; attending to cases of persecution and oppression, of which there are many; relieving us of a great amount of secular work; and in every respect, our “right-hand man.” When he entered the service of the mission, another man took his business; and gradually his tools and stock in trade, and nearly all his property, have been disposed of. He was thrown from a horse two years ago and permanently injured, while on mission business; and in view of all these considerations, he had a strong claim upon us for sympathy, if not for permanent employment. But necessity knows no law; and with a noble Christian spirit, he yielded to our request that he would leave the service. He said, “I am poor; I have not the means of returning to my trade; I do not know how I am to support myself and my family; but this seems to be the will of the Lord, and it is safe to trust him.” Indispensable, almost, as he often was to us, there appeared to be no other way; and so for the sake of saving the ten dollars monthly salary which we paid him, we gave up the good old man, though it cost tears to do it.

### *The Enemies Triumph—Appeal for the Theological School.*

Such are some of the measures which we have taken in the direction of curtailment, and they are truly serious. And now the question arises, Shall we be obliged to continue this ruinous missionary policy? Already the enemies of the truth have begun to exult; and the report has been industriously propagated, from high quarters, that our entire work is to be abandoned. Our great anxiety now is for the theological school; and it is partly to shield this, as far as possible, that we have curtailed in other directions. We believe that the country is to be evangelized mainly through native agency, under missionary supervision; and to this school do we look for the

men who are to do this work in all this part of Turkey. There are now connected with it twenty-two young men, from five different stations. Several promising individuals have been proposed for the new class next spring. The calls are many, from all parts of the country, for some of these students, even before they have finished their studies. The suspension of the school would be the heaviest blow which we could receive. After selecting the best of those who should come, and rejecting two or three of the least promising of the present number, we should have, next year, at least thirty promising young men, all hopefully pious.

### *Mission to Central Turkey.*

#### MARASH.

LETTER FROM MR. WHITE, AUGUST 27, 1861.

#### *Visit to Villages.*

In this letter Mr. White speaks of a recent visit to villages north-west of Marash—Yenje Kala, one day's ride distant, on the top of a mountain of the same name, with 500 inhabitants, all Armenians; six small villages near this, on the east slope of the mountain; Ajemli, “thirty miles west,” with 160 inhabitants; Noorpet, with 200 Armenians, and Shivilghi, with 500, both within an hour's ride of Ajemli; Geben, fifty-five miles north-west of Marash, with a population of 700; and Boondook, five miles east of Geben, with a population of 300.

#### *Ajemli.*

Respecting Ajemli he writes:

This village is different from all the others we visited. The people are not ground down so much by oppression; in appearance they are neat and tidy; their clothes, food and houses are good; intemperance is unknown; the Sabbath is partly observed; and all, men, women and children, seemed to have a *character*—a basis to work upon. The Home Missionary Society had a helper here two months. There are three men well persuaded of the truth, and I had strong

hope that, by the blessing of God, the whole village might soon become Protestant. It is small to be sure—only a hundred and sixty inhabitants—still it would form an excellent centre for that region.

### *Poverty and Oppression.*

All of these villages, except Ajemli, are poor beyond description. It would make any man weep to see how the people are oppressed. Near by are Gower Dagħ, Boz Dogħan, and Tartarlu—districts inhabited by professed robbers. These range the mountains, independent of the Government, and plunder whenever they can. Often too, a zabtie, in passing by, or collecting the tax, will order the villagers to prepare him a roast lamb, or give him whatever he wishes; and they dare not refuse. There are also aghas, or petty chiefs, who compel the villagers to work for them without pay. And between the robbers, the aghas, the zabties, and the taxes, the poor people have scarce enough to eat. Stopping to rest one day by a hamlet, I noticed a woman sitting in a booth behind us. On inquiry, I found she was a Moslem widow, so destitute of clothes that she could not rise to salute us; yet the Government is pressing that poor woman for sixty piasters' tax—a sum a laboring man can earn only by three weeks' labor! Often the children, seeing us coming, would run; and no matter how much we might entreat a man to show us the road—no matter how much we might offer—not a step would he move, believing us to be, like all the rest, liars.

Does not the Government know of this oppression? you will ask. Yes, and it is too weak and too corrupt to remedy it. In proof of this, let me give you an incident. We reached Geben Monday afternoon. Soon after, Abdullah Begħ, the governor of all that region, came to the village, with a dozen horsemen. He called the Armenian head-man of the village—a man fifty years of age, and in

good circumstances—made him drink till he was drunk, then took from him his purse, containing several gold pieces, and a treasury note for fifteen hundred piasters, and left the old man so nearly dead drunk that the family worked with him all the evening, thinking he was about to die, and called the priest to administer the sacrament. On returning to Marash, I asked our head-man if we could not depose that governor. He replied, that for private reasons of his own, known all over the city, the pasha would not depose him. Alas, when the pasha and his governors are such, what can be done for the poor villagers?

### *Funds Needed—Good Spirit of Helpers.*

Had we funds, we would send three men to these villages at once; one to Yenije Kala district, one to Ajemli, and one to Boondook; and in any case, we must not neglect Ajemli. The Home Missionary Society of the church are supplying Kishifi and Fundajak, and we will try to have them take Ajemli also.

Krikor—the helper who accompanied me—remarked that he and another helper had counseled together, and determined, that if cut off from the service by the crippled finances of the Board, they would still go on working for Christ, trusting to the people among whom they might be cast for their daily food. Sweet indeed is it to witness such a spirit in our helpers. It is not for *pay* that Krikor now labors, his wages being only five dollars a month. If the troubles in America serve to develop still more the piety and devotion of these infant churches,—if they serve to cast the churches more on their own resources,—will we not say, Blessed were those troubles! This, we feel, is to be one good result.

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### *Micronesia Mission.*

THE Morning Star returned from her fifth trip to Micronesia, reaching Honolulu Aug. 13, "about a month earlier than she was expected." She was absent from the Sandwich

Islands only three months and two days, and visited all the stations of the mission. Mr. Damon, who went in the vessel as a delegate from the Hawaiian Missionary Society, brought back, Mr. Clark writes, "a cheering report of the progress of the work," and expresses great confidence in the ultimate success of the mission. He writes to the Missionary House, July 15: "I am now returning from a most delightful trip among the islands of Micronesia. Since leaving Honolulu, May 11, I have spent three days at Apaiang, four at Tarawa, four at Ebon, five at Kusaie, and eleven at Ponape. I found the work of the Holy Spirit in progress at Apaiang, Ebon, Kusaie, and Ponape. The encouragement at each station was far greater than I had anticipated. During the past year, the spiritual regeneration of the people has taken a new start. Brothers Bingham and Doane were particularly encouraged by the manifestation of the Holy Spirit's gracious influences, while the organization of a church at Ronkiti, of twelve members, and of another church of six members at Shalong, are manifest indications that God has a people on Ponape. At Kusaie, also, there were indications of good. I spent a Sabbath at Tarawa, another at Ebon, another at Kusaie, and a fourth at Ponape; hence you will readily see that I have enjoyed excellent opportunities for witnessing the progress of the work."

Mr. Roberts and his family, Mrs. Doane with two children, and Mrs. Sturges and daughter, returned in the Morning Star, to the Sandwich Islands; Mrs. Doane being very ill, and Mrs. Sturges also quite feeble. The Hawaiian Missionary Society has voted to seek out a man to send to Kusaie, to take the place of Mr. Snow, who, in accordance with the views of the Prudential Committee, is expecting to remove to a station not so far west.

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**PONAPE.**

**LETTER FROM MR. STURGES, NOVEMBER 12, 1860—JULY 1, 1861.**

THE Morning Star brought from the islands several letters, written at different times during the period which had elapsed since a previous opportunity had occurred to send. This, from Mr. Sturges, has several dates, recording at different times, as they occurred, incidents of great, and mostly of very pleasant interest, calculated to call forth much gratitude. The touching narrative of "little Ella's" sickness and death, many parents, who have known like affliction, will find it difficult to read without tears; and they will

sympathize the more, in view of this sorrow, with the father, now left alone at his island home. Thus, as joys and sorrows mingle, may praise and prayer ascend together, in behalf of the missionary laborers, the churches newly gathered, and the people yet in darkness.

**First Fruits of Ponape.**

On the 12th of November, 1860, Mr. Sturges wrote:

After a night of eight years, we have had the privilege of receiving to church fellowship three converts—one man and his wife, and a widow. It has been with much solicitude, and more hope, that we have baptized these first converts from the island. We have kept them waiting a good while, feeling it much better to start late and right, than early and wrong. We have had great comfort with these Christians, and promise ourselves much more, as we confidently hope and trust they are God's "workmanship, created in Christ Jesus unto good works." They are of our best families; have the confidence and respect of their neighbors; seem anxious to do good; and we doubt not are raised up to be lights, and instruments of good to many. The man is a native of Mindanao, but so long a resident here as to be identified with the people; and his wife is of a priestly and influential family. The other female is an ex-queen of this tribe, a woman of influence, and a great favorite with our Nanakin. She has been a praying and teachable learner for more than three years.

Emotions of gratitude and joy fill our hearts as we see this, our first harvest, gathered to the grace and glory of our Lord and Master. The experience of yesterday was more than the promise of "a hundred fold now, in this time." There are several others whom we hope soon to bring in with these into the church of Christ.

**'Ella's' Sickness and Death.**

January 24, 1861.—For three years and ten months "little Ella" did much to make our home the bright, sweet one

it has been. Why she began to smile so early; how she could sing, alone, several tunes, before she was two years old; and whence her precocious inquiries and remarks about heaven; are questions of easy solution now that she is there, but not a little difficult while she was here. Her absence, sometimes protracted for hours, in gathering flowers and leaves on which to lie by her little brother's grave; and her almost invariable calling for "Mary to the Savior's tomb," when asked what tune we shall sing at our twilight gatherings, were incidents long laid up in our hearts, and pondered.

As she was almost the only, so she was the inseparable companion of her sister Hattie. The two seemed made for each other, for what is childhood without the companionship of childhood? And as we thought of their loneliness in this their island home, and then thought of what might be their not much less lonely life far away among strangers, we felt like blessing the goodness of our Savior in giving us the twain.

We, in our ignorance, planned for their future. As they walked hand in hand whithersoever they went, so, in our joy and hope, thought we, will they walk the lonely ways of life together; but when, on the third day of her sickness, little Ella said—in reply to the question, Would Ella rather get well and go to America and see grandma, or die and go to heaven and see Jesus?—"If God wants Ella to get well, Ella would like to, and go see grandma," we began to feel that Jesus had other plans for our darling. And after a few days and nights of wearisome watchings and anxieties, at the midnight hour, the mother and father of "little Ella" kneeled in submission and prayer; and as her spirit went back to its native place, thanked God for another child in heaven, forever safe from sin in the Savior's bosom; and most heartily gave themselves anew to the work of bringing souls to Christ.

### *Native Sympathy.*

It would have been pleasant had other friends been with, us to comfort and help, but the Lord raised up many friends from these heathen neighbors. And then, whose hands are like the father's, to make the coffin-bed? Whose hands like the mother's, to put away the precious dust to rest? And whose love like the only sister's, to gather flowers for the burial? It is wonderful, as it is comforting, to receive so much sympathy from savages. Two years ago I could not have been made to believe that such a heartless people would ever be so changed as to show such sympathy for us? During all these dark days, the few members of our little Christian community have manifested the deepest interest in us, assisting us in every possible way, and thus attaching themselves to our hearts as we never expected they would. The funeral was a solemnly interesting occasion, a goodly number of natives being present, most of whom wept with us. It was a strange sight to look upon a proud chief, whose every habit and instinct repelled him from the sight of a corpse, kneeling with others to kiss the "little friend."

### *A Church Organized at Shalong.*

March 6. A little church, of three male and three female members, was organized to-day at Shalong. All the exercises were interesting, and seemed to impress the spectators, some twenty of whom were present. The six have long been praying; and now that they are more distinctly known as "Christians," we hope for a strong and good influence from them. Thus is the Lord gathering, from this wasting people, a few to the praise of his grace. Little light-houses are beginning to send out some very precious light, into very thick darkness.

### *Additions to the Church at Kiti.*

18. Yesterday we received five to our little Kiti church. Three of the Sha-



long church were with us, making the number of native communicants just equal to Christ's little company when he instituted the feast. The congregation was large and attentive, and all the exercises were solemn and impressive. How could they be otherwise, when church members and candidates had spent the entire previous night in prayer and praise? It is wonderful, how much these people love to be pleading with God, for themselves and their heathen friends. They wake up in the night, and are frequently heard mingling their voices in song and prayer. How sweet are such sounds to the ears of the missionary, after a long night of eight years.

The afternoon exercises were more than usually interesting. Some of our converts made remarks, and little Benjamin was given to God in baptism by his parents, who gave themselves in the morning. It is most pleasing to see how these Christians love one another. Here are men, but a few years ago engaged in hostile strife, trying to destroy each other, now loving as brothers.

#### *Sickness—Further Additions.*

*April 15.* The measles have fairly made their appearance among our people. How can we think of the probable results of this sickness! Surely we are not to have the scenes of 1854 repeated—that long year of small-pox memory. So far, the disease does not seem to be of the most malignant form, but it may become so.

*May 3.* Yesterday, four were added to our little church, making the present number twelve. Two of them were the father and mother of three daughters who, with their husbands, were already members. The only two remaining children of this aged couple, together with a grandson, are members of our praying circle, and consider themselves as belonging to the Christian party. How pleasant to see a whole family thus walking in the way to heaven. We feel that we now have a little Christian com-

munity which will serve to illustrate to the poor savages about them what the gospel can do. We need not say that such a society is very cheering to our hearts. After so many years of toil and delay, it is not easy to feel that a little church is actually gathered from among these heathen!

#### *The Morning Star—Persecution.*

*July 1.* The Morning Star reached our island one week ago to-day, and will probably leave us next Thursday morning—the glorious Fourth—taking away all that is dear to me except my Savior and my work. What a dream! All, all gone! I alone, upon this great island, to do the work of an ambassador for Jesus! What could I do if it were not for the Lord Jesus Christ?

The truth seems to be working, stirring up opposition, if nothing more. There is much dissatisfaction among the chiefs, that their people are ceasing to feast them, because they fear God. The church members have not yet suffered personal violence, but many threats have been made, and they suffer by having their property taken from them. Their canoes have been stolen on several Sabbaths, while they were at meeting. As our chief takes no pains to restore this property, or prevent such depredations, we feel anxious for our little Christian community. There is reason to fear violence, and even death. The Lord only can save these tender lambs of his fold, and surely he will not leave them. They may fall,—we may fall,—but God, under the shadow of whose wing we trust, will make all things work together for the building up of his kingdom upon this dark island. In some respects the prospect here looks rather dark, in others more cheering.

The measles have been very light upon the island. Some have died, but not many more than usually die during the same season. The poor people do not, however, recover their former vigor, and there is fear that many will go into

the “decline,”—a native consumption, the most fatal disease on the island.

We deeply sympathize with the Board in the prospective lack of funds to carry on the great work of the Lord. If we could we would help, but what can we do?

#### *Congregations.*

The average attendance on preaching the past year, has been thirty-three in the forenoon, and about twenty in the afternoon. Our Wednesday meeting, at Tolitik, is one of the best attended and interesting. The Lord has begun a good work, and we look forward with hope to the harvest. Surely the churches at home will not consent to let such an island and people as this pass over to perpetual night. They *must* bear with us a little longer, and they will hear that the Lord has done great things for them.

I am to be alone this year; the Lord Jesus only will be with me, and this is enough.

(It has been already mentioned, that Mrs. Sturges and her daughter left for the Sandwich Islands in the Morning Star.)

It will be my purpose to visit Shalong as often as I can. The truth has begun to work. “Jaomatan,” one of the church members, is one of the noblest men I ever saw,—a good man, who I think will not be frightened from the stand he has taken. The opposition to him and his fellow Christians there is very strong; he has been in great danger of losing all his property and even his life, but he stands quietly, and boldly teaches the truth. With a few more such men to illustrate the new religion, it would not be long before Ponape would become morally, what it is now physically, one of the beautiful spots of this world.

#### *KUSAIE.*

LETTER FROM MR. SNOW, JANUARY 25,  
AND JUNE 17, 1861.

THIS letter, like the one from Mr. Sturges, was written at different times, partly before

and partly after the arrival of the Morning Star. The longing desire expressed to hear “from the world,” after having been for more than six months without news, indicates one of the trials incident to a station so remote and unfrequented; a station, however, which Mr. Snow, cheerfully enduring every trial incident to his position, that he might minister to the temporal, and especially to the spiritual welfare of a rude and degraded people, has ever been unwilling to leave. Many readers will sympathize with him in the hope, that a day of far greater missionary zeal, and of more abundant and mighty effusions of the Spirit, will ere long dawn upon the world; and all will rejoice in view of such indications of good as he is permitted to witness among those for whom he labors.

#### *Waiting for News.*

Six months with no news from the world—for it is more than that since the Morning Star brought our last American and Sandwich Islands intelligence—almost gets up a feeling of impatience, though I try to pray and to think it down. Yet the eyes involuntarily turn to the eastward whenever I am out of doors, and the ears are more intent than is wise to the various outcries, in the hope that “Sail Ho!” may ring out from somewhere. Why all this, you may ask. ‘The year of Jubilee has come’ and gone, and though I ought to be ashamed to say it, the truth is, *I am anxious to hear from the Jubilee Meeting.* I have felt more solicitude about the pecuniary condition of the Board than about the life and death of my nearest and dearest friends. For the destiny of the Micronesia mission seems to hang more delicately suspended upon the charities of the churches connected with the Board, than that of any other mission. This is the youngest, and may be thought to be the least hopeful, and so may feel the keen edge of the excising knife first. My dreams, however, go against all this, for I saw Captain Gelett and the Morning Star a few nights since, and all was going on joyously—money and men!

#### *Anticipating More Missionary Zeal.*

I am no Joseph, or Daniel, at dream-

ing; but dreams or no dreams, God reigns, and all the world will be converted, for "the mouth of the Lord hath spoken it." Herein will I rejoice and sing praise. True, the mouth of the Lord hath not said that the world will be converted without money or men, but it has occurred to me that, possibly, one of the reasons for the strait into which the Board is drawn, may be to teach that less dependence is to be put upon corporate organizations, and more on the individual life, and personal consecration. For, somewhere in the future, if I mistake not, such is to be, to a very remarkable extent, the mode of propagating the gospel. Such an order of things will not be initiated suddenly, but as the piety of the church deepens, heroic, or let me say rather, *primitive* acts of self-denial will multiply on every hand; and most likely, where and in a manner least expected. For I cannot but believe, that the long neglected lay element in the church is to be laid under greater requisition, and come more largely into the foreign missionary work. I am fully aware of the greater ease of theorizing than of planning, and of planning than of executing; but He who is "wonderful in counsel, and excellent in working," will, in his own good time and his own excellent way, cause to be put into operation that system which will fully develop all the latent energies of his chosen people. I cannot but feel that the leading features of the great revival, if I understand them, were but the harbingers of what is yet to be seen in more glorious manifestations all over the world; no less in heathen than in Christian lands. If you ask for evidence of this in my own field, I shall be obliged to say, that what I have written is all of faith, and not of sight.

#### *The Work at Kusaie.*

Our Sabbath congregation has been larger, more regular and more attentive, since the Morning Star left us than for two or three years before; yet there has

also been a revival of the rites of heathenism, and more assiduous attention to heathenish ceremonies than at any previous time since we have been here.

For some months past I have had an evening school for boys, which seemed to give some promise, but feasting, native singing, and sickness, have now quite broken it up. The pupils were getting along very well in reading the Pictorial Tract Primer, and translating it into their own language.

For several months my Sabbath morning service averaged over fifty; and something over half that number attend an afternoon service in our hall; i. e. the large room in our dwelling-house. We also have a sort of Sabbath school at the church, immediately after the morning service, at which quite a portion of the congregation remain. Mrs. Snow takes the females—children and adults—and I the males; commonly questioning them upon my morning service. We also observe the monthly concert of prayer for the heathen, and unless sickness prevent, we are sure to see all of our little church present, and sometimes quite a goodly number of the young. The Wednesday afternoon prayer meeting is faithfully attended by the four disciples, with others from their families. For a few months past, the mother of another large family has been very attentive to all these meetings. Her husband also, who is nearly blind, attends occasionally. Both seem growingly interested in the truth.

#### *Arrival of the Morning Star.*

June 17. The Morning Star is with us. The blessed arrival of the long-looked-for took place yesterday morning—the Sabbath—bringing the wife of our dear Capt. Gelett, Mrs. Doane and children, and, most unexpectedly, Rev. S. C. Damon, with a son of his. The vessel does not enter our harbor, but these came in the boat, which returned immediately to the ship, thus giving us a quiet and most joyous Sabbath with all these dear Chris-

tian friends; and giving them an opportunity to see our people in the sanctuary, and to impart to them precious and cheering truth. Our congregation was larger than for a long time before,—something over a hundred.

### *Brightening Religious Prospects.*

It may interest you to know that there has not been that progress in the attention of the people to religious truth that I expected during the past year. This has not been that year of merciful visitation from the Lord which we had ventured to hope we might see. Yet there are, at the present time, indications of religious interest beyond any thing we have ever seen. For several months past, I have been enabled to hold meetings on one side of our island once a week, at five or six different places. I usually visit those places on Friday, and return on the same day. My congregations there have ranged from four to upwards of forty, and there has been a growing interest in the truth. I have endeavored to let matters move on as quietly as I could, that the people might not be conscious themselves of any thing very different from what has always been; lest I might be interrupted in the movement by the king and chiefs, or by superstitious fears of the people themselves. The little church has been interested and surprised by the movement, which has strongly enlisted their prayers and sympathies.

Last week I let Ketuka go and hold the meetings, while I went upon the other side of the island, where I had repeatedly tried before. There were but two places at which I called, where the people were willing to have me hold a religious service. At those two places they listened to the truth with very encouraging attention.

Ketuka consented to go to my former places with a good deal of reluctance. He seemed to have but little confidence, after all I had said, in the attention of individuals to the truth. He felt, also, that he should not be able to interest

them in anything which he could say. However, he consented to go, and this evening he has been in and reported his success. He was surprised, both at himself, and at the interest and sympathy he found among the people at every place. An old priest, whom I had reported as very attentive to my talks, and who Ketuka believed was only fooling me, to his utter surprise was among his most attentive listeners, and desired him to "come again and often, and bring something new to put into his belly;" i. e., he wanted to know more of this new way.

## DONATIONS.

### RECEIVED IN OCTOBER.

#### MAINE.

|                                                |             |
|------------------------------------------------|-------------|
| Cumberland co. Aux. So. H. Packard, Tr.        |             |
| Brunswick, Prof. Smyth, for the debt,          | 20 00       |
| Portland, Mrs. Elizabeth L. Greely,            | 50 00—70 00 |
| Lincoln co. Aux. So.                           |             |
| Thomaston, 1st cong. ch.                       | 25 00       |
| Union, Mrs. J. D. T.                           | 1 00—26 00  |
| Penobscot co. Aux. So. E. F. Duren, Tr.        |             |
| Bangor, A. Fuller,                             | 5 00        |
| Brewer, 1st cong. ch. and so.                  | 22 37       |
| Brownville, Cong. ch. bal.                     | 85          |
| Garland, do.                                   | 23 00       |
| Orono, Mrs. D. White, 5; Mrs. H. Taylor, 5;    | 10 00—61 22 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |             |
| Acton, Cong. ch.                               | 7 00        |
| Biddeford, Sarah E. Gordon, (dec'd)            |             |
| 3,75; Mrs. S. B. P. 25c;                       | 4 00        |
| Norridgewock, Cong. ch. and so.                | 62 00—73 00 |
|                                                | 230 22      |
| Bethel, 1st cong. ch. and so.                  | 25 00       |
| Fryeburg, Cong. ch. and so.                    | 28 00       |
| "One who attended the Jubilee meeting,"        | 5 00—58 00  |
|                                                | 283 22      |

#### NEW HAMPSHIRE.

|                                             |            |
|---------------------------------------------|------------|
| Cheshire co. Aux. So. Asa Duren, Tr.        |            |
| Winchester, Cong. ch. Mrs. Eunice Holmes,   | 6 00       |
| Merrimac co. Aux. So. G. Hutchins, Tr.      |            |
| Dunbarton, A friend,                        | 2 00       |
| Hopkinton, Cong. ch. and so.                | 26 65      |
| Wilmot, 1st do.                             | 6 68—35 33 |
| Strafford co. Conf. of chs. E. J. Lane, Tr. |            |
| Laconia, Cong. ch. and so.                  | 4 50       |
| Sullivan co. Aux. So. N. W. Goddard, Tr.    |            |
| Meriden, students of K. U. Acad.            |            |
| 5,50; cong. ch. bal. 2,60;                  | 8 10       |
|                                             | 53 93      |

#### VERMONT.

|                                                                                   |            |
|-----------------------------------------------------------------------------------|------------|
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                      |            |
| Chelsea, Cong. ch. 2,75; Randolph, do.                                            |            |
| 26,25; incorrectly ack. in the Sept. Herald, under Cheshire Co. N. H.             |            |
| Corinth, Cong. ch. and so.                                                        | 12 50      |
| Williamstown, H. M. S.                                                            | 2 00—14 50 |
| Rutland co. Aux. So. J. Barrett, Tr.                                              |            |
| Poultney,                                                                         | 1 40       |
| Pawlet, Cong. ch. (incorrectly ack. in the Herald for Oct. as from Poultney, 24.) |            |



|                                                              |             |
|--------------------------------------------------------------|-------------|
| Windsor Co. Aux. So. Rev. C. B. Drake<br>and J. Steele, Trs. |             |
| Norwich, A friend,                                           | 10 00       |
| West Hartford, Cong. ch. and so.                             | 15 00—25 00 |
|                                                              | 40 90       |
| Dorset, Cong. ch. and so.                                    | 43 18       |
|                                                              | 84 08       |

## MASSACHUSETTS.

|                                                                                                                                                         |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                                 |               |
| Yarmouth, 1st cong. ch.                                                                                                                                 | 43 75         |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                 |               |
| Hinsdale, Miss Jane Clark,                                                                                                                              | 1 00          |
| Pittsfield, South Cong. ch.                                                                                                                             | 57 00         |
| Williamstown, College ch. m. c.                                                                                                                         | 5 00—63 00    |
| Boston, (of wh. fr. a friend, 50c; P. A. R.<br>3; H. B. H. 100; unknown, 5;)                                                                            | 129 96        |
| Essex co.                                                                                                                                               |               |
| Methuen, Cong. ch. and so.                                                                                                                              | 33 82         |
| West Buxford, J. T. Day,                                                                                                                                | 9 00—42 82    |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                               |               |
| Amesbury and Salisbury, Mills Vil-<br>lage cong. ch. and so.                                                                                            | 30 00         |
| Byfield, Cong. ch. a lady, to cons.<br>Rev. CHARLES BROOKS an H. M.                                                                                     | 50 00         |
| Newburyport, North cong. ch. Mrs.<br>I. H. Spring,                                                                                                      | 5 00          |
| West Amesbury, Cong. ch.                                                                                                                                | 2 50—87 50    |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                          |               |
| South Danvers, Cong. ch. and so. to cons.<br>Rev. W. M. BARBER and Mrs. ELIZA<br>A. BARBER H. M.                                                        | 150 00        |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                   |               |
| Orange, Cong. ch. m. c. 19, 14; S. D. W. 2;                                                                                                             | 21 14         |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                                              | 7 03          |
| Prescott, Cong. ch. and so.                                                                                                                             |               |
| Middlesex co.                                                                                                                                           |               |
| Acton, Ortho. cong. ch. and so.                                                                                                                         | 20 00         |
| Ashby, Cong. ch. and so.                                                                                                                                | 27 60         |
| Cambridgeport, 1st evan. ch. and<br>so. m. c.                                                                                                           | 14 40         |
| Charlestown, 1st cong. ch. and so.<br>m. c. to cons. Rev. JAMES B.<br>MILES and JAMES H. GOODRICH<br>H. M.                                              | 158 03        |
| Dunstable, Cong. ch. and so.                                                                                                                            | 7 00          |
| East Cambridge, 1st evan. cong.<br>ch. m. c.                                                                                                            | 12 43         |
| Harvard, Evan. cong. ch. and so.<br>(of wh. from Mrs. Sophia Park-<br>hurst, to educate a young man<br>among the Nestorians, under Dr.<br>Perkins, 30;) | 116 24        |
| Lowell, High st. ch. and so. addi-<br>tional,                                                                                                           | 56 00         |
| Lunenburg, Evan. cong. ch.                                                                                                                              | 18 71         |
| Shirley, Cong. ch.                                                                                                                                      | 6 39          |
| South Natick, A friend,                                                                                                                                 | 5 00          |
| Townsend, Ortho. cong. ch. a bal.                                                                                                                       | 1 16          |
| Westford, Union cong. ch. and so                                                                                                                        | 12 75         |
| Weston, Miss Maria Fiske,                                                                                                                               | 10 00—465 11  |
| Norfolk co.                                                                                                                                             |               |
| Dorchester, Village ch. and so.<br>86, 46; a friend, 2;                                                                                                 | 88 46         |
| Medway, A friend,                                                                                                                                       | 1 00          |
| Roxbury, Vine st. ch. and so. m. c.<br>28, 18; Eliot ch. and so. m. c.<br>17, 23;                                                                       | 45 41         |
| West Roxbury, South evan. ch.<br>and so. 100; m. c. 42, 75;                                                                                             | 142 75        |
| Wrentham, 1st cong. ch. and so.                                                                                                                         | 18 00—295 62  |
| Palestine Miss. So. E. Alden, Tr.<br>"A friend to his country and Zion,"                                                                                | 100 00        |
| Pilgrim Asso.                                                                                                                                           |               |
| South Plymouth, Cong. ch. 44; less coun-<br>terfeit, 10c;                                                                                               | 43 90         |
| Taunton and vic.                                                                                                                                        |               |
| East Attleboro', Ladies' miss. so.                                                                                                                      | 19 00         |
| Fall River, 1st cong. ch.                                                                                                                               | 81 00         |
| Seekonk, Cong. ch. and so. 25, 01;<br>la. asso. 21, 51;                                                                                                 | 46 52         |
| Taunton, Mrs. Sarah B. Cooke,                                                                                                                           | 5 00—151 52   |
| Worcester co. Central Asso. W. R. Hooper, Tr                                                                                                            |               |
| Berlin, Cong. ch.                                                                                                                                       | 10 08         |
| Sterling, do.                                                                                                                                           | 18 00         |
| Shrewsbury, do.                                                                                                                                         | 41 75         |
| Received on general account,                                                                                                                            | 908 17—978 00 |

|                                                                                      |            |
|--------------------------------------------------------------------------------------|------------|
| Worcester co. South Conf. of chs. W. C.<br>Capron; Tr.                               |            |
| Globe Village, Evan. Free ch.                                                        | 30 00      |
| Milford, Rev. J. P. Bixby, avails of<br>lecture,                                     | 10 00      |
| Sutton, A friend,                                                                    | 1 00—41 00 |
|                                                                                      | 2,520 32   |
| Chelsea, Winnisimmet ch. and so. m. c.<br>39, 02; Broadway ch. and so. m. c. 19, 62; | 58 64      |
|                                                                                      | 2,678 96   |

|                                                                  |              |
|------------------------------------------------------------------|--------------|
| Legacies.—Brookfield, Rev. M. Stone,<br>by J. S. Montague, Ex'r, | 106 00       |
| Cummington, Mary D. Warner, by<br>Oren Warner, Ex'r,             | 50 00—156 00 |
|                                                                  | 2,834 96     |

## RHODE ISLAND.

|                                            |             |
|--------------------------------------------|-------------|
| Providence, a member of the Central<br>ch. | 50 00       |
| Westerly, Cong. ch. and so.                | 18 00—68 00 |

## CONNECTICUT.

|                                                                                                                                                                                                                                                  |                 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                                                                                       |                 |
| Bridgeport, 2d Cong. ch. and so.<br>100; miss. and benev. so. of the<br>1st cong. ch. and so. 59, 86;                                                                                                                                            | 159 86          |
| Fairfield, 1st cong. ch. and so.                                                                                                                                                                                                                 | 172 21          |
| Green's Farms, Cong. ch. and so.<br>123, 38; m. c. 1, 95;                                                                                                                                                                                        | 125 33          |
| New Canaan, Fem. benev. so.                                                                                                                                                                                                                      | 2 00            |
| Stamford, 1st cong. ch. and so.<br>m. c.                                                                                                                                                                                                         | 23 22—481 62    |
| Hartford Co. Aux. So. A. G. Hammond, Tr.                                                                                                                                                                                                         |                 |
| A friend,                                                                                                                                                                                                                                        | 2 00            |
| Bristol, Ladies' asso.                                                                                                                                                                                                                           | 34 98           |
| East Granby, Cong. ch.                                                                                                                                                                                                                           | 20 00           |
| Hartford, Centre ch. m. c.                                                                                                                                                                                                                       | 11 46           |
| Manchester, Mrs. Nancy Millard,                                                                                                                                                                                                                  | 5 00            |
| Windsor, Cong. ch.                                                                                                                                                                                                                               | 30 00—103 44    |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                                                                                                      |                 |
| South Glastenbury, Cong. ch.                                                                                                                                                                                                                     | 16 50           |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                      |                 |
| Anniversary coll.                                                                                                                                                                                                                                | 21 67           |
| Bethlem, Cong. ch. and so.                                                                                                                                                                                                                       | 59 25           |
| Cornwall, South do.                                                                                                                                                                                                                              | 33 37           |
| Goshen, Cong. ch. and so.                                                                                                                                                                                                                        | 63 75           |
| Harwinton, do.                                                                                                                                                                                                                                   | 52 45           |
| Litchfield, 1st cong. ch. and so.<br>329, 49; m. c. 20, 92; Northfield,<br>ch. and so. 12; Milton, do. 15, 65; 378 06                                                                                                                            |                 |
| Morris, Cong. ch. 130, 29; m. c.<br>15, 74;                                                                                                                                                                                                      | 146 03          |
| Plymouth Hollow, Cong. ch. and<br>so. to cons. Mrs. FANNY WAR-<br>NER an H. M.                                                                                                                                                                   | 104 00          |
| Salisbury, A friend,                                                                                                                                                                                                                             | 5 00            |
| South Britain, Cong. ch.                                                                                                                                                                                                                         | 50 00           |
| Terryville, do                                                                                                                                                                                                                                   | 32 00           |
| Washington, do 117, 89; New<br>Preston, and Waramang asso.<br>106; m. c. 16, 50;                                                                                                                                                                 | 240 39—1,185 97 |
| New Haven City Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                                     |                 |
| New Haven, College st. ch. 28, 40; Yale<br>college m. c. 5, 13; Centre ch. m. c.<br>22, 83; South ch. m. c. 3, 75; North ch.<br>m. c. 5, 50; Chapel st. ch. m. c. 6, 33;<br>3d ch. and so. 47, 35; Davenport chapel,<br>m. c. 4, 77; C. E. B. 3; | 127 06          |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                                 |                 |
| Cheshire, Cong. ch.                                                                                                                                                                                                                              | 37 00           |
| Durham, Rev. David Smith,                                                                                                                                                                                                                        | 1 67            |
| Madison, Ladies' cent so.                                                                                                                                                                                                                        | 29 39           |
| Meriden, 1st cong. ch.                                                                                                                                                                                                                           | 63 00           |
| North Guilford, Cong. ch.                                                                                                                                                                                                                        | 25 33—156 39    |
| New Haven co. West Conso. A. Townsend, Tr.                                                                                                                                                                                                       |                 |
| Prospect,                                                                                                                                                                                                                                        | 2 00            |
| Waterbury, 1st cong. ch. and so.<br>16, 83; 2d cong. ch. and so. 67, 82;<br>m. c. 6, 84;                                                                                                                                                         | 91 49—93 49     |
| New London and vic. and Norwich and vic.                                                                                                                                                                                                         |                 |
| Aux. So. F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                       |                 |
| East Lyme, Cong. ch. and so. 20;<br>incorrectly ack. in Aug. Herald<br>under Middlesex Asso.                                                                                                                                                     |                 |
| Griswold, 1st cong. ch.                                                                                                                                                                                                                          | 60 53           |

|                                                                                                                                    |                     |
|------------------------------------------------------------------------------------------------------------------------------------|---------------------|
| Jewett City, M. B. Palmer, 2; cong. ch. and so. 50;                                                                                | 52 00               |
| New London, 2d cong. ch. and so. 154,53; 1st cong. ch. and so. 467,45; (of wh. fr. a member to cons. WALTER LEARNED an H. M. 100.) | 721 98              |
| Norwich, 1st ch. and so. m. c. 22,77; coll. 109.51; N. C. and E. C. H. 5; 2d ch. and so. m. c. 22,36;                              | 176 43-1,010 94     |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                            | 13 00               |
| Bolton, Cong. ch.                                                                                                                  | 10 00—23 00         |
| Gilead, A friend,                                                                                                                  | 12 00               |
| Windham co. Aux. So. G. Danielson, Tr.                                                                                             | 12 00               |
| Ashford, Cong. ch.                                                                                                                 | 33,95; m. c. 10,55; |
| Williamantic, do. 33,95; m. c. 10,55;                                                                                              | 44 50—56 50         |
|                                                                                                                                    | 3,251 91            |
| A friend,                                                                                                                          | 3 00                |
|                                                                                                                                    | 3,257 91            |

## NEW YORK.

|                                                                                                                                                                                                                                                                                                                                                    |             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Chautauque co. Aux. So. S. H. Hungerford, Tr.                                                                                                                                                                                                                                                                                                      | 130 00      |
| Fredonia, Pres. ch.                                                                                                                                                                                                                                                                                                                                | 17 00       |
| Geneva and vic. Aux. So. A. Merrell, Agent.                                                                                                                                                                                                                                                                                                        | 35 00       |
| Canoga, Pres. ch.                                                                                                                                                                                                                                                                                                                                  | 12 50       |
| Geneva, J. Bement, 30; G C 2; J. McKay, 3;                                                                                                                                                                                                                                                                                                         | 59          |
| Gorham, Pres. ch.                                                                                                                                                                                                                                                                                                                                  | 1 02        |
| Hopewell, m. c.                                                                                                                                                                                                                                                                                                                                    | 12 00       |
| Naples, do.                                                                                                                                                                                                                                                                                                                                        | 78 11       |
| Oak's Corners, Pres. ch.                                                                                                                                                                                                                                                                                                                           | 39—77 72    |
| Ded. ex.                                                                                                                                                                                                                                                                                                                                           |             |
| Greene co. Aux. So. J. Doane, Agent.                                                                                                                                                                                                                                                                                                               |             |
| Catskill, Pres. ch. (of wh. fr. E. B. Day, wh. with prev. dona. cons. GEORGE H. CAMP, Jr., of Sackett's Harbor, an H. M. 50; Julia R. Day, 50;)                                                                                                                                                                                                    | 230 23      |
| Ithaca and vic. Aux. so. J. B. Williams, Ag't.                                                                                                                                                                                                                                                                                                     | 4 46        |
| Ithaca, Rev. W. Wisner, D. D.                                                                                                                                                                                                                                                                                                                      |             |
| Monroe co. and vic. Aux. So. E. Ely and W. Alling, Agents.                                                                                                                                                                                                                                                                                         |             |
| Bergen, 2d cong. ch.                                                                                                                                                                                                                                                                                                                               | 3 41        |
| Clarkson, Cong. ch.                                                                                                                                                                                                                                                                                                                                | 18 50       |
| Fairport, do.                                                                                                                                                                                                                                                                                                                                      | 60 00       |
| Mendon, Pres. ch.                                                                                                                                                                                                                                                                                                                                  | 20 00       |
| Rochester, Central pres. ch. m. c. 58 89—160 80                                                                                                                                                                                                                                                                                                    |             |
| New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. E. for the debt, 40; students of Union Theol. Sem. 13,15; R. H. McCurdy, 50; Mrs. C. Packer and Mrs. Sarah D. Holden, to educate a girl at Oromiah under charge of Misses Fisk and Rice, 20; Scudder miss. so. of the West pres. ch. 50; Miss M. E. B. 300; 3d pres. ch. Brooklyn, 225;) | 808 10      |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                                                                                                                                                                                                                                              |             |
| Booneville, Pres. ch.                                                                                                                                                                                                                                                                                                                              | 43 00       |
| Oriskany, do.                                                                                                                                                                                                                                                                                                                                      | 6 00        |
| Utica, 1st do. wh. with. prev. dona. cons. NATHANIEL ESTES and JOHN B. WELLS H. M.                                                                                                                                                                                                                                                                 | 63 31       |
| Westmoreland, Cong. ch.                                                                                                                                                                                                                                                                                                                            | 3 00—115 34 |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                              |             |
| Butternuts, Pres. ch. miss. so.                                                                                                                                                                                                                                                                                                                    | 8 25        |
|                                                                                                                                                                                                                                                                                                                                                    | 1,534 90    |

|                                              |       |
|----------------------------------------------|-------|
| Adams, Pres. ch. 38,11; friends 39,82; 77 93 |       |
| Albion, do. m. c.                            | 35 73 |
| Attica, 1st. cong. ch. 36,85; less ex. 25c;  | 36 60 |
| Avon, Pres. ch.                              | 10 00 |
| Binghamton, two sisters,                     | 5 00  |
| Canterbury, Pres. ch.                        | 13 00 |
| Cazenovia, W. S. Hutchinson,                 | 10 00 |
| Chazy, J. C. Hubbell,                        | 48 88 |
| Chester, Pres. ch. coll.                     | 5 00  |
| Lenox, Mrs. Lydia Hall,                      | 10 00 |
| Lewiston, Pres. ch.                          | 4 00  |
| Manchester, do.                              | 50 42 |
| Montgomery, do.                              |       |
| Morrisania, 1st cong. ch. m. c. 13;          | 38 00 |
| Miss Maring, 25;                             | 5 00  |
| Mortonville, Mrs. D.                         |       |

|                                                                               |                 |
|-------------------------------------------------------------------------------|-----------------|
| New York, James Wiley, 13,03; a friend, 25,38;                                | 38 41           |
| Northville, Cong. ch.                                                         | 11 03           |
| New Windsor, Pres. ch.                                                        | 10 00           |
| Phelps, A lady,                                                               | 10 00           |
| Plattsburgh, Pres. ch. m. c.                                                  | 10 00           |
| Schenectady, do.                                                              | 170 00          |
| Strykersville, Cong. ch. M. W. 2; A. D. 1;                                    | 3 00            |
| Upper Jay, Miss P. Wells,                                                     | 2 00            |
| White Lake, Ladies of Mansion House, 5 00—619 C0                              |                 |
|                                                                               | 2,153 90        |
| Legacies.—Candor, Abel Hart, by J. B. Hart, to cons. TIMOTHY E. HART an H. M. | 100 00          |
| Geneva, Henry Dwight, by Edmund Dwight,                                       | 1,050 00        |
| William Mandeville, by J. Brower, Ex'r,                                       | 168 59-1,318 59 |
|                                                                               | 3,472 49        |

## NEW JERSEY.

|                                          |               |
|------------------------------------------|---------------|
| Bergen, B. C. Taylor, D. D.              | 5 00          |
| Bethlehem, Pres. ch. by Mr. Work,        | 20 21         |
| Boonton, do. m. c.                       | 10 00         |
| Newark, 1st pres. ch. 277,57; m. c. 120; | 397 57—432 78 |

## PENNSYLVANIA.

|                                                                                                                                                           |              |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| By Samuel Work, Agent.                                                                                                                                    |              |
| Hartsville, Neshaming ch.                                                                                                                                 | 43 15        |
| Philadelphia, Western ch. m. c. 4; A. 2; Rev. E. B. Brewer, 20; I. D. L. 10; North Broad st. ch. D. B. Stewart, to cons. Rev. EZRA E. ADAMS an H. M. 100; | 136 00       |
| Williamsport, 2d pres. ch.                                                                                                                                | 90 00—269 15 |
| Honesdale, Pres. ch.                                                                                                                                      | 170 00       |
| Montrose, do. m. c.                                                                                                                                       | 19 60        |
| North East, Rev. Mr. Norton, by Rev. Mr. Lindley,                                                                                                         | 1 00         |
| Philadelphia, Caroline Wurts,                                                                                                                             | 10 00—200 00 |
|                                                                                                                                                           | 469 15       |

## DELAWARE.

|                                                            |       |
|------------------------------------------------------------|-------|
| By Samuel Work, Agent.                                     |       |
| Glasgow, Pencador ch. La. miss. so.                        | 6 00  |
| New Castle, New Castle Aux. miss. so. 28,20; a friend, 10; | 38 20 |
|                                                            | 44 20 |

## OHIO.

|                                                                               |              |
|-------------------------------------------------------------------------------|--------------|
| By Rev. S. G. Clark, Agent.                                                   |              |
| Aurora,                                                                       | 15 00        |
| Berlin,                                                                       | 5 00         |
| Birmingham,                                                                   | 12 75        |
| Bowling Green,                                                                | 13 00        |
| Castalia, Judge Fowler,                                                       | 5 00         |
| Conneaut,                                                                     | 10 89        |
| Florence,                                                                     | 3 50         |
| Granger, L. P. Walton,                                                        | 1 00         |
| Hinkley, Mrs. Eaton,                                                          | 2 00         |
| Huron, Pres. ch. which with prev. dona. cons. Rev. F. Z. ROSSITER an H. M.    | 16 52        |
| Kingsmill,                                                                    | 8 53         |
| Norwalk,                                                                      | 61 75        |
| Peru,                                                                         | 3 25         |
| Richfield, Rev. I. Shailer, 1; Rev. H. Smith, 1; unknown. 50c.;               | 2 50         |
| Ruggles, Cong. ch. wh. with prev. dona. cons. Mrs. MARY G. McCUTCHON an H. M. | 2 50         |
| Tallmadge, Rev. J. Seward,                                                    | 15 00        |
| Weymouth, J. B. Clark,                                                        | 5 00         |
| Windham, Cong. ch. wh. with prev. dona. cons. THERON WALES an H. M.           | 49 85        |
| York, 4,50; A. Nash, 5,50;                                                    | 10 00—243 04 |
| By G. L. Weed, Tr.                                                            |              |
| Barlow, Coll. by Rev. W. Wakefield,                                           | 4 10         |
| Cincinnati, 2d pres. ch. m. c.                                                | 5 90         |
| College Hill, Pres. ch. do.                                                   | 5 69         |
| Columbus, 2d pres. ch. m. c. 9,50;                                            |              |
| A. Backus, 4;                                                                 | 13 50        |

|                                                                                                                                                                                                 |             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Harmar, Rev W. Wakefield, 5; a friend, 50c.;                                                                                                                                                    | 5 50        |
| Lima, 2d pres. ch.                                                                                                                                                                              | 6 00        |
| Piqua, do                                                                                                                                                                                       | 15 00       |
| Walnut Hills, Lane sem. ch. m. c.                                                                                                                                                               | 8 00—63 69  |
| By Rev. N. L. Lord, Agent.                                                                                                                                                                      |             |
| Atwater, Cong. ch.                                                                                                                                                                              | 38 35       |
| Cleveland, 1st pres. ch. (additional)                                                                                                                                                           | 5 00        |
| Edinburg, A. S. P.                                                                                                                                                                              | 50—43 85    |
| Cleveland, S. L. L. 10; a widow's mite, 1; two sisters, 12; Mary Goodwin, 15; a lady, 1; do. by Rev. Mr. Van Lennep, 50c.; a gentleman, by Dr. Anderson, 1; avails of a piece of jewelry, 50c.; | 41 00       |
| Edinburg, A friend,                                                                                                                                                                             | 5 00        |
| Granville, S. Jones, 10; L. H. Jones, 5;                                                                                                                                                        | 15 00       |
| Greenwich, M. E. Mead, 2; W. M. Mead, 5;                                                                                                                                                        | 7 00        |
| Hudson, Cong. ch. and so.                                                                                                                                                                       | 76 00       |
| Johnston, Rev. H. A. Merrill, by Rev. W. Warren, 10; Miss M. Garland, 2;                                                                                                                        | 12 00       |
| Logan, Synod of Ohio,                                                                                                                                                                           | 10 70       |
| Marietta, Cong. ch.                                                                                                                                                                             | 50 00       |
| Medina, 1st do. 4; Rev. D. A. Grover, 4;                                                                                                                                                        | 8 00        |
| Monroeville, Pres. and cong. chs.                                                                                                                                                               | 10 00       |
| Pomeroy, Bal. of coll.                                                                                                                                                                          | 2 00        |
| Tallmadge, Guy Wolcott, (wh. with prev. dona. cons. LEMUEL P. WOLCOTT an H. M.)                                                                                                                 | 50 00       |
| Tecumseh, Pastor's gift,                                                                                                                                                                        | 7 00        |
| Troy, Pres. ch. miss. so.                                                                                                                                                                       | 112 09      |
| Wooster,                                                                                                                                                                                        | 5 00—410 70 |

## MICHIGAN.

|                             |             |
|-----------------------------|-------------|
| By Rev. S. G. Clark, Agent. |             |
| Allegan, Pres. ch.          | 9 00        |
| Grand Rapids, do.           | 1 50        |
| Otsego, Cong. ch.           | 10 02       |
| Parma, Pres. ch.            | 10 00—30 52 |
| By J. O. Seeley, Tr.        |             |
| Ann Arbor, Cong. ch.        | 7 20        |
| Clinton, do.                | 9 50        |
| Kalamazoo, Miss Eliza Page, | 25 00       |
| St. Clair, Cong. ch.        | 5 00        |

Ded. ex. and postage,

|                             |              |
|-----------------------------|--------------|
| Adrian, H. E. C.            | 3 00         |
| Brighton, A lady,           | 8 00         |
| Detroit, Fort st. pres. ch. | 34 50        |
| Kensington, Cyrus Wills,    | 10 00        |
| Marshall, Pres. ch.         | 69 60—125 10 |

## INDIANA.

|                             |       |
|-----------------------------|-------|
| By G. L. Weed, Agent.       |       |
| Aurora, Pres. ch. (in part) | 15 00 |

## ILLINOIS.

|                                                    |              |
|----------------------------------------------------|--------------|
| By Rev. C. Clark, Agent.                           |              |
| Bloomington, S. W. H.                              | 5 00         |
| Duntion, Pres. ch.                                 | 8 75         |
| Galesburg, 1st cong. ch. 7.55; Rev. Mr. Jenney 20; | 27 55        |
| Greenville, T. Ware,                               | 5 00         |
| Greenwood, Pres. ch.                               | 7 30         |
| Joliet, do.                                        | 1 00         |
| Knoxville, do. m. c.                               | 17 30        |
| Lake Forest, Pres. ch.                             | 50           |
| Ridgefield, do.                                    | 3 25—75 65   |
| Farmington, Cong. ch.                              | 21 00        |
| Geneseo, do.                                       | 30 00        |
| Lacon, Pres. ch.                                   | 45 00        |
| Quincy, Martha L. Newcomb,                         | 50 00        |
| Rockford, 1st cong. ch.                            | 50 00        |
| Undina, Cong. ch.                                  | 10 00        |
| Warsaw,                                            | 10 00—216 00 |

## MISSOURI.

|                                                      |       |
|------------------------------------------------------|-------|
| St. Louis, German evan. la. miss. so. of St. Peters, | 10 00 |
|------------------------------------------------------|-------|

## WISCONSIN.

|                                      |            |
|--------------------------------------|------------|
| By Rev. C. Clark, Agent.             |            |
| Allen's Grove, Cong. ch. m. c. 5.50; |            |
| friends, 4.50;                       | 10 00      |
| Appleton, Cong. ch. m. c.            | 3 50       |
| Columbus, Pres. ch.                  | 7 00       |
| Menasha, Cong. ch.                   | 23 25      |
| Milton, do.                          | 50         |
| Reedsburg, Pres. ch. Rev. T. Wil-    |            |
| liston,                              | 2 00—46 25 |
| Beloit, Pres. ch. la. asso.          | 10 00      |
| Prescott, Cong. ch.                  | 8 84—18 84 |

## IOWA.

|                     |           |
|---------------------|-----------|
| Atalissa, Pres. ch. | 2 00      |
| Tipton, S. Daniels, | 5 00—7 00 |

## MINNESOTA.

|                                               |             |
|-----------------------------------------------|-------------|
| Blue Earth, Mapleton and Winnebago cong. chs. | 12 00       |
| Hazlewood, Monthly coll.                      | 2 00        |
| Oak Grove, Pres. ch.                          | 3 00        |
| Princeton, Cong. ch.                          | 7 60        |
| St. Paul, Plymouth Cong. ch. 15;              |             |
| Synod of Minnesota, 8.46;                     | 23 46       |
| Stillwater, F. R. Delano, by L. H. D.         | 15 00—62 46 |

## OREGON.

|                                                |       |
|------------------------------------------------|-------|
| Oregon city, Mrs. G. H. Atkinson and daughter, | 10 00 |
|------------------------------------------------|-------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                               |        |
|---------------------------------------------------------------------------------------------------------------|--------|
| Aintab, Turkey, Rev. Z. Goss,                                                                                 | 3 00   |
| Ahmahlongwa, Africa, m. c.                                                                                    | 7 56   |
| Amanzimtote, do. do. 39.26; bal. of Jubilee Offering, 9.60;                                                   | 48 86  |
| Arabkir, S. R. and fam. 2.40; G. A. P. and fam. 2.40; people, 5.80; children, 1; Mashkir, 2.35;               | 13 95  |
| Danville, T. C. A., Jr.                                                                                       | 1 00   |
| Fuh-chau, m. c. in Chinese,                                                                                   | 22 00  |
| Hamilton, C. W., W. P. Fisher,                                                                                | 20 00  |
| Ifafa, Africa, m. c.                                                                                          | 2 40   |
| Inanda, do do.                                                                                                | 15 48  |
| Kilpatrick, Scotland, Robert Freeland, Esq. 96; Mrs. Barclay, 48; Rev. Mark Hopkins, D. D., 48;               | 192 00 |
| Manilla, Cong. ch.                                                                                            | 19 00  |
| Oodooippy, Ceylon, Thank-offering from a missionary saved from the perils of the ocean,                       | 12 00  |
| Oroomiah, Turkey, City, m. c. 19.74; Seir and others, m. c. 26.67; Charbash, m. c. 1.10; Degalla, m. c. 7.14; | 54 65  |
| Pietermaritzburg, Africa, Ann. meeting of mission,                                                            | 103 26 |
| Sidon, Syria, m. c.                                                                                           | 10 00  |
| Toronto, C. W. A. thank-offering fr. a workingman, by A. Christie,                                            | 40 00  |
| Warwick, C. E., J. Macallum,                                                                                  | 2 00   |

567 16

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                          |        |
|--------------------------|--------|
| MASSACHUSETTS, . . . . . | 55 46  |
| CONNECTICUT, . . . . .   | 23 37  |
| NEW YORK, . . . . .      | 22 50  |
| PENNSYLVANIA, . . . . .  | 125 00 |
| OHIO, . . . . .          | 20 48  |
| ILLINOIS, . . . . .      | 26 56  |
| MICHIGAN, . . . . .      | 3 51   |
| IOWA, . . . . .          | 1 00   |
| OREGON, . . . . .        | 90     |
| CANADA, . . . . .        | 20 00  |
| SOUTH AFRICA, . . . . .  | 27 89  |

326 67

|                                |           |
|--------------------------------|-----------|
| Donations received in October, | 11,849 24 |
| Legacies,                      | 1,474 59  |

\$13,323 83

|                              |             |
|------------------------------|-------------|
| 3 TOTAL from September 1st,  |             |
| 1861, to October 31st, 1861, | \$24,241 70 |









